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A SANSKRIT READER

Text and Vocabulary and Notes

BY

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PREFACE.

The results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of Boehtlingk has no vocabulary; and few persons can be expected to buy the costly dictionary of Williams or that of Boehtlingk and Roth, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to Whitney's Sanskrit Grammar, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially the requirements of unaided private study that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections 1 from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmana, Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeça is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeça has been printed very often, I have given a considerable part2 of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.3 For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.4

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

- 1 These include 68 pages of classical San- which was appealed to as scriptural authorskrit and 37 pages of Vedic Sanskrit.
- in all.
- ⁸ See the introductions to the fables in tively. the Notes.
- 4 Compare the table of contents. text-selections are intended to be mutually illustrative as far as may be. Thus the
- ity for the practice of widow-burning. Com-² Nineteen fables: there are forty-three pare also the notes on 282, 573, and 659 ff., with those on 656, 9116, and 972 respec-
 - ⁵ Such are selections xxxi. (Rigveda i.1), The xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.
 - 6 Selection xxxii. is the best.
- ⁷ Selections xxxv., xxxvii., and lvi. are in passage 648 ff. is given for its interesting dramatic form (see Whitney, page xviii). bearing on Rigveda x.18.7 (8617), the verse and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.2 For the most part, a repetition of the hymns given by Delbrueck and by Boehtlingk in their Chrestomathies has been avoided. Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.3 The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts re, to a certain extent, rubries, and prescribe that numerous specified danzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stan as here eited by their first words should be given in full among the selections from the hymns.4

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard and consistent throughout. Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of Buehler in his Third Book of Sanskrit8; for the Hitopadeca, the text of Boehtlingk in the second edition of his Chrestomathy, and Mueller; for the Kathā-sarit-sāgara, Brockhaus; and for "Manu," Loiseleur Deslongchamps. I regret that the results of the studies of Buehler, Burnell, Hopkins, and Jolly on the text of "Manu" are not yet available.

xliii.-xlv.

the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyanī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

⁸ Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlvi. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., there are some selections consisting of only I have allowed to stand. one or two stanzes. The burial-stanzas are

¹ Such are the Varuna-hymns, selections from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix.ff.), and i. 97 (selec-² Such are the hymns for the dead and tion xxxiv.). This last hymn is mere trash. and would not have been included among the texts, had not Acwalayana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sunhymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

> ⁵ See A. Weber, Indische Studien, ii. 151. 6 Especially in the use of anusvara and of the nasal mutes, of b and of c. I have written cch where Whitney (see § 227) writes ch.

7 But some of the interesting orthographand lv. From this the student will see why ical peculiarities of the Maitrayani Sanhita It is a pleasant duty to acknowledge my thanks to Boehtlingk, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, Aufrecht's second edition was made the standard. For the selections from the Maitrāyanī Sanhitā, I am indebted to the kindness of its editor, Dr. Leopold von Schroeder, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of Weber and Aufrecht. The chapters from Açwalāyana are a reprint from Stenzler's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of Boehtlingk and Roth. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the forms, To enable the student to trace every word back to its root, by giving references to Whitney's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of mithyopacāra (p. 217), are given, first, mithyá, then the older form thereof, mithuyá,² then the adjective mithu from which the adverb is derived, and finally the root mith, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, car + upa is given solely on account of upacāra.

Secondly, as regards the meanings, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word pāda, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing.

accent of the adverb and will find the explanation thereof.

⁽under mithu), the student will have his

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (6012). The history and uses of the word may be clearly understood from Boehtlingk and Roth. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word quarter is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in quarter of beef); once more it is specialized to the meaning 'quarter of a 'our-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the study of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under vyāma (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English fathom, from Anglo-Saxon fæðm, 'the extended arms,' and also ὀργυιά and French toise, both meaning 'fathom,' and of common origin respectively with ὀρέγω and Latin tendere, 'stretch.'1

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mothertongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given, and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for exam- to find how these words are parallel in ple, abharana, barhis, bhavana, vança, specialization and metaphor. On this subvarna. Sometimes the understanding of ject in general, compare Currius, Grundthe parallelism depends on a knowledge züge⁵, pp. 111-116, and Brinkmann, Die

of the etymology of an English word; thus Metaphern, Bonn, 1878. may be necessary for the student, in order task.

under root nud + vi, are adduced the Eng- 2 To give them without their meanings lish di-vert, dis-port, and s-port, and a refer- and without showing the connection of ence to Skeat's dictionary or to Webster's ideas is, for an elementary book, a useless

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of Kluge's valuable dictionary. His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.2

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.3 Thus Evos, Latin sen-ex, and English sen-green are given on page 266, all as genuine cognates of sana; the words senate, senator, senatorial, senescent, senile, senility, senior, sire, sir, seigniorage, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin. So under the root srp (p. 276) are given Latin serpens and reptilis, and it would be superfluous to add the borrowed English serpent and reptile.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of Nala have been accented,

¹ Entitled Etymologisches Wörterbuch der deutschen Sprache. 50 Pfennige.

words senior, senectus, senilis, senesco, senator, by senex.

cognate.

⁵ For these accents I have relied on Strassburg, Karl J. Boehtlingk's Sanskrit-Wörterbuch in Kürz-Trübner. 1883. Royal 8°. Price 10 Mark erer Fassung as far as it has appeared, i.e. to the end of bh, and for the rest of the ² Thus under sana (p. 266) might have alphabet, on the great thesaurus of BOEHTbeen given, in addition to Latin senex, the LINGK AND ROTH. There are many words accented in more than one way (e.g., rājyá, senātus, etc.; but these are readily suggested rājya, rájya, ásana, āsana, dáridra, darídra, daíva, daivá, bhūtí, bhūtí, vṛṣtí, ⁸ Thus the interesting compound sene-schal vṛṣṭi, veṇú, veṇu); such have generally is added under sana, not as a genuine Eng- been left unmarked; but of a few common lish cognate, but as a borrowing through words like mánu, dvipád, paçú, pāpá, and the French from Continental Germanic, matí, the prevailing accent is given, espewhere its first member is indeed a genuine cially, if (as in the case of bhrtí or pātrí) the other accent is rare, or (as in the case of çúșka) not authenticated.

⁴ Compare note 2, above.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., mantraya rather than mantray); to this is prefixed the root-sign (v), merely in order to catch the eye; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in vans and vans, but without any implication that these are theoretically in the than the weaker forms. Roots the medial or final aror r are given in the latter form, and so are the stems in ar or r.2

The syropses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor Whitney. 3 These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHT-LINGK'S Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor Whitney from texts represented in the Lexicon,4 and from others published since its completion,5 or even not yet published.6 In the description and classification of the forms, I have followed Whitney. It often happens that there are several forms in actual use for the same tense; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (dhātu-pātha), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the agrist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare bhīmaparākramá and bhīmáparākrama, p. 206.

² See Whitney, §§ 107 and 108, and compare § 370.

See Proceedings of the American Oriental Maitrāyanī.
 Society for May, 1882, p. xiii.
 6 The Jain

⁴ For example, the Çatapatha and Aitareya Brāhmanas.

⁵ Especially Garbe's edition of Apastamba's Çrauta Sūtra, and von Schroeder's Maitrāvanī.

⁶ The Jaiminīya Brāhruana.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. Cushing & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor William Dwight Whitney, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

Hollis Hall, Harvard College, Cambridge, Massachusetts, December, 1883.

NOTE TO THE FOURTH ISSUE (1903).

THE references to Whitney's Sanskrit Grammar which are given in Parts II. and III. of this book are, I believe, absolutely correct throughout for the first edition of the Grammar. The second edition of the Grammar did not appear until after the plates for Parts II. and III. of the Reader were made. The section-numbers of the second edition of the Grammar (see Whitney's Preface thereto) are substantially unchanged from those of the first; but there are some slight alterations, notably in the sequence from § 98 to § 108, and again in the sequence from § 708 to § 713 (whereby the references to the section on the important verb cru are thrown out of gear). Occasionally, too, a statement has been taken from one section and put into another and more appropriate section: thus the euphonic treatment of bhos has been shifted from § 176a to § 174b. Moreover, the subsections are much more thoroughly marked (with a, b, c, etc.) in the second edition. Users of the second or third edition of the Grammar will often have to make a slight allowance for these changes, seeking, for example, 8442 under 844a, 37112 under 371k, and the like. It seemed hardly worth while to alter the plates to suit these changes; a little practical common sense will usually offset the apparent inaccuracy. Mention of these matters has already been made by me below, in the Postscript, p. 405; but as it seems usually to be overlooked there, I have thought it well to repeat the mention in this more conspicuous place. C. R. L.

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INTRODUCTORY SUGGESTIONS.

Ir is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination,—all these simultaneously confront the student at the very Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the Nala in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in nagari letters. The student may thus become familiar with the form and sound of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in nagarī letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the Nala, the student should take up the Hitopadeça. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the Kathā-sarit-sāgara for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from "Manu" may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (Rigveda i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the Varuna-hymns, selections xliii.-xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvii., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmana pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each mantra in its proper place, writing out the original of the mantra in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-294); these should be looked over carefully before using the vocabulary.

PART I. THE SANSKRIT TEXT

Transliterated Text of Sanskrit Reader.

Page 1.]

atha nalopākhyānam.

brhadaçva uvāca. āsīd rājā, nalo nāma, vīrasenasuto balī, upapanno gunāir istāi, rūpavān, açvakovidah. 5 atişthan manujendrāņām mūrdhni devapatir yathā. upary upari sarvesām āditya iva tejasā; brahmanyo, vedavic, chūro, nisadhesu mahīpatih, akşapriyah, satyavadī, mahān akṣāuhɪṇīpatih; īpsito naranārīnām, udārah, samyatendriyah, 10 raksitā, dhanvinām cresthah, sākṣād iva manuh svayam tathāivāsīd vidarbheşu bhīmo, bhīmaparākramah, cūrah, sarvagunāir yuktah, prajākāmah, sa caprajah. sa prajarthe param vatnam akarot, susamāhitah. tam abhyagacchad brahmarsir, damano nāma, bhārata tam sa bhīmah, prajākāmas, tosayām āsa, dharmavit, mahisyā saha, rājendra, satkāreņa, suvarcasam. tasmāi prasanno damanah sabhāryāya varam dadāu,

[Page 3.]

tato 'ntariksago vācam vyājahāra nalam tadā: hantavyo 'smi na te, rājan; karişyāmi tava priyam; damavantīsakāce tvām kathavisvāmi, nāisadha, yathā tvad anyam puruşam na sā mansyatı karhi cit. 5 evam uktas tato hansam utsasarja mahīpatih. te tu hansah samutpatya vidarbhan agamans tatah. vidarbhanagarim gatvā, damayantyās tadāntike nipetus te garutmantah, sā dadarça ca tān gaṇān. sā, tān adbhutarūpān vāi dṛṣṭvā, sakhigaṇāvṛtā, 10 hṛṣṭā grahītum khagamāns tvaramānopacakrame. atha hansā visasṛpuḥ sarvataḥ pramadāvane. ekāikacas tadā kanyās tān hansān samupādravan. damayanti tu yam hansam samupādhāvad antike, sa, mānuṣīm giram kṛtvā, damayantīm athābravīt: 15 damayanti, nalo nāma, niṣadheṣu mahīpatiḥ, açvinoh sadrço rūpe; na samās tasya mānuṣāh. tasya vāi yadi bhāryā tvam bhavethā, varavarņini, saphalam te bhavej janma, rūpam cedam, sumadhyame vayam hi devagandharvamānusoragarāksasān drstavanto: na cāsmābhir drstapūrvas tathāvidhah, 20 tvam cāpi ratnam nāriņām, naresu ca nalo varah; viçiştaya viçiştena samgamo guņavan bhavet. evam uktā tu hansena damayantī, viçām pate,

kanyāratnam, kumārānc ca trīn udārān, mahāyacāh, damavantīm, damam, dantam, damanam ca suvarcasam, upapannān guņāih sarvāir, bhīmān, bhīmaparākramān. damayantī tu rūpeņa, tejasā, yaçasā, çriyā, 5 saubhagyena ca, lokesu yaçah prapa, sumadhyama. atha tām, vayasi prāpte, dāsīnām samalamkṛtam catam, catam sakhīnām ca, paryupāsac, chacīm iva. tatra sma rajate bhāimī, sarvābharaņabhūşitā, sakhīmadhve, 'navadyāngī, vidyut saudāmanī yathā, 10 atīva rūpasampannā, çrīr ivāyatalocanā. na deveşu, na yakşeşu, tādṛg rūpavatī kva cit, mānusesv api cānyeşu, dṛṣṭapārvātha vā çrutā, cittapramāthinī bālā devānām api sundarī. nalac ca naraçārdūlo, lokeșv apratimo bhuvi, 15 kandarpa iva rūpeņa mūrtimān abhavat svayam. tasyāh samīpe tu nalam praçaçansuh kutūhalāt, nāiṣadhasya samīpe tu damayantīm punah punah. tayor adrstakāmo 'bhūc chrnvatoh satatam gunān: anyonyam prati, kāunteya, sa vyavardhata hrcchayah. 20 açaknuvan nalah kāmam tadā dhārayitum hṛdā, antahpurasamīpasthe vana āste raho gatah. sa dadarça tato hańsāñ jātarūpapariskṛtān; vane vicaratām teṣām ekam jagrāha paksinam.

[Page 4.]

abravīt tatra tam hansam: tvam apy evam nale vada. tathety uktvāndajah kanyām vidarbhasya, viçām pate punar āgamya niṣadhān, nale sarvam nyavedayat.

iti nalopākhyāne prathamah sargah.

5 brhadaçva uvāca. damayantī tu, tac chrutvā vaco hansasya, bhārata, tatah prabhrti na svasthā nalam prati babhūva sā. tataç cintāparā, dīnā, vivarnavadanā, krcā, babhūva damayantī tu, nihçvāsaparamā tadā. 10 ūrdhvadrstir, dhyānaparā, babhūvonmattadarçanā, pāņduvarņā ksaņenātha, hrcchavāvistacetanā. na çayyasanabhogesu ratim vindati karhi cit. na naktam, na divā cete, hā heti rudatī punah. tato vidarbhapataye damayantyah sakhijanah 15 nyavedayat tām asvasthām damayantīm nareçvare. tac chrutvā nṛpatir bhīmo damayantīsakhīganāt, cintayām āsa tat kāryam sumahat svām sutām prati. sa samīkṣya mahīpālaḥ svām sutām prāptayāuvanām, apaçyad ātmanā kāryam damayantyāh svayamvaram. 20 sa samnimantrayām āsa mahīpālān vicām patih: anubhūyatām! ayam, vīrāh, svayamvara iti, prabho.

॥ ऋष नलीपाख्यानम् ॥

बृहदम्ब उवाच। श्रासीद् राजा नलो नाम वीरसेनसुतो बली। उपपनो गुणैर् इष्टे रूपवान् अश्वकोविदः ॥१॥ ॰ ऋतिष्ठन् मनुजेन्द्राणां मूर्धि देवपतिर् यथा। उपर्य् उपरि सर्वेषाम् आदित्य इव तेजसा ॥२॥ ब्रह्मएयो वेदविच् छूरो निषधेषु महीपतिः। अक्षप्रियः सत्यवादी महान् अक्षीहिणीपतिः ॥३॥ ईप्तितो नरनारीणाम् उदारः संयतेन्द्रियः । 10 रिक्षता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥४॥ तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः। श्रूरः सर्वगुर्येर् युक्तः प्रजाकामः स चाप्रजः ॥५॥ स प्रजार्थे परं यत्नम् अकरोत् सुसमाहितः। तम् अभ्यगच्छद् ब्रह्मषिर् दमनो नाम भारत ॥६॥ 15 तं स भीमः प्रजाकामस् तीषयामास धर्मवित्। महिषा सह राजेन्द्र सत्कारेण सुवर्चसम् ॥९॥ तसी प्रसची दमनः सभायाय वरं ददी।

कन्यारत्नं कुमारां श् च चीन् उदारान् महायशाः ॥ ৮॥ दमयनीं दमं दानां दमनं च सुवर्चसम्। उपपन्नान् गुणैः सर्वेर् भीमान् भीमपराक्रमान् ॥ ९॥ दमयन्ती तु रूपेण तेजसा यशसा श्रिया। **५ सीभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥** अय तां वयसि प्राप्ते दासीनां समलंकृतम्। शतं शतं सखीनां च पर्युपासच् छचीम् इव ॥११॥ तच स राजते भैमी सर्वाभरणभूषिता। सखीमध्ये ऽनवद्याङ्गी विद्युत् सीदामनी यथा ॥१२॥ 10 ञ्रतीव रूपसंपचा श्रीर् इवायतलोचना। न देवेषु न यक्षेषु ताहग् रूपवती क चित् ॥१३॥ मानुषेष्व् ऋपि चान्येषु दृष्टपूर्वाय वा श्रुता। चित्रप्रमाथिनी बाला देवानाम् ऋपि सुन्दरी ॥१४॥ नलम् च नरशार्दूलो लोकेष्व् अप्रतिमो भुवि। 15 कन्दर्भ इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥ तस्याः समीपे तु नलं प्रश्शंसुः कुतूहलात् । नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥ १६॥

श्रन्योन्यं प्रति कौन्तेय स व्यवर्धत हृन्छयः ॥१९॥
श्रिशक्कवन नलः कामं तदा धारियतुं हृदा।
श्रनःपुरसमीपस्ये वन श्रास्ते रहो गतः ॥१८॥
स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान्।
वने विचरतां तेषाम् एकं जयाह पिक्षणम् ॥१९॥

तयोर् अदृष्टकामो ऽभूच् छुखतोः सततं गुणान्।

ततो ऽन्तरिक्ष्गो वाचं व्याजहार नलं तदा। हन्तव्यो ऽस्मि न ते राजन् करिषामि तव प्रियम् ॥२०॥ दमयनीसकाशे तां कषयिषामि नैषध। यथा तद् अन्यं पुरुषं न सा मंस्यति कर्हि चित्त ॥२१॥

- ण्वम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः। ते तु हंसाः समुत्पत्य विदर्भान् ऋगमंस् ततः ॥२२॥ विदर्भनगरीं गता दमयन्यास् तदान्तिके। निपेतुस् ते गरुत्मनाः सा ददर्श च तान् गणान् ॥२३॥ सा तान् ऋद्भुतरूपान् वै दृष्ट्वा सिखगणावृता।
- इष्टा यहीतुं खगमांस् त्रामाणीपचक्रमे ॥२४॥ अथ हंसा विससृपुः सर्वतः प्रमदावने। एकिकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥ दमयनी तु यं हंसं समुपाधावद् अन्तिके। स मानुषीं गिरं कृत्वा दमयनीम् अथाव्रवीत् ॥२६॥
- इस्यिना नलो नाम निषधेषु महीपितः।
 ऋश्विनोः सहशो रूपे न समास् तस्य मानुषाः ॥२९॥
 तस्य वै यदि भाया तं भवेषा वरविशिनि।
 सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२५॥
 वयं हि देवगन्धर्वमानुषोरगराश्वसान्।
- इष्टवन्तो न चासाभिर् दृष्टपूर्वेस् तथाविधः ॥२९॥ तं चापि रत्नं नारीणां नरेषु च नलो वरः। विशिष्टाया विशिष्टेन संगमी गुणवान भवेत् ॥३०॥ एवम् उक्ता तु हंसेन दमयन्ती विशां पते।

स्रविति तम तं हंसं तम् स्रप् एवं नले वद् ॥३१॥ तथेत्य उक्काग्डजः कन्यां विदर्भस्य विशां पते। पुनर् स्रागम्य निषधान् नले सर्वे न्यवेदयत् ॥३२॥

॥ इति नलीपाखाने प्रथमः सर्गः ॥ १॥

बृहद्ध उवाच। दमयनी तु तच् छुना वची हंसस्य भारत। ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥ ततम् चिन्तापरा दीना विवर्णवदना कृशा। बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥ 10 ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना। पाग्डुवर्णा क्ष्णेनाथ ह्ळ्याविष्टचेतना ॥३॥ न शय्यासनभोगेषु रतिं विन्दति कहि चित्। न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥ ततो विदर्भपतये दमयन्याः सखीजनः। 15 न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥ तच् छूला नृपतिर् भीमो दमयन्तीसखीगणात्। चिन्तयामास तत् कायै सुमहत् स्वां सुतां प्रति ॥६॥ स समीख्य महीपालः स्वां सुतां प्राप्तयीवनाम् । अपश्यद् आत्मना कार्ये दमयन्याः स्वयंवरम् ॥९॥ 20 स संनिमन्त्रयामास महीपालान् विशां पतिः। अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥६॥

श्रुता तु पार्थिवाः सर्वे दमयन्याः स्वयंवरम्।
श्रामजग्मुस् ततो भीमं राजानो भीमशासनात् ॥९॥
हस्त्यश्वरणघोषेण पूरयन्तो वसुंधराम्।
विचित्रमाल्याभरणेर् बलैर् हश्यैः स्वलंकृतैः ॥९०॥
के तेषां भीमो महाबाहुः पाणिवानां महात्मनाम्।
यथाईम् अकरोत् पूजां ते ऽवसंस् तत्र पूजिताः ॥९९॥
एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमी।
श्राटमानी महात्मानाव् इन्द्रलोकम् इतो गती ॥९२॥
नारदः पर्वतत्र् चैव महाप्राञ्जी महावती।
विदेशजस्य भवनं विविशाते सुपूजिती ॥९३॥
ताव् अवैयित्वा मघवा ततः कुश्लम् अव्ययम्।
पप्रन्छानामयं चापि तयोः सर्वगतं विभुः ॥९४॥

नारद उवाच। ञ्चावयोः कुशलं देव सर्वच गतम् ईन्नर। ७ लीके च मघवन् कृत्हे नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच।
नारदस्य वचः श्रुता पप्रस्त वलवृत्तहा।
धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥
श्रस्त्रेण निधनं काले ये गस्त्रन्य् अपराङ्मुखाः।
श्र अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१९॥
क्र नु ते क्ष्वियाः श्रूरा न हि पश्यामि तान् अहम्।
आगस्त्रतो महीपालान् द्यितान् अतिथीन् मम ॥१६॥

एवम् उक्तस् तु शकेण नारदः प्रत्यभाषत । शृणु मे मघवन् येन न दृश्यनो महीक्षितः ॥१९॥ विद्भेराज्ञो दुहिता दमयन्तीति विश्रुता। रूपेण समतिकान्ता पृथिष्यां सर्वयोषितः ॥२०॥ ॰ तस्याः स्वयंवरः शक्र भविता नचिराद् इव। तन गळ्ळिता राजानो राजपुनाम् च सर्वेशः ॥ २१॥ तां रत्नभूतां लोकस्य प्रार्थयन्तो महीिख्तः। काङ्कान्ति स्म विशेषेण वलवृत्रनिषूदन ॥ २२ ॥ एतिसन् कथ्यमाने तु लोकपालाश् च सामिकाः। 10 स्नाजग्मुर् देवराजस्य समीपम् स्नमरोत्तमाः ॥ २३॥ ततस् ते शुश्रुवुः सर्वे नारदस्य वची महत्। श्रुतेव चाबुवन् दृष्टा गन्छामो वयम् ऋष् उत ॥ २४॥ ततः सर्वे महाराज सगणाः सहवाहनाः। विद्भान् अभिजग्मुस् ते यतः सर्वे मही छितः ॥ २५॥ 15 नलो ऽपि राजा कौन्तेय श्रुता राज्ञां समागमम्। अभ्यगळ्द् अदीनात्मा दमयन्तीम् अनुवतः ॥ २६॥ श्रय देवाः पथि नलं दहमुर् भूतले स्थितम् । साह्याद् इव स्थितं मूर्त्या मन्मधं रूपसंपदा ॥ २७ ॥ तं दृष्ट्वा लोकपालास् ते भाजमानं यथा रविम् । 20 तस्थुर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २५ ॥ ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवीकसः। अबुवन् नैषधं राजच् अवतीर्य नमस्तलात् ॥ २०॥

भो भो नैषध राजेन्द्र नल सत्यवतो भवान्।

स्रासाकं कुरु साहाय्यं दूतो भव नरोन्नम ॥ ३०॥ ॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २॥

बृहदश्व उवाच। तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत । अथेतान् परिपप्रकः कृताञ्चलिर् उपस्थितः ॥ १ ॥ के वै भवनाः कम् चासी यस्याहं दूत ईप्सितः। किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २॥ एवम् उक्ते नैषधेन मघवान् अभ्यभाषत । अमरान् वै निवोधासान् दमयन्यर्थम् आगतान् ॥३॥ 10 ऋहम् इन्द्रो ऽयम् ऋियम् च तथैवायम् ऋपां पितः। शरीरान्तकरो नृणां यमो ऽयम् ऋपि पार्थिव ॥ ४॥ तं वै समागतान् ऋसान् दमयन्ये निवेदय। लोकपाला महेन्द्राद्याः समायान्ति दिदृष्ट्वः ॥ ५ ॥ प्राप्नम् इच्छिन्ति देवास् तां शको ऽियर् वरुणो यमः। 15 तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६॥ एवम् उक्तः स शकेण नलः प्राञ्जलिर् अववीत्। एकार्थ समुपेतं मां न प्रेषयितुम् ऋईय ॥ ९ ॥ क्यं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान्। परार्थम् ईहशं वक्तं तत् क्षमन्तु महेश्वराः ॥ ৮ ॥ देवा जचुः। 20

करिष इति संश्रुत्य पूर्वम् असासु नैषध।

न करिष्यसि कस्मात् तं वज नैषध माचिरम् ॥ ९ ॥ बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् स्रव्रवीत्। सुरिक्षतानि वेश्मानि प्रवेष्टुं कथम् उत्सहे॥ १०॥

- प्रविष्यसीति तं शकः पुनर् एवाभ्यभाषत ।
 जगाम स तथेत्य उक्का दमयन्या निवेशनम् ॥ ११॥
 द्दर्श तच वैदर्भी सखीगणसमावृताम् ।
 देदीप्यमानां वपुषा श्रिया च वरवर्शिनीम् ॥ १२॥
 श्रतीव सुकुमाराङ्गी तनुमध्यां सुलोचनाम् ।
- 10 श्रािष्ठ्यपत्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३॥ तस्य दृष्ट्वेव ववृधे कामस् तां चारुहािसनीम्। सत्यं चिकीर्षमाणस् तु धारयामास दृद्धयम् ॥ १४॥ ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः। श्रासनेभ्यः समुत्येतुस् तेजसा तस्य धर्षिताः ॥ १५॥
- मश्रशंसुष्ट् च सुप्रीता नलं ता विस्पयान्विताः । न चैनम् अभ्यभाषना मनोभिस् त् अभ्यपूजयन् ॥१६॥ अहो रूपम् अहो कान्तिर् अहो धैर्य महात्मनः । को ऽयं देवो ऽथ वा यश्चो गन्धर्वो वा भविष्यति ॥१९॥ न तास् तं श्क्कवन्ति स्म व्याहर्तुम् अपि किं चन ।
- 20 तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८॥ अथेनं स्मयमानं तु स्मितपूर्वाभिभाषिणी। दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९॥ कस् तं सर्वानवद्याङ्ग मम इच्छयवर्धन।

प्राप्तो ऽस्य अमरवद् वीर ज्ञातुम् उच्छामि ते ऽनघ ॥२०॥ कथम् आगमनं चेह कथं चासि न लिख्तः। सुरिक्षतं हि मे वेश्म राजा चैवोयशासनः ॥२९॥ एवम् उक्तस् तु वैदर्भा नलस् तां प्रत्युवाच हः। वलं मां विष्ठि कल्याणि देवदूतम् इहागतम् ॥२२॥ देवास् तां प्राप्तुम् उच्छित्त शको ऽियर् वहणी यमः। तेषाम् अन्यतमं देवं पितं वरय शोभने ॥२३॥ तेषाम् खन्यतमं देवं पितं वरय शोभने ॥२३॥ तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलिख्तः। प्रविश्वनां न मां कल् चिद् अपश्यन् नाप् अवारयत् ॥२४॥ गिरत्थम् अहं भद्रे प्रेषितः सुरसत्तमेः। एतद्श्वेम् अहं भद्रे प्रेषितः तृतीयः सर्गः ॥३॥

बृहदश्व उवाच।
सा नमस्कृत्य देवेभ्यः प्रहस्य नलमबवीतः।

15 प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥१॥
श्रहं चैव हि यज्ञान्यन्ममास्ति वसु किं चन।
तसर्वे तव विश्रव्यं कुरु प्रण्यमीश्वर ॥२॥
हंसानां वचनं यत्तु तन्मां दहति पार्थिव।
विकृते हि मया वीर राजानः संनिपातिताः ॥३॥

20 यदि तं भजमानां मां प्रत्याख्यास्यसि मानद।

विषमिं जलं रज्जुमास्थास्ये तव कारणात् ॥४॥ एवमुक्तस्तु वैदर्भा नलस्तां प्रत्युवाच ह। तिष्ठत्मु लोकपालेषु कयं मानुषमिन्छिस ॥५॥ येषामहं लोककृतामीश्वराणां महात्मनाम्। १ न पादरजसा तुस्यो मनस्ते तेषु वर्तताम् ॥६॥ विप्रियं साचरन्मत्यों देवानां मृत्युमृद्धति। षाहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥ विरजांसि च वासांसि दिष्याश्विनाः सजस्तथा। भूषणानि च मुख्यानि देवात्राप्य तु भुङ्क वै ॥ ६॥ 10 य इमां पृथिवीं कृत्स्नां संक्षिप यसते पुनः। हुताशमीशं देवानां का तं न वरयेत्पतिम् ॥९॥ यस्य दराइभयात्सर्वे भूतयामाः समागताः । धर्ममेवानुरुध्यन्ति का तं न वरयेत्पतिम् ॥१०॥ धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् । 15 महेन्द्रं सर्वदेवानां का तं न वरयेत्पतिम् ॥ १९॥ क्रियतामविशङ्केन मनसा यदि मन्यसे। वरणं लोकपालानां सुदृहाक्यमिदं शृखु ॥१२॥ नैषधेनैवमुक्ता सा दमयन्ती वचो ऽव्रवीत्। समाधुताभ्यां ने नाभ्यां शोकजेनाथ वारिए। ॥ १३॥ ∞ देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते। वृणे लामेव भर्तारं सत्यमेतद्ववीमि ते ॥१४॥ तामुवाच ततो राजा वेपमानां कृताञ्चलिम्। दीत्येनागत्य कस्याणि कथं स्वार्थमिहोत्सहे ॥ १५॥

क्षं सहं प्रतिश्रुत्य देवतानां विशेषतः।

परार्थे यत्नमारभ्य क्षं स्वार्थमिहोत्सहे ॥ १६॥

एष धर्मी यदि स्वार्थो ममापि भविता ततः।

एवं स्वार्थे करिषामि तथा भद्रे विधीयताम् ॥ १९॥

ततो बाष्पाकुलां वाचं दमयन्ती श्रुचिस्मिता।

प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥ १८॥

उपायो ऽयं मया दृष्टो निरपायो नरेश्वर।

येन दोषो न भविता तव राजन्क्षं चन ॥ १९॥

तं चैव हि नरश्रेष्ठ देवाश्वेन्द्रपुरोगमाः।

श्रित्राच्ना महिताः सर्वे सम यत्र स्वयंवरः ॥ २०॥

श्रायान्तु सहिताः सर्वे मम यच स्वयंवरः ॥२०॥ ततो ऽहं लोकपालानां संनिधी तां नरेश्वर। वरियछे नरव्याघ्र नैवं दोषो भविष्यति ॥२१॥ एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते। आजगाम पुनस्तच यच देवाः समागताः ॥२२॥

गितमपश्यंस्तथायानं लोकपाला महेश्वराः।
दृष्ठा चैनं ततो ऽपृच्छन्वृत्तानं सर्वमेव तम् ॥२३॥
कित्त्वहृष्टा त्या राजन्दमयनी श्रुचिस्मिता।
किमब्रवीच नः सर्वान्वद भूमिपते ऽनघ ॥२४॥

नल उवाच।

अविद्वाहमादिष्टो दमयन्या निवेशनम् । प्रविष्टः सुमहाकक्षं दिग्डिभिः स्थविरैर्वृतम् ॥२५॥ प्रविशन्तं च मां तच न किष्वदृष्टवाचरः। स्कृते तां पार्थिवसुतां भवतामेव तेजसा ॥२६॥ सख्यश्वास्या मया दृष्टास्ताभिश्वापुपलिह्यतः।
विस्मिताश्वाभवन्सवी दृष्ट्वा मां विबुधेश्वराः ॥ २०॥
वर्ण्यमानेषु च मया भवत्सु रुचिरानना।
मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २६॥
अञ्चविच्चित्र मां बाला ञ्चायान्तु सिहताः सुराः।
त्वया सह नरव्याघ्र मम यच स्वयंवरः ॥ २९॥
तेषामहं संनिधी त्वां वरियणामि नेषध।
एवं तव महाबाही दोषो न भवितेति ह ॥ ३०॥
एतावदेव विबुधा यथावृत्तमुदाहृतम्।
अभया शेषे प्रमाणं तु भवनास्त्रिदशेश्वराः ॥ ३९॥

॥ इति नलोपाख्याने चतुर्थः सर्गः ॥४॥

बृहदश्व उवाच।
श्राय काले शुभे प्राप्ते तिथी पुर्णये क्षणे तथा।
श्राजुहाव महीपालान्भीमो राजा स्वयंवरे ॥ १ ॥
तिष्कुता पृथिवीपालाः सर्वे हृद्धयपीडिताः।
त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
कनकस्तम्भरुचिरं तोर्णेन विराजितम्।
विविश्रुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
तचासनेषु विविधेष्वासीनाः पृथिवीक्षितः।
श्रमुरभिस्नग्धराः सर्वे प्रमृष्टमिण्कुर्ण्डलाः ॥ ४ ॥
तच स्म पीना दृश्यन्ते वाहवः परिघोपमाः।

स्राकारवन्तः सुस्रह्णाः पञ्चशीषा इवीरगाः ॥ ५॥ सुकेशानानि चारूणि सुनासाक्षिभुवाणि च। मुखानि राज्ञां शोभनो नक्षत्राणि यथा दिवि ॥६॥ दमयन्ती ततो रङ्गं प्रविवेश शुभानना। मुष्णनी प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ९॥ तस्या गाचेषु पतिता तेषां दृष्टिर्महात्मनाम् । तन तनैव सक्ताभूच चचाल च पश्यताम् ॥ ।।। ततः संकीर्त्यमानेषु राज्ञां नामसु भारत । दद्शे भैमी पुरुषान्यञ्च तुल्याकृतीनय ॥ ०॥ 10 तान्समीस्थ ततः सर्वाचिर्विशेषाकृतीन्स्थितान्। संदेहाद्य वैदर्भी नाभ्यजानाचलं नृपम् ॥१०॥ यं यं हि दृहशे तेषां तं तं मेने नलं नृपम्। सा चिन्तयन्ती बुद्धाय तर्कयामास भाविनी ॥ ११॥ क्यं हि देवाञ्चानीयां क्यं विद्यां नलं नृपम् ॥ १२॥ 15 एवं संचिन्तयनी सा वैद्भी भृशदुःखिता। श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥१३॥ देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे । तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥१४॥ सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः। 20 शर्गं प्रति देवानां प्राप्तकालममन्यत ॥ १५॥ वाचा च मनसा चैव नमस्कारं प्रयुज्य सा। देवेभ्यः प्राञ्जलिर्भूता वेपमानेदमब्रवीत् ॥१६॥ हंसानां वचनं श्रुता यथा मे नैषधो वृतः।

पतिले तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥ बचसा मनसा चैव यथा नाभिचराम्यहम्। तेन सत्येन विबुधास्तमेव प्रदिशनु मे ॥१५॥ यथा देवैः स मे भर्ता विहितो निषधाधिपः। ठ तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥ यथेदं व्रतमारस्यं नलस्याराधने मया। तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥ स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः। यथाहमभिजानीयां पुरायश्चोकं नराधिपम् ॥२१॥ 10 निशम्य दमयन्यास्तत्करुणं परिदेवितम् । यथोक्तं चिकरे देवाः सामर्थ्य लिङ्गधारणे ॥२२॥ सापश्यिद्वषुधान्सर्वानस्वेदान्स्तव्धलोचनान् । दृषितस्रयजोहीनान्स्थितानस्पृशतः क्षितिम् ॥२३॥ **छायाहितीयो म्लानस्रयजःस्वेदसमन्वितः** । मूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥ सा समीस्य तु तान्देवान्युएयश्चोकं च भारत। नैषधं वरयामास भेमी धर्मेण पाराडव ॥२५॥ विलज्जमाना वस्त्राने जयाहायतलोचना। स्कन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥२६॥ 20 वरयामास चैवैनं पतिले वरवर्शिनी। ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२९॥ देवैर्महर्षिभिस्तच साधु साध्विति भारत।

विस्मितेरीरितः शब्दः प्रशंसिद्धर्नेलं नृपम् ॥२६॥

दमयनीं तु कीरव्य वीरसेनसुती नृपः। श्राश्वासयहरारोहां प्रदृष्टेनान्तरात्मना ॥२०॥ यस्वं भजिस कल्याणि पुमांसं देवसंनिधी। तसान्मां विश्वि भर्तारमेवं ते वचने रतम् ॥३०॥ व यावच मे धरिष्यनि प्राणा देहे श्रुचिस्मिते। तावत्त्रयि भविषामि सत्यमेतद्ववीमि ते ॥३१॥ दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्चलिः। तौ परस्परतः प्रीतौ हष्ट्वा लियपुरोगमान्। ग तानेव शरणं देवाञ्चग्मतुर्मनसा तदा ॥३३॥ वृते तु नैषधे भैम्या लोकपाला महीजसः। प्रहृष्टमनसः सर्वे नलायाष्टी वरान्ददः ॥३४॥ प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्रमां शुभाम् । नेषधाय ददी शकः प्रीयमाणः शचीपतिः ॥३५॥ 15 अग्रिरात्मभवं प्रादाद्यच वाञ्छति नेषधः। लोकानात्मप्रभांश्वेव ददौ तसी हुताशनः ॥३६॥ यमस्ववरसं प्रादाडमें च परमां स्थितिम्। अपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥३९॥ सजश्रोत्तमगन्धाद्याः सर्वे च मिथुनं ददुः। 🕫 वरानेवं प्रदायास्य देवास्ते चिदिवं गताः ॥३৮॥ पार्थिवाश्वानुभूयास्य विवाहं विस्मयान्विताः। दमयन्याश्व मुदिताः प्रतिजग्मुयेथागतम् ॥३९॥ गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः।

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विवाहं कारयामास दमयन्या नलस्य च ॥४०॥ उष तत्र यथाकामं नैषधो हिपदां वरः। भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४९॥ अतीव मुदितो राजा भाजमानों ऽत्रुमानिव। अञ्जञ्ज्ञा वीरो धर्मेण परिपालयन् ॥४२॥ ईजे चापश्वमेधेन ययातिरिव नाहुषः। अञ्ज्ञेश्व बहुभिधींमान्क्रतुभिश्वाप्तदिश्योः ॥४३॥ पुनश्च रमणीयेषु वनेषूपवनेषु च। दमयन्या सह नलो विजहारामरोपमः ॥४४॥ उन्यामास च नलो दमयन्यां महामनाः। इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥ एवं स यजमानश्च विहांश्व नराधिपः। रस्थ वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

॥ ऋष हितोपदेशः॥

II.

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु। वाचां सर्वच वैचिच्यं नीतिविद्यां ददाति च॥ श्रजरामरवत्राज्ञो विद्यामधै च चिन्तयेत्। गृहीत इव केशेषु मृत्युना धर्ममाचरेत्॥ सर्वद्रव्येषु विद्येव द्रव्यमाहुरनुत्तमम् । श्रहार्येतादम्येतादश्चयताच्च सर्वदा ॥ विद्या शस्त्रं च शास्त्रं च हे विद्ये प्रतिपत्तये। श्राद्या हास्याय वृद्धते हितीयाद्रियते सटा ॥ ४ यचवे भाजने लगः संस्कारो नान्यवा भवेत् । कथाछलेन बालानां नीतिस्तदिह कथ्यते ॥ मिचलाभः सुहद्भेदो वियहः संधिरेव च । पत्त्रतन्त्रात्त्रवान्यसाहृत्यादाकृष्य लिख्यते ॥

श्चिस्ति भागीरथीतीरे पाटलिपुचनामधेयं नगरम् । तच स-10 वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत्। स भूपतिरे-कदा केनापि पठ्यमानं श्लोकहयं शुश्राव। अनेकसंश्यो छेदि परोक्षार्थस्य दर्शकम्। सर्वस्य लोचनं शास्त्रं यस्य नास्यन्ध एव सः॥ यौवनं धनसंपत्तिः प्रभुत्वमविवेकता। 16 एकेकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥ इत्याकर्त्योत्मनः पुचाणामनधिगतशास्त्राणां नित्यमुन्मार्गगा-मिनां शास्त्राननुष्टानेनोहियमनाः स राजा चिन्तयामास। को ऽर्थः पुत्रेण जातेन यो न विद्वाच धार्मिकः। कार्णेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥ 20 अजातमृतमूर्षाणां वरमाद्यी न चान्तिमः। सक्द्रः खकरावाद्याविनामसु पदे पदे ॥ किं च। स जातो येन जातेन याति वंशः समुचतिम्।

परिवर्तिनि संसारे मृतः को वा न जायते॥ भ्रपरं च। वरमेको गुणी पुचो न च मूर्खशतैरिप। एकश्चन्द्रस्तमो हन्ति न च तारागर्णेरिप ॥ यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः। धनुर्वेशविष्युद्धो ऽपि निर्गुगः किं करिष्यति ॥ हा हा पुत्रक नाधीत सुगतैतासु राचिषु। तेन तं विदुषां मध्ये पङ्के गौरिव सीदिस ॥ तत्कथिमदानीमेते मम पुत्रा गुणवन्तः क्रियनाम्। यदभावि न तद्भावि भावि चेस तदन्यथा। 10 इति चिन्ताविषद्मी ऽयमगदः किं न पीयते॥ एतकायासमाणां केषां चिदालस्यवचनम् । न दैविमिति संचिन्य त्यजेदुद्योगमात्मनः। अनुद्योगेन कस्तैलं तिलेभ्यः प्राप्नुमहिति॥ श्चन्यच । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर् दैवेन देयमिति कापुरुषा वदन्ति। दैवं निहत्य कुरु पौरुषमात्मशक्त्या यत्ने कृते यदि न सिध्यति को ऽच दोषः॥ यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत्। एवं पुरुषकारेण विना देवं न सिध्यति॥ 20 तथा च। पूर्वजन्मकृतं कर्म तद्देविमति कथ्यते। तसात्पुरुषकारेण यन्नं कुयीदतन्द्रतः॥ उद्यमेन हि सिध्यन्ति कार्याणि न मनोर्थैः। न हि सुप्रस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥

मूर्खी ऽपि शोभते तावत्सभायां वस्त्रवेष्टितः। तावच शोभते मूर्खी यावन्तिं चिन्न भाषते॥ एतचिन्तयित्वा स राजा परिष्ठतसभां कारितवान्।राजीवाच। भो भोः परिदताः। श्रूयताम्। ऋस्ति कश्चिदेवंभूतो विद्वान्यो 5 मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामि-दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारियतुं समर्थः। काचः काञ्चनसंसगीडते मारकतीं द्युतिम्। तथा सन्संनिधानेन मूर्खो याति प्रवीणताम्॥ उक्तं च। हीयते हि मतिस्तात हीनैः सह समागमात्। 10 समैश्व समतामेति विशिष्टेश्व विशिष्टताम्॥ श्चनानारे विष्णुशर्मनामा महापरिष्ठतः सकलनीतिशास्त्रतस्त्र ञ्चो बृहस्पतिरिवाबवीत् । देव।महाकुलसंभूता एते राजपुचाः। तन्मया नीतिं याहयितुं शक्यन्ते। नाद्रव्ये निहिता का चिन्किया फलवती भवेत्। 15 न व्यापारशतेनापि जुकवत्पाट्यते बकः॥ श्चन्यच । ऋस्मिंस्तु निर्गुणं गोचे नापत्यमुपजायते । ञ्जाकरे पद्मरागाणां जन्म काचमणेः कुतः॥ श्रतो ऽहं षण्मासाभ्यनारे तव पुचाचीतिशास्त्राभिज्ञान्करि-

20 कीटो ऽपि मुमनःसङ्गादारोहित सतां शिरः। अश्मापि याति देवतं महिद्धः सुप्रतिष्ठितः॥ तदेतेषामसम्पुचाणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम्। इत्युक्का तस्य विष्णुशर्मणो बहुमानपुरःसरं पुचान्समर्पित-

षामि। राजा सविनयं पुनरुवाच।

वान्। अष प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्तात्रस्तावक्रमेण स पित्रतो ऽत्रवीत्।
काव्यशास्त्रविनोदेन कालो गच्छिति धीमताम्।
व्यसनेन तु मूखाणां निद्रया कलहेन वा॥
तिद्रवतां विनोदाय काककूमीदीनां विचित्रां कथां कथयािम।
राजपुत्रिक्तम्। आर्थे। कथ्यताम्। विष्णुशर्मोवाच। शृणुत
यूयम्। संप्रति मिनलाभः प्रस्तूयते।

III.

श्वहमेकदा दक्षिणाराये चरनपश्यम्। एको वृह्वव्याघः सातः कुश्वहस्तः सरस्तीरे ब्रूते। भी भीः पान्याः। इदं सुवर्णकङ्क
ग्रं गृद्धताम्। तहचनमाकार्ये भयात्को ऽपि तत्पार्श्व न भजते। ततो लोभाकृष्टेन केन चित्पान्थेनालीचितम्। भाग्येनैतत्संभवित। किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्ने विधेया। यतः।
श्रानिष्टादिष्टलाभे ऽपि न गतिजीयते श्रुभा।
यचास्ति विषसंसर्गो ऽमृतं तद्पि मृत्यवे॥

किं तु सर्वचार्थार्जने प्रवृत्तिः संदेह एव। तथा चोक्तम्।
न संश्यमनारुद्ध नरी भद्राणि पश्यित।
संश्यं पुनरारुद्ध यदि जीवित पश्यित॥
तिन्नात्व्यामि तावत्। प्रकाशं ब्रूते। कुच तव कङ्कणम्।
व्याघो हस्तं प्रसार्थ दर्शयित। पान्थो ऽवदत्। कथं मारात्मके

तिव्यासः। व्याघ उवाच। शृणु रे पान्थ। प्रागेव यौ-

वनदशायामितदुर्वृत्त आसम् । अनेकगोबाद्यणमनुषयधाने पुना अनेकशो मृता दाराश्व। सांप्रतं निर्वशो हिस्पततः के-नापि धार्मिकेणाहमुपदिष्टः। दानधमैमाचरतु भानिति। त-दुपदेशादिदानीमहं स्नानशोली दाता वृद्धो गलितनसदन्ती

६ द्यावांश्व अयं न विश्वासभूमिः । उक्क च ।

इज्याध्ययनदानानि तपः मत्यं क्षमा दमः। अलोभ इति मार्गो ऽयं धर्मस्याष्ट्रविधः स्मृतः॥ तच पूर्वश्वतुर्वर्गो दस्भार्थमपि सेव्यते। उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते॥

10 मम चैतावालँ लोभविरहो येन स्वहस्तगतमि सुवर्शकङ्कर्ण यसै कसै चिद्दातुमिन्छामि। तथापि व्याघ्रो मानुषं खादतीति लोकप्रवादो दुर्निवारः। यतः।

> गतानुगतिको लोकः कुटुनीमुपदेशिनीम्। प्रमाणयति नो धर्मे यथा गोव्नमपि हिजम्॥

16 मया च धर्मशास्त्राएयधीतानि । **शृ**णु ।

मरुख्यत्यां यथा वृष्टिः खुधार्ते भोजनं तथा। दिरिद्रे दीयते दानं सफलं पाग्डुनन्दन ॥ प्राणा यथात्मनो ऽभोष्टा भूतानामपि ते तथा। स्रात्मीपम्येन सर्वेच दयां कुर्वेन्ति साधवः॥

श्र स्रपरंच। प्रत्याख्याने च दाने च सुखदुः खे प्रियाप्रिये। स्रात्मीपम्येन पुरुषः प्रमाणमधिगन्छति॥

श्चन्यञ्च। मातृवत्परदारांश्च परद्रव्याणि लोष्टवत्। स्रात्मवत्सर्वभूतानि यः पश्यति स पश्यति॥

सं च दुर्गतः। तेन तत्रुभ्यं दातुं सयत्नी ऽहम्। तथा चीक्तम्। द्रिद्रान्भर कौनोय मा प्रयख्डेश्वरे धनम्। व्याधितस्यीषधं पथ्यं नीरुजस्तु किमीषधेः॥ अन्यज्ञ। दातव्यमिति यहानं दीयते ऽनुपकारिणे। 5 देशे काले च पाचे च तहानं सास्त्रिकं सृतम्॥ तदच सरिस स्नात्ना सुवर्णकङ्करणिमदं प्रतिगृहाण । ततो जात-विश्वासी यावदसी सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निम-यः पलायितुमक्षमः। पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत्। अ-हह। महापङ्के पतितो ऽसि। अतस्त्वामुत्थापयामि। इत्युक्का 10 श्रनैः श्रनैरुपगम्य तेन व्याघ्रेण धृतः स पान्यो ऽचिन्तयत्। न धर्मशास्त्रं पठतीति कारगं न चापि वेदाध्ययनं दुरात्मनः। स्वभाव एवाच तथातिरिच्यते यथा प्रकृत्या मधुरं गवां पयः॥ 15 किंच। अवशेन्द्रियचित्रानां हिस्तिस्नानिमव किया। दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥ तच मया भद्रं कृतं यदच मारात्मके विश्वासः कृतः। तथा ह्य-निखनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम्। विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च॥ 20 ऋपरं च। सर्वस्य हि परीस्थन्ते स्वभावा नेतरे गुणाः। ऋतीत्य हि गुणान्सवीन्स्वभावी मूर्धि वर्तते॥ अन्यच। स हि गगणविहारी कल्मषध्वंसकारी दशशतकरधारी ज्योतिषां मध्यचारी।

विधुरिप विधियोगाङ्गस्यते राहुणासी लिखितमिप ललाटे प्रोञ्छितुं कः समर्थः ॥ इति चिन्तयन्नेव तेनासी व्याघ्रेण व्यापादितः खादितश्च।

IV.

श्रस्ति मगधदेशे चम्पकवती नामारएयानी। तस्यां चिरा- महता स्रेहेन मृगकाकी निवसतः। स च मृगः स्वेन्छया भ्रा-म्यन्पुष्टाङ्गः केन चित्सृगालेनावलोकितः। तं दृष्ट्रा सृगालो ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपमृत्यात्रवीत् । मिन। कुशलं ते। मृगेणोक्तम्। कस्त्वम्। जस्तुको बूते। श्रु-10 द्रबुडिनामा जबुको ऽहम् । अचाराये मिचवन्युहीनो मृतव-देकाकी निवसामि। इदानीं भवनां मिचमासाद्य पुनः सब-न्थुर्जीवलोकं प्रविष्टो ऽस्मि। ऋधुना मया तवानुचरेण सर्व-था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते स-वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-15 गजम्बुकी गती। तच चम्पकवृक्षशाखायां सुबुद्धिनामा काको मृगस्य चिरमिचं निवसति । तौ दृष्ट्वा काको ऽवदत्। ससे चिवाङ्ग । को ऽयं हितीयः । मृगो बूते । जमुको ऽयमस-साख्यमिळ्नागतः। काको ब्रूते। मित्र। अकसादागन्तुना सह विश्वासी नैव युक्तः। तब भद्रमाचरितम्। तथा चीक्तम्।

श्रज्ञातकुलशीलस्य वासो देयो न कस्य चित् । माजीरस्य हि दोषेण हतो गृधो जरहवः ॥ इत्याकर्र्य स जबुकः सकोपमाह। मृगस्य प्रथमदर्शनदिने भ-वानपज्ञातकुलशील एवासीत्। तद्भवता सह कथमद्य या-वदेतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते।

यन विद्वज्जनो नास्ति श्वाध्यस्तनाल्पधीरिष ।

े निरस्तपादपे देश एरएडो ऽपि दुमायते ॥

श्वन्यचाश्चयं निजः परो वेति गणना लघुचेतसाम् ।

वस्यसम्बद्धाः स्वर्थस्य स्वरस्यस्य ॥

उदारचिरतानां तु वसुधैव कुटुष्वकम् ॥ यथा चायं मृगो मम बन्धुस्तथा भवानिष । मृगो ऽब्रवीत् । किमनेनोत्तरोत्तरेण। सर्वैरेकच विश्वम्भालापैः सुखमनुभविद्धः 10 स्थीयताम् । यतः ।

न कश्चित्तस्य चिन्मिनं न कश्चित्तस्य चिद्रिपुः।

व्यवहारेण मिनाणि जायनो रिपवस्तथा॥

काकोनोक्तम्। एवमस्तु। अथ प्रातः सर्वे यथाभिमतदेशं गताः। एकदा निभृतं सृगालो बूते। सखे मृग। एतिसम्नेव वगै नैकदेशे सस्यपूर्णे क्षेत्रमिस्ति। तदहं त्वां तन नीत्वा दर्शयामि।
तथा कृते सित मृगः प्रत्यहं तन गत्वा सस्यं खादित। अथ

क्षेत्रपतिना तदृष्ट्वा पाश्चास्तव नियोजिताः। अनन्तरं पुनरागतो मृगस्तन चरनाश्चित्वं ऽचिन्तयत्। को मामितः कालपाश्चादिव व्याधपाश्चात्तां मिन्चादन्यः समर्थः। अन्वान्तरे

जिस्तुकस्तनागत्योपस्थितो ऽचिन्तयत्। फिलतं तावदस्माकं
कपटप्रवन्धेन। मनोरथसिडिर्राप बाहुस्थान्मे भविष्यति। एतस्योत्कृत्यमानस्य मांसासृगनुलिप्तान्यस्थीनि मयावश्यं प्राप्रव्यानि। स च मृगस्तं हष्ट्वोह्नसितो ब्रूते। सखे। द्विन्द्व ता-

वन्मम बन्धनम्। सत्तरं चायस्व माम्। यतः। आपत्मु मिचं जानीयाद्युडे श्रूरमृणे श्रुचिम्। भार्यां श्रीणेषु वित्तेषु व्यसनेषु च बान्धवान्॥ अपरं च। उत्सवे व्यसने चैव दुर्भिक्षे श्रृक्षंकटे

ग्युकः पाणं मुहुर्मुहुर्विलोक्याचिन्तयत्। हढबन्धनबद्धो ऽस्ति तावदयं मृगः। ब्रूते च। स्नायुनिर्मिताः पाणाः। तदद्य भट्टा-रक्तवारे कथमेतान्दन्तैः स्पृष्णामि। मिच। यदि नान्यथा मन्य-से तदा प्रभाते यस्त्रयोच्यते तन्मया कर्तव्यम्। इत्युक्का तत्स-मीप आत्मानमाच्छाद्य स्थितः सः। अनन्तरं स काकः प्रदोष-काले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं हष्ट्वी-वाच। सखे। किमेतत्। मृगेणोक्तम्। अवधीरितसुदृह्वाक्यस्य फलमेतत्। तथा चोक्तम्।

मुद्दर्गं हितकामानां यः शृणोति न भाषितम्।

15 विपत्संनिहिता तस्य स नरः शचुनन्दनः॥

काको बूते। स सृगालः क्ष। मृगेणोक्तम्। मन्मांसार्थी तिष्ठत्य
चैव। काको बूते। मिच। उक्तमेव मया पूर्वम्।

अपराधो न मे ऽस्तीति नैतिबिश्वासकारणम् । विद्यते हि नृशंसेभ्यो भयं गुणवतामपि॥

20 परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् । वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥ दीर्घे निःश्वस्य । अरे वञ्चक । किं त्वया पापकर्मणा कृतम् ।

यतः।

संलापितानां मधुरैर्वचाभिर्मिथ्योपचरिश्व वशीकृतानाम्। आशावतां श्रद्धतां च लोके किमर्थिनां वज्रयितव्यमस्ति॥ अन्यज्ञ। उपकारिणि विश्रव्ये शुडमतौ यः समाचरित पापम्। तं जनमसत्यसंधं भगवति वसुधे कथं वहसि॥ 5 दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत्। उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥ अथ वा स्थितिरियं दुर्जनानाम्। प्राक्पादयोः पति खादित पृष्ठमांसं कर्णे कलं किमपि रौति शनैर्विचिचम्। 10 छिद्रं निरूप सहसा प्रविशत्यशङ्कः सर्वे खलस्य चरितं मशकः करोति॥ तथा च। दुर्जनः प्रियवादो च नैति दिश्वासकारणम्। मधु तिष्ठति जिद्धाये हृदये तु हलाहलम् ॥ ऋष प्रभाते स क्षेत्रपतिर्लगुडहस्तस्तं प्रदेशमागळन्काकेनाव-७ लोकितः। तमालोक्य काकेनोक्तम्। सखे मृगः। तमात्मानं मृतवत्संदश्ये वातेनोदरं पूरियत्वा पादान्स्तब्धीकृत्य तिष्ठ । य-दाहं शब्दं करोमि तदा तं सत्वरमुत्थाय पलायिष्यसि। मृग-स्तथैव काकवचनेन स्थितः। ततः श्लेचपतिना हर्षोत्पुल्ललो-चनेनावलोकितः। तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-20 तो ऽयमित्युक्का मृगं बन्धनान्मोचियता पाशान्संवित्तुं सय-न्नो बभूव। ततः कियदूरे उन्तरिते श्लेचपती स मृगः काकस्य शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः। तमुद्दिश्य तेन छ्रो-

चपतिना प्रकीपान्धिप्रलगुडेन सृगाली व्यापादितः । तथा

चोक्तम् । चिभिवेषैस्तिभिभासेस्तिभः पद्येस्तिभिर्दिनैः । अत्युयपुरायपापानामिहैव फलमश्रुते ॥ अतो ऽहं ब्रवीमि ।

> भक्ष्यभक्षकयोः प्रीतिर्विपत्तेरेव कारणम् । • सृगालात्पाश्चब्डो ऽसौ मृगः काकेन रक्षितः॥

> > ٧.

अस्ति भागीरथीती रे गृधकूटनािस पर्वते महान्यकेटीवृक्षः। तस्य कोटरे दैवदुर्विपाकाङ्गलितनयनो जरहवो नाम गृधः प्र-तिवसति । अथ कृपया तज्जीवनाय तड्यवासिनः पश्चिणः स्वाहारान्तिं चिन्तिं चिद्दति। तेनासी जीवति। अथ कदा 10 चिहीर्घकर्णनामा माजीरः पक्षिशावकान्भक्षयितुं तचागतः। ततस्तमायानां हष्ट्वा पश्चिशावकैभयातेः कोलाहलः कृतः। तच्छूता जरहवेनोक्तम् । को ऽयमायाति । दीर्घकर्णो गृधम-वलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन पलायनमप्रश्चम् । तद्यथा भवितव्यं तथा भवतु । एतसमी-15 पमुपगन्छामि । इत्यालोच्योपसृत्यात्रवीत् । आर्य । त्वामभि-वन्दे। गृथ्रो ऽवदत्। कस्त्वम्। सो ऽत्रवीत्। मार्जारो ऽहम्। गृधो बूते। तहूरमपसर। नो चेडनाव्यो ऽसि मया। मार्जा-रो ऽवदत् । श्रूयतां तावदसम्बचनम् । ततो यद्यहं वध्यस्तदा हन्तव्यः । यतः ।

> 20 जातिमानेण किश्वत्किं वध्यते पूज्यते क चित्। व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत्॥

गृधो बूते। बूहि। कीहरण्यापारवान् । सो ऽवदत् । अहमन गङ्गाती रे नित्यस्नायी निरामिषाणी बस्चर्येण चान्द्रायणव-तमाचरंस्तिष्ठामि । युष्पांश्व धर्मज्ञानरतान्विश्वासभूमयः प-स्त्रिणः सर्वे सर्वदा ममाये स्तुवन्ति । अतो भवझो विद्याव-० योवृद्धेभ्यो धर्म श्रोतुमिहागतः । भवन्तश्वेताहणा धर्मज्ञा य-न्मामितिणं हन्तुमुद्यताः । गृहस्थस्य धर्मश्वेष समुदीरितः ।

ऋरावणुचितं कार्यमातिष्यं गृहमागते। छेत्रुमणागते छायां नोपसंहरते दूमः॥

किंच। यद्यन्नं नास्ति तदा प्रीतिवचसायतिथिः पूज्यः।यतः।

गृणानि भूमिरुद्कं वाक्चतुर्थी च सूनृता। एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन॥

स्रन्यच । बाली वा यदि वा वृद्धी युवा वा गृहमागतः । तस्य पूजा विधातया सर्वनाभ्यागती गुरुः ॥

स्रान्यत्त । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः।

15 न हि संहरते ज्योत्स्नां चन्द्रश्वाराडालवेश्मनि॥

श्चन्यच । श्वितिषिर्यस्य भग्नाशो गृहात्रितिनिवर्तते । स दस्रा दुष्कृतं तसी पुरायमादाय गच्छति ॥

श्चन्यञ्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः । पूजनीयो यथायोग्यं सर्वदेवमयो ऽतिथिः ॥

20 गृधो ऽवदत् । माजारा हि मांसरुचयो भवन्ति पश्चिशावका-श्वाच निवसन्ति । तेनैवं व्रवीमि । माजारो ऽप्येवं श्रुत्वा भू-मिं स्पृष्ट्वा कर्णौ स्पृश्ति व्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर- स्यरं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ- त्यनेकमत्यम् । यतः ।

सर्वहिंसानिवृत्ताश्व नराः सर्वेसहाश्व ये। सर्वेस्याश्रयभूताश्व ते नराः स्वर्गगामिणः॥

अन्यच। एक एव सुदृडमीं निधने ऽप्यनुयाति यः।
 श्रीरेण समं नाशं सर्वमन्यिं गच्छति॥

किं च। यो ऽत्ति यस्य यदा मांसमुभयोः पश्यतान्तरम्। एकस्य ह्मणिकी प्रीतिरन्यः प्राणैर्विमुच्यते॥

श्रपि च। मर्तव्यमिति यदुःखं पुरुषस्योपजायते।

10 शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृषु
पुनः। स्वछन्दवनजातेन शाकेनापि प्रपूर्यते।
श्रस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत्॥
एवं विश्वास्य स माजीरस्तरुकोटरे स्थितः। ततो दिनेषु गछत्सु पश्चिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादित। श्रथ
16 येषामपत्यानि खादितानि तैः शोकार्तेविलपद्भिरितस्ततो जिज्ञासा समाख्या। तत्परिज्ञाय माजीरः कोटरान्निः मृत्य पलायितः। पश्चात्पतिचिभिरितस्ततो निरूपयद्भिस्तच तरुकोटरे शावकास्थीनि प्राप्तानि। श्चनन्तरं चानेनैव शावकाः खादिता

इति निश्चित्य मिलिला तैः पश्चिभिः स गृधो व्यापादितः।

🕫 स्रतो ऽहं ब्रवीमि।

ञ्जज्ञातकुलशीलस्य वासी देयो न कस्य चित्। माजीरस्य हि दोषेण हती गृधो जरहवः॥

VI.

श्रस्ति वाराणस्यां कर्पूरपटो नाम रजकः। स चैकदा निभैरं प्रसुप्तः। तदननारं द्रव्याणि हर्तुं तनृहं चीरः प्रविष्टः। तस्य प्राङ्गणे गर्दभो बङ्गस्तिष्ठति कुङ्करस्त्रोपविष्टः। तं चौरमवलोक्य गर्दभः श्वानमाह। तव तावदयं व्यापारः। तिकिमिति तमुद्धैः शब्दं कृता स्वामिनं न जागरयित। कुङ्करो बूते।
माम। नियोगस्यास्य चर्चा किं त्या कर्तव्या। तमेव जानािस
यथाहमेतस्याहर्निशं गृहरस्त्रां करोिम। यतो ऽयं चिराबिर्वृतो ममोपयोगं न जानाित तेनाधुना ममाहारदाने ऽपि
मन्दादरः। विना विधुरद्शेनं स्वामिनो ऽनुजीिवषु मन्दाध्रा भविता। गर्दभो बूते। शृणु रे बर्वर।
याचते कार्यकाले यः स किंभृत्यः स किंसुहत्। कुङ्करो ब्रूते। भृत्यान्संभावयद्यस्तु कार्यकाले स किंप्रभुः॥

याचते कायेकाले यः स किंभृत्यः स किंसुहृत्। कुक्कु-रो ब्रूते। भृत्यान्तंभावयेद्यस्तु कार्यकाले स किंप्रभुः॥ किं च। आश्रितानां भृती स्वामिसेवायां धर्मसेवने। पुचस्योत्पादने चैव न सन्ति प्रतिहस्तकाः॥ किं ततो गर्दभः सकीपमाह। आः। पापीयांस्वं यः स्वामिकार्यो-

फता गरेभः सर्कापमाह। आः। पापीयांस्व यः स्वामिकायीपेक्षां करोषि।भवतु।यथा स्वामी जागर्ति तथा मया कर्तथ्यम्।

यतः। पृष्ठतः सेवयेदंकी जठरेण हुताश्चनम् । स्वामिनं सर्वभावेन परलोक्तममायया ॥

इत्युक्का स अतीव चीन्कारं कृतवान् । ततः स रजकस्तेन ची-श्र कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताड-यामास । अतो ऽहं व्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेन्छया।

स विषीदित चीत्कारात्ताडितो गर्दभो यथा॥

VII.

श्वस्युत्तरापथे ऽर्नुदिशिखरनाम्नि पर्वते भहाविक्रमो नाम सिंहः। तस्य पर्वतकन्दरमधिशयानस्य केसराय मूिषकः कश्चि-च्छिनित्त। सिंहः केसरायं लूनं बुद्धा कुपितो विवरान्तर्गतं मूिषकमलभमानो ऽचिन्तयत्। किं विधेयमच। भवतु। एवं श्रूयते। श्रुद्रश्चुर्भवेद्यस्तु विक्रमान्न स नम्यते।

तं निहन्तुं पुरस्कार्यः सहशस्त्रस्य सैनिकः ॥
इत्यालीच्य तेन यामं गता दिधकर्णनामा विडालो मांसाद्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः । ततस्त्रज्ञयाग्विको बहिने निःसरित । तेनासी सिंहो ऽस्रतकेसरः सुसं
स्विपित । मूषिकश्रन्दं यदा यदा शृणोति तदा तदा सविशेषं
तं विडालं मांसाहारदानेन संवर्धयित । अधिकदा स मूषिकः
स्रुधा पीडितो बहिः संचरंस्तेन माजीरेण प्राप्तो व्यापादितः
सादितश्च । अनन्तरं स सिंहो यदा कदा चिदिप मूषिकशन्दं
न शुस्राव तदोपयोगाभावात्तस्य विडालस्याहारदाने मन्दादरो बभूव । अतो ऽहं ब्रवीिम ।

निरपेक्षो न कर्तथो भृत्येः स्वामी कदा चन। निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दिषकर्णवत्॥

VIII. IX.

कसिंधित्तरी वायसदंपती निवसतः। तयोधापत्यानि त-

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ह्कीटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-यसी बूते। स्वामिन्। त्यज्यतामयं तहः। स्थन यावत्कृष्णस-पेस्तावदावयोः संततिः कदा चिद्पि न भविष्यति। यतः।

दुष्टा भाया शढं मित्रं भृत्यश्चीत्तरदायकः।

क संसर्पे च गृहे वासी मृत्युरेव न संशयः ॥ वायसी ब्रूते। प्रिये। न भेतव्यम्। वारं वारं मयेतस्य महा-पराधः सोढः। इदानीं पुनर्न श्चन्तव्यः। वायस्याह। क्यमनेन बलवता कृष्णसर्पेण सार्ध भवान्वियहीतुं समर्थः। वायसो ब्रू-ते। ञ्चलमनया चिन्तया। यतः।

10 यस्य बुडिर्बलं तस्य निर्बुडिस्नु कुतो बलम् । वने सिंहो बलोन्मतः शशकेन निपातितः॥ वायस्याह। कथमेतत्। वायसः कथयित। ऋस्ति मन्दरना-स्नि पर्वते दुर्दान्तो नाम सिंहः। स च सर्वदा पणूनां वधं विद्धान एवास्ते। ततः सर्वैः पणुभिर्मेलकं कृता स सिं-हो विज्ञप्तः। देव। किमधं सर्वपणुवधः क्रियते। वयमेव भवदाहाराधं प्रत्यहमेकेकं पणुमुपढीकयामः। सिंहेनोक्तम्। यद्येतदिभमतं भवतां तिहं भवतु। ततः प्रभृति प्रत्यहमेकेकं पणुमुपकित्यतं भक्षयनास्ते। अथ कदा चित्कस्यापि वृ-डशशकस्य वासरः प्राप्तः। ततः सो ऽचिन्तयत्।

नासहेतोर्विनीतिस्तु कियते जीविताश्या।
पञ्चलं चेत्रमिषामि किं सिंहानुनयेन मे॥
तन्मन्दं मन्दमुपगन्छामि। ततः सिंहो ऽपि श्रुधा पीडितः
कोपात्तमुवाच। कुतस्तं विलम्ब्यागतो ऽसि। शशको ऽम-

वीत्। नाहमपराडः। पिष सिंहान्तरेण बलाडृतस्तस्याये पुनरागमनाय शपषं कृता स्वामिनं निवेदियतुमनागतो ऽस्मि। सिंहः सकोपमाह। सत्तरं गता मां दर्शय। क्वासी दुरात्मा तिष्ठति। ततः शशकस्तं गृहीता गम्भीरकूपसमीपं गतः। अनागत्य पश्यतु स्वामीत्युक्का तस्मिन्कूपजले त-स्येव प्रतिबिद्धं दर्शितवान्। ततो ऽसी दर्पाध्मातस्तस्यो-पर्यात्मानं निक्षिण पञ्चतं गतः। अतो ऽहं व्रवीमि। यस्य बुडिबेलं तस्येत्यादि।

वायसी ब्रूते। श्रुतं मया। कर्तव्यतां ब्रूहि। वायसो ऽवदत्।

प्रिये। श्रासचे सरिस राजपुचः सततमागत्य स्नाति। तिस्तत्रस्तरे तदङ्गादवतारितं कनकसूचं चच्चा धृतानीयास्मिन्कोटरे

धरिष्यसि। श्रथ कनकसूचानुसरणप्रवृत्ते राजपुरुषेः कोटरे निस्त्यमाणे कृष्णसर्पो दृष्ट्यो व्यापादियतव्यश्च। श्रथ कदा चित्स्नातुं प्रविष्टे राजपुचे वायस्या तदनुष्टितम्। तथानुष्टिते तदृ
क्रित्तम्। श्रातो ऽहं ब्रवीमि।

उपायेन हि तत्कुर्याद्यच शक्यं पराक्रमैः। काक्या कनकसूचेण कृष्णसर्पो निपातितः॥

X.

श्रस्ति नर्मदार्तीरे पर्वतोपत्यकायां विशालः शाल्मलीतरः। तच निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्विप निवसन्ति। ²⁰ श्रथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासारेमेहती वृष्टिर्वभूव। ततो वानरांस्तरतले ऽवस्थिताञ्छीतातान्कम्प-मानानवलोक्य पिक्षभिरुक्तम्। भो भो वानराः। श्रूयताम्। अस्माभिर्निर्मिता नीडाश्वज्जुमाचाहतेस्तृषैः। हस्तपादादिसंयुक्ता यूयं किमवसीद्य॥

मिक्कुला वानरैजीतामधैरालीचितम् । अहो । निर्वातनीडग-भावस्थिताः सुखिनः पिष्ठाणो ऽस्मान्निन्दिन्त । तद्भवतु।ताव-घृष्टेरूपश्मः । अनन्तरं शान्ते पानीयवर्षे तैवीनरैर्वृक्षमारुख सर्वे नीडा भयाः । तेषां पिक्षणामगुडानि चाधः पिततानि । अतो ऽहं व्रवीमि ।

विद्वानेवीपदेष्टची नाविद्वांस्तु कदा चन।
 चानरानुपदिश्याज्ञान्त्यानभंशं ययुः खगाः॥

XI.

श्वित्त हिस्तिनापुरे कर्पूरिविलासी नाम रजकः। तस्य गर्द-भी ऽतिभारवाहनाहुर्बली मुमूर्षुरिवाभवत्। ततस्तेन रज-केनासी व्याघचर्मणा प्रच्छाद्यारायसमीपे सस्यक्षेचे मोचितः। कितो दूरादवलोका व्याघबुद्धा क्षेचपतयः सत्तरं पलायनो। स च सुखेन सस्यं चरित। अधैकदा केनापि सस्यरक्षकेण धूसर-कचलकृततनुचाणेन धनुष्काग्रं सज्जीकृत्यावनतकायेनैकाने स्थितम्। तं च दूरे हष्ट्वा गर्दभः पृष्टाङ्गो गर्दभीयिमिति मला शब्दं कुर्वाणस्तदिभमुखं धावितः। ततस्तेन सस्यरक्षकेण गर्द-20 भी ऽयिमिति ज्ञाला लीलयैव व्यापादितः। अतो ऽहं ब्रवीिम।

सुचिरं हि चरन्मीनं श्रेयः पश्यत्यबुडिमान्। बीपिचर्मपरिच्छचो वाग्दोषात्रर्दभो हतः॥

XII.

कदा चित्रधास्विप वृष्टेरभावातृषार्ता गजयूथो यूथपितमाह। नाथ। को ऽपुपायो ऽस्माकं जीवनाय नास्ति। अस्यव
असुद्रजन्तूनां निमज्जनस्थानम्। वयं च निमज्जनाभावादन्धा
दव क यामः किं वा कुर्मः। ततो हस्तिराजो नातिदूरं गला
निर्मलं हदं दिर्शतवान्। ततस्तितीरावस्थिताः शशका गजयूथपादाहितिभिवेहवश्रू शिताः। अनन्तरं शिलीमुखो नाम शशकः सर्वानाहूय चिन्तयामास। अनेन गजयूथेन पिपासाअनुलितेन प्रत्यहमेवाचागन्तथ्यम्। अतो विनङ्कचत्यस्मकुलम्।
अथ विजयो नाम वृष्टशशको ऽवदत्। मा विषीदत। प्रतीकारो मया कर्तथ्यः। इति प्रतिज्ञाय चिलतः। गन्छता च
तेनालोचितम्। कथं मया गजयूथपिनकटे गला वक्तव्यम्।
यतः। स्पृशन्निप गजो हिन्त जिन्नन्निप भुजंगमः।

5 हसचिप नृपो हिना मानयविष दुर्जनः॥
श्वतो ऽहं पर्वतिशिखरमारुद्ध यूथनाथमिभवादयामि। तथानुष्ठिते सित यूथनाथ उवाच। कस्त्वम्। कुतः समायातः। स
ब्रूते। दूतो ऽहं भगवता चन्द्रेण प्रेषितः। यूथपितराह। कार्यमुच्यताम्। विजयो वदित। शृणु गजेन्द्र।

20 उद्यतेष्विप शस्त्रेषु दूतो वदित नान्यया। सदैवावध्यभावेन यथार्थस्य हि वाचकः॥ तदहं तदाञ्चया व्रवीमि। शृणु। यदेते शशकाश्वन्द्रसरीरह्मका-स्वया निःसारितास्तव युक्तं कृतम्। यतो रह्मकास्ते शशका मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः। एवमुक्तव-ति दूते स यूथपितभैयादिदमाह। इदमञ्चानतः कृतम्।पुनर्ने गिमिषामि।दूत उवाच। तदच सरिस भगवनां चन्द्रमसं प्रको-पान्कम्पमानं प्रणम्य प्रसाद्य च गच्छ।ततस्तेन राची नीता तच जले चन्द्रप्रतिबिद्धं दर्शियत्वा स यूथपितः प्रणामं का-रितः। देव। अञ्चानादेवानेनापराधः कृतस्तत्ह्यम्यतामित्युक्का तेन शशकेन स यूथपितः प्रस्थापितः। अतो ऽहं व्रवीमि। १० व्यपदेशेन महतां सिद्धः संजायते परा। शशिनो व्यपदेशेन वसन्ति शशकाः सुखम्॥

XIII.

श्रस्ति सृगालः किश्वत्स्वेख्या नगरोपान्ते भ्रमनीलसंधा-नभागंडे निपतितः। पश्चात्तत उत्यातुमसमर्थः प्रातरात्मानं मृ-तवत्संद्र्श्ये स्थितः। श्रथ नीलीभाग्डस्वामिनासावुत्थाप्य दूरे 15 नीला परित्यक्तः। ततो ६सी वनं गलात्मानं नीलवर्णमवली-क्याचिन्तयत्। श्रहमिदानीमृत्तमवर्णः। तदात्मनः किमुत्कर्षे न साधयामि। इत्यालोच्य सृगालानाहूय तेनोक्तम्। श्रहं भ-गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वीषधिरसेनाभिषि-क्तः। पश्यत मम वर्णम्। तदद्यारभ्यास्मदाञ्चयास्मिन्नरण्ये 20 व्यवहारः कार्यः। सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टा-क्वपातं प्रणम्योचुः। यथाञ्चापयित देवः। ततो ६नेन क्रमेण सर्वेष्वरएयवासिष्वाधिपत्यं तस्य वभूव। ततस्तेन सिंहष्याघा-दीनुत्तमपरिजनाग्राप्य सृगालानवलोक्य लज्जमानेनावज्ञया दूरीकृताः स्वज्ञातयः। ततो विषण्णान्सृगालानवलोक्य वृष्ठसृ-गालेन केन चित्रपतिज्ञातम्। मा विषीदत। एवं चेदनेनानी-७ तिज्ञेन वयं मर्मज्ञाः परिभूताः तद्यथायं नश्यति तन्मया विधेयम्। यतो ऽमी व्याघादयो वर्णमाचविप्रलब्धाः सृगा-लमज्ञाता राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा कुरुत। तच चैवमनुष्ठेयं यथा वदामि। यदा सर्वे संध्यासमये तत्संनिधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाक्यये स्व-१० भावात्तेनापि शब्दः कर्तव्यः। यतः।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः।
श्वा यदि क्रियते भोगी तिकं नाश्चात्युपानहम्॥
ततः शन्दाद्विज्ञाय व्याघ्रेण हन्तव्यः। तथानुष्ठिते सित तद्दुसम्। तथा चोक्तम्।

15 छिद्रं मर्भे च वीर्ये च विजानाति निजो रिपुः। दहत्यनार्गतश्चेव शुष्कवृक्षमिवानलः॥ स्रतो ऽहं ब्रवीमि।

> ञ्चात्मपक्षं परित्यज्य परपक्षे च यो रतः। स परेहन्यते मूढो नीलवर्णसृगालवत्॥

XIV. XV. XVI.

 ऋस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः। तत्र चिरात्संक-द्विकटनामानी हंसी निवसतः। तयोर्भितं कसुयीवनामा 10

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कूर्मः प्रतिवसति । अधिकदा धीवरेरागत्य तचीकं यदद्यासाभिरचोषिता प्रातः कूर्ममत्त्यादयो व्यापादियतव्याः । तदाकएर्य कूर्मो हंसावाह । सुद्धदो । श्रुतो ऽयं धीवरालापः । अधुना
किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्यउ दुचितं तत्कर्तव्यम् । कूर्मो बूते । मैवं यतो दृष्ट्यितिकरो ऽहमच । तथा चोक्तम् ।

श्वनागतियाता च प्रत्युत्पन्नमितश्च यः। द्वावेती सुखमेधेते यद्गिवषो विनश्यित॥ तावाहतुः। कथमेतत्। कूमेः कथयित। पुरैतस्मिनेव सर-स्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यचयेणालोचितम्। तचानागतिवधाता नामेको मत्स्यः। तेनोक्तम्। श्चहं ताव-ज्ञलाश्यान्तरं गन्छामि। इत्युक्ता स हदान्तरं गतः। श्च-परेण प्रत्युत्पन्नमितनान्ना मत्स्येनाभिहितम्। भाविन्यर्थे प्र-माणाभावान्तुच मया गन्तष्यम्। तदुत्पन्ने कार्ये यथाकार्य-मनुष्ठेयम्। ततो यद्गविष्णोक्तम्।

यद्भावि न तज्ञावि भावि चेच तद्यथा।
इति चिन्ताविषम्भो ऽयमगदः किं न पीयते॥
ततः प्रातजीलेन बद्धः प्रत्युत्पचमितर्मृतवदात्मानं संदर्भे
स्थितः। ततो जालादपसारितः स्थलादुत्स्रुत्य गम्भीरं नीरं
प्रविष्टः। यज्ञविष्यश्च धीवरैः प्राप्तो व्यापादितः। स्रतो ऽहं
व्रवीमि। स्रनागतविधातेत्यादि।

तद्यथाहमन्यहृदं प्राप्तोमि तद्य विधीयताम् । हंसावाहतुः । जलाशयानारे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि- धिः। कूर्मो बूते। यथाहं भवझां सहाकाश्यवकीना यामि स उपायो विधीयताम्। हंसी बूतः। कथमुपायः संभवति। क-छपो वदति। युवाभ्यां चज्जुधृतं काष्ठमेकं मया मुखेनावल-वितव्यम्। अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम्। हंसी बूतः। संभवत्येष उपायः। किं तु।

उपायं चिनायेत्राज्ञस्तथापायं च चिनायेत् । पश्यतो बकमूर्सस्य नकुलैभैक्षिता बकाः ॥

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कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्युत्तरापथे
गृथ्रकूटो नाम पर्वतः । तनैव रेवातीरे न्ययोधपादपे बका
निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
बकानां बालापन्यानि खादति । ततः शोकातानां बकानां
प्रलापं श्रुत्वा केन चित्रुष्ठवकेनोक्तम् । भोः । एवं कुरुत
यूयम् । मत्यानानीय नकुलविवरादारभ्य सर्पविवरं यावत्यङ्किकमेशिकेकशो मत्यान्धत्त । ततस्तदाहारवर्त्मना नकुलैरागत्य सर्पो द्रष्टथः स्वभावदेषाद्यापादयितव्यश्च । तथानुष्ठिते सति तद्वृत्तम् । अथ नकुलैर्वृक्षोपरि पश्चिशावकानां रावः श्रुतः । पश्चात्तेर्वृक्षमारुद्ध शावकाः सर्व एव खादिताः । अत श्रावां ब्रूवः । उपायं चिन्तयेदित्यादि ।

श्रावाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव। त
श्रावाग्ये यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति। त
सर्विषाचैव स्थीयताम्। कूर्मो वदति। किमहमज्ञः। न कि
मिष मया वक्तव्यम्। तत एवमनुष्ठिते सत्याकाणे नीयमानं

तं कूर्ममालोक्य सर्वे गोरस्रकाः पश्चाद्वावित्त वदित्त च।

श्रहो महदाश्र्यम्। पिक्षभ्यां कूर्मः समुद्यते।तच कश्चिदाह।य-द्ययं कूर्मः पतित तदाचेव पत्का खादितव्यः।को ऽपि निगदितः गृहं नेतव्यः। कश्चिबदित । सरसः समीपे पत्का भिक्षतव्यः। तत्परुषवचनमाकएये स कूर्मः कोधाबिस्गृतसंस्कारो ऽवदत्। अयुष्माभिभेस्म भिष्ठातव्यम्। इति वद्चेव काष्ठात्पिततो गोर-श्रकीर्थापादितः। स्रतो ऽहं स्रवीमि।

मुद्दरं हितकामानां न करोतीह यो वचः। स कूर्म इव दुर्बुेडिः काष्टाङ्गष्टो विनश्यित॥

XVII.

श्रस्ति गौतमारएये महातपा नाम मुनिः। तेनाश्रमसंनिः

भ धाने मूषिकशावकः काकमुखाङ्गृष्टो दृष्टः। ततो द्यालुना
तेन मुनिना नीवारकणेः स संवधितः। तं च मूषिकं खादितुमनुधावन्बिडालो मुनिना दृष्टः। पश्चात्तपःप्रभावात्तेन मुनिना मूषिको बलिष्ठो बिडालः कृतः।स बिडालः कुक्कुराडिभेति।
ततो इसौ कुक्कुरः कृतः। कुक्कुरस्य व्याघान्महङ्गयम्। तदनन्तरं स

श्र व्याघः कृतः। श्रथ व्याघमपि तं मूषिकिनिविशेषं पश्यित मुनिः। श्रतः सर्वे तत्रस्था जनास्तं व्याघं दृष्ट्वा वदन्ति। श्रनेन
मुनिना मूषिको इयं व्याघतां नीतः। एतच्छुत्वा स व्याघः सव्यथो इचिन्तयत्। यावदनेन मुनिना जीवितव्यं तावदिदं मम
स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते। इति समालोच्य मु
श्रिको भवेत्युक्का मूषिक एव कृतः। श्रतो इहं ब्रवीमि।

नीचः खाघ्यपदं प्राप्य स्वामिनं लोप्नुमिन्छति। मूषिको व्याघतां प्राप्य मुनिं हन्तुं गती यथा॥

XVIII.

श्रस्ति मालविषये पद्मगर्भाभिधानं सरः। तत्रेको वृष्ठ-बकः सामर्थ्यहीनस्तथोडियमिवात्मानं दर्शयित्वा स्थितः। स क च केन चित्तुली रेण दूरादेव पृष्टः। किमिति भवानाहारपरि-त्यागेन तिष्ठति। बकेनोक्तम्। मत्या मम जीवनहेतवः। ते चात्रावश्यमेव केवर्तेर्थ्यापाद्यितच्या इति नगरोपान्ते पर्या-लोचना मयाकर्णिता। तदितो वर्तनाभावादस्पन्मरणमुपस्थि-तम्। इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः। तच्छुत्वा स-१० वैर्मत्येरालोचितम्। इह समये तावदुपकारक एवायमुपल-स्थते ऽस्माकम्। तद्यमेव यथाकर्तव्यं पृच्छ्यताम्। तथा चोक्तम्।

> उपकर्नारिणा संधिने मिनेणापकारिणा। उपकारापकारी हि लक्ष्यं लक्ष्यमितयोः॥

16 मत्या जचुः। भो बक। अस्माकं कुच रक्षणोपायः। बको बू-ते। अस्ति रक्षणहेतुर्जलाशयान्तरम्। तचाहमेकैकशो युष्माच-यामि। मत्यैरिप भयादुक्तम्। एवमस्तु। ततो ऽसौ दुष्टबक-स्तान्मत्यानेकैकाचीत्वा किस्मिश्चिद्देशे खादित्वा पुनरागत्य व-दित। ते मया जलाशयान्तरे स्थापिताः। अनन्तरं कुलीरस्त-१० मुवाच। भो बक। मामिप तच नय। ततो बको ऽप्पपूर्वकु-लीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान्। कुलीरो ऽिष मत्सकङ्कालाकी श्रीं भूमिं द्रष्ट्वाचिन्तयत्। हा हतो ऽस्मि म-न्दभाग्यः। भवतु। इदानीं समयोचितं व्यवहरामि। यतः। तावद्भयातु भेतव्यं यावद्भयमनागतम्। श्रागतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत्॥ अपरंच। श्रयुद्धे हि यदा पश्येच किं चिडितमात्मनः। युध्यमानस्तदा प्राञ्चो म्नियते रिपुणा सह॥ इत्यालोच्य स कुलीरस्तस्य वकस्य यीवां चिन्छेद। स वकः पञ्चतं गतः। श्रतो ऽहं व्रवीमि। भक्षयिता बहून्मत्यानुत्तमाधममध्यमान्।

भक्षयिता बहून्मत्यानुत्तमाधममध्यमान् । 10 ऋतिलील्याबकः कश्चिन्मृतः कर्कटकपहात् ॥

XIX.

स्रास्त देवीकोट्टनगरे देवशमा नाम बाह्यणः। तेन विषुवसंक्रान्ती सक्तुपूर्णशरावः प्राप्तः। ततस्त्रमादायासी भाग्रडपूर्णकुम्भकारमग्रडिपक्षेकदेशे शय्यानिश्चिप्तदेहः सन्नाचावचिन्तयत्। यद्यहिममं सक्तुशरावं विक्रीय दश् कपर्दकान्त्राश्रीम तदा तैरिह समये शरावांस्ततो घटादीनुपक्षीय विक्रीयानेकधा वृद्धिर्धनः पुनः पुनः पूगवस्त्रादिकमुपक्षीय लक्षसंस्थानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि। ततस्त्रासु पत्नीषु
याधिकह्मवती तस्यामधिकानुरागं करोमि। स्नन्तरं जातेचास्तत्त्रपत्न्यो यदा इंदं कुर्वन्ति तदा कोपाकुलो ऽहं ताः
पत्नीर्लगुडेनेत्यं ताडयामि। इत्यभिधायोत्थाय तेन लगुडः
स्विप्तः। स्नतः सक्तुश्रगवस्त्रूर्णितो भाग्रडानि च बहूनि भग्ना-

नि । ततो भारत्भङ्गश्रन्थेनागतकुम्भकारेण तहृष्ट्वा स ब्राह्म-णिस्तरस्कृतो मराडिपकागभाडिहिष्कृतः । श्रतो ऽहं ब्रवीमि । श्रनागतवतीं चिन्तां कृता यस्तु प्रहण्यति । स तिरस्कारमाप्तोति भयभाराडो दिजो यथा॥

XX.

श्रस्ति गीतमारएये प्रस्तृतयज्ञः कश्चिद्वाह्यणः। स च य-शार्थ यामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तचयेणा-बलोकितः । ततस्ते धूर्ता यद्येष च्छागः केनाणुपायेन प्राप साद्यते तदा मितप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षचयतले बासणस्य वर्त्मन्यूपविश्य स्थिताः। तचैकेन धूर्तेन स बासणी 10 गच्छचभिहितः । भो ब्राह्मण्। किमिति त्वया कुक्कुरः स्क-न्धेनोह्यते। ब्राह्मणी ब्रूते। नायं श्वा। यज्ञ छागी ऽयं। अन-नारं पुनर्डितीयेन कीशमाचावस्थितेन तदेवीक्तम्। तदाकार्य बाह्यणसं छागं भूमी निधाय मुहुर्भुहु निरीष्ट्य पुनः स्कन्धे कृ-ता दोलायमानमतिश्वलितः। तदनन्तरं पुनर्गेऋन्स बासण्-15 स्तृतीयेन धूर्तेनोक्तः । भो बाह्यण । किमिति कुक्कुरं स्कन्धेन भवान्वहति । तदाकार्ये निश्चितमेवायं कुक्कुर इति मला छागं त्यक्का स्नाता स्वगृहं ययी। स च्छागो तैर्धूतैंनींता भ-क्षितः। ऋतो ऽहं व्रवीमि।

> स्रात्मीपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् । अस तथा वञ्चते धूर्तित्रीह्मणुष्ठागतो यथा॥

XXI.

श्चस्युज्जियन्यां माउरो नाम ब्राह्मणः। तस्य ब्राह्मणी बा-लापत्यस्य रक्षांचे ब्राह्मणमवस्थाप्य स्नातुं गता। श्चष्य ब्राह्म-णस्य कृते राज्ञः श्वाडं दातुमाद्भानमागतम्। तच्छुत्वा ब्राह्मणः सहजदारिद्यादिचन्तयत्। यदि सत्वरं न गच्छामि तदान्यः क-धिष्ठ्याडं यहीषाति। उक्तं च।

श्रादानस्य प्रदानस्य कर्तव्यस्य च कर्मणः।
स्रिप्रमिक्रयमाणस्य कालः पिवित तद्रसम्॥
किं तु बालकस्याच रह्मको नास्ति। तिकं करोमि। यातु।
चिरकालपालितिममं पुचनिर्विशेषं नकुलं बालकरह्मार्थमग्व वस्थाप्य गच्छामि। तथा कृत्वा स तच गतः। ततस्तेन नकुलेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च।
श्वासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्रमुखपादः सत्तरमुपागम्य तस्य चरणयोर्लुलोठ। ततो ऽसौ ब्राह्मणस्तं तथाविधं दृष्ट्वा मम पुचो ऽनेन भिक्षत इत्यवधार्य व्यापादितवान्। श्वनन्तरं यावद्सावुपमृत्य पश्यित ब्राह्मणस्तावह्यालकः सुस्थः सर्पश्च व्यापादितिस्तिष्ठति। ततस्तमुपकारकमेव नकुलं निरूप विभावितकृत्यः संतप्नचेताः स परं विषादमगमत्। श्वतो ऽहं ब्रवीमि।

यो ऽर्थतस्त्रमिवज्ञाय क्रोधस्यैव वर्श गतः। थ स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा॥

॥ अथ कथासरित्सागरः ॥

XXII.

अनानारे स राजापि पुत्रकः सत्यसंगरः। विवेश विन्ध्यकानारं विरक्तः स्वेषु बन्धुषु॥ भ्रमचवाप तचासी बाहुयुडीकतत्परी। े पुरुषी ही ततस्ती स पृष्टवान्की युवामिति॥ मयासुरसुतावावां तदीयं चास्ति नौ धनम्। इदं भाजनमेषा च यष्टिरेते च पादुके॥ तिबिमिन्नेन युद्धं नौ यो बली स हरेदिति। एतत्तवचनं श्रुता हसस्रोवाच पुचकः॥ 10 कियदेतह्वनं पुंसस्ततस्ती समवीचताम् । पाद्वे परिधायैते खेचरत्वमवापते ॥ यद्या यिह्मख्यते किं चित्सत्यं संपद्यते हि तत्। भाजने यो य आहारश्चिन्यते स स तिष्ठति॥ तच्छूता पुचको ऽवादीत्किं युडेनास्त्वयं पणः। 15 धावन्बलाधिको यः स्यात्स एवैतडरेदिति॥ एवमस्विति ती मूढी धाविती सी ऽपि पादुके। ऋध्यास्योदपतद्योम गृहीता यष्टिभाजने ॥ ञ्चय दूरं श्व्याद्गता ददर्श नगरीं श्रुभाम्। श्वाकिषकां तस्यां च नभसो ऽवततार सः ॥

XXIII.

ऋर्षैः संचयवानधात्राप्तोति कियद्बुतम्। मया पुनर्विनेवार्थे लक्ष्मीरासादिता पुरा ॥ गर्भस्थस्यैव मे पूर्व पिता पञ्चलमागतः। मन्मातुष्य तदा पापैर्गोचजैः सकलं हतम् ॥ ततः सा तद्भयाद्रत्वा रख्नती गर्भमात्मनः । तस्यौ कुमारदत्तस्य पितृमिनस्य वेश्मनि॥ तन तस्याश्व जातो ऽहं साध्या वृत्तिनिबन्धनम्। ततश्चावधेयत्सा मां कृच्छ्कमीाणि कुर्वती॥ उपाध्यायमथाभ्यथ्ये तया किं चन दीनया। 10 क्रमेश शिक्षितश्वाहं लिपिं गर्शितमेव च॥ विशिक्पुची ऽसि तत्पुच वाशिज्यं कुरु सांप्रतम्। विशाखिलाख्यो देशे ऽस्मिन्विशाक्तास्त महाधनः॥ दरिद्राणां कुलीनानां भाराडमूल्यं ददाति सः। गच्छ याचस्व तं मूल्यमिति माताववीच माम्॥ 15 ततो ऽहमगमं तस्य सकाशं सो ऽपि तत्क्ष्णम्। इत्यवीचन्कुधा कं चिडिंगिकपूर्वं विशाखिलः ॥ मूषको हश्यते यो ऽयं गतप्राणो ऽच भूतले। एतेनापि हि पर्येन कुशलो धनमर्जयेत् ॥ दत्तास्तव पुनः पाप दीनारा बहवो मया। 20 दूरे तिष्ठतु तबृिबस्त्या ते ऽपि न रिह्यताः॥ तच्छूता सहसैवाहं तमवोचं विशाखिलम्। गृहीतो ऽयं मया तत्ती भागडमूल्याय मूषकः॥

इत्युक्का मूषकं हस्ते गृहीता संपुटे च तम्। लिखिलास्य गतो ऽभूवमहं सो ऽष्यहसङ्खिल्॥ चणकाञ्जलियुग्मेन मूल्येन स च मूषकः। माजीरस्य कृते दत्तः कस्य चिडिणिजी मया ॥ कृता तांश्वणकान्पिष्टान्गृहीता जलकुम्भिकाम् । अतिष्ठं चत्वरे गता छायायां नगराइहिः॥ तच श्रान्तागतायाम्भः शीतलं चणकांश्र तान् । काष्ठभारिकसंघाय सप्रश्रयमदामहम्॥ एकैकः काष्टिकः प्रीत्या काष्टे हे हे ददी मम। 10 विक्रोतवानहं तानि नीता काष्टानि चाप**णे** ॥ ततः स्तोकेन मूल्येन कीला तांश्वणकांस्ततः। तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥ एवं प्रतिदिनं कृता प्राप्य मूल्यं क्रमान्मया। काष्टिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनचयम् ॥ ம अकस्मादय संजाते काष्ठळेदे ऽतिवृष्टिभिः। मया तद्दारु विक्रीतं पणानां बहुभिः शतैः॥ तेनैव विपर्णी कृत्वा धनेन निजकीशलात्। कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः॥ सीवर्णी मूषकः कृत्वा मया तसी समर्पितः। 🕫 विशाखिलाय सी ८पि स्वां कन्यां मह्ममदात्ततः 🕽 ञ्चत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया।

एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया॥

XXIV.

तथा च पूर्व राजाभूत्रपस्वी करुणापरः। दाता धीरः शिविनाम सर्वसत्त्वाभयप्रदः ॥ तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् । मायाकपोतवपुषं धर्ममन्वपतद्दुतम् ॥ कपोतः स भयात्रता शिवेरङ्कमशिष्ठियत् । मनुष्यवाचा श्येनो ऽय स तं राजानमववीत् ॥ राजन्भस्यमिदं मुख कपोतं सुधितस्य मे। **अ**न्यथा मां मृतं विडि कस्ते धर्मस्ततो भवेत्॥ ततः शिबिरुवाचैनमेष मे शर्णागतः। 10 ऋत्याज्यस्तद्दाम्यन्यन्मांसमेतत्समं तव ॥ श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे। तथित तत्रहष्टः सन्स राजा प्रत्यपद्यत ॥ यथा यथा च मांसं स्वमुत्कृत्यारोपयनृपः। तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् । 15 ततः शरीरं सकलं तुलां राजाध्यरोपयत् । साधु साधु समं लेतिह्या वागुदभूततः ॥ इन्द्रधर्मी ततस्त्यक्का रूपं श्येनकपोतयोः। तुष्टावस्रतदेहं तं राजानं चक्रतुः शिबिम् ॥ दल्ला चासी वरानन्यांस्तावनाधानमीयतुः॥

XXV.

20 पुराभूकौतमो नाम चिकालज्ञो महामुनिः।

ऋहस्येति च तस्यासीङ्गार्या रूपजितापाराः॥ एकदा रूपलुन्धस्तामिन्द्रः प्रार्थितवान्नहः। प्रभूणां हि विभूत्यन्था धावत्यविषये मतिः॥ सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम्। तच प्रभावतो बुड्वा तचागात्रीतमो मुनिः ॥ माजारह्मं चक्रे च भयादिन्द्रो ऽपि तत्स्रणम्। कः स्थितो ऽचेति सो ऽपुच्छदहस्यामथ गीतमः॥ एसो ठिस्रो खु मज्जास्रो इत्यपभ्रष्टवक्रया। गिरा सत्यानुरोधिन्या सा तं प्रत्यव्यवीत्पतिम् ॥ 10 सत्यं त्वज्जार इत्युक्का विहसन्स ततो मुनिः। सत्यानुरोधकुप्तान्तं शापं तस्यामपातयत् ॥ पापशीले शिलाभावं भूरिकालमवाप्नुहि। श्रा वनान्तरसंचारिराघवालोकनादिति॥ दत्तशापो यथाकामं तपसे स मुनिययौ। 15 स्नहस्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

ततः कदा चिद्ध्यास्त वसन्तसमयोत्सवे।
देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
विहरन्स चिरं तच महेन्द्र इव नन्दने।
वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
असम्बन्नच दयिताः सहेलं करवारिभिः।
असिच्यत स ताभिश्व वशाभिरिव वारणः ॥

अथेका तस्य महिषी राज्ञः स्तनभरालसा। शिरीषमुकुमाराङ्गी कीडन्ती श्रममभ्यगात्॥ सा जलेरभिषिश्वन्तं राजानमसहा सती। अववीन्मोदकेर्देव परिताडय मामिति॥

- तिच्छुता मोदकानाजा दुतमानाययत्तदा। ततो विहस्य सा राज्ञी पुनरेवमभाषत॥ राजन्ववसरः को ऽच मोदकानां जलानारे। उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव॥ संधिमाचं न जानासि माश्रन्दोदकश्रन्दयोः।
- ग्वित्त मृर्षस्वं कथमीहशः॥ इत्युक्तः स तया राइया शब्दशास्त्रविदा नृपः। परिवारे हसत्यन्तर्लज्जाकान्तो भरित्यभूत्॥ परित्यक्तजलकीडो वीतदर्पश्च तत्स्र्यम्। जातावमानो निर्लस्यः प्राविश्चिजमन्दिरम्॥
- गतिश्वनापरो मुद्धन्नाहारादिपराङ्मुखः। चित्रस्य इव पृष्टो ऽपि नेव किं चिद्भाषत॥ पारित्रत्यं शरणं वा मे मृत्युर्वेति विचिन्तयन्। शयनीयपरित्यस्तगात्रः संतापवानभूत्॥ श्यकस्माद्य राज्ञस्तां हृष्ट्वावस्थां तथाविधाम्।
- किमेतिदिति संभान्तः सर्वः परिजनो ऽभवत् ॥ ततो ऽहं शर्ववमी च ज्ञातवन्ती क्रमेण ताम्। श्रवान्तरे च स प्रायः पर्यहीयत वासरः॥ प्रातरावामगच्छाव वासवेश्म महीपतेः॥

तन सर्वस्य रुद्धे ऽपि प्रवेशे कथमपहम्। प्राविशं मम पश्चाच शर्ववमी लघुकमम्॥ उपविश्याय निकटे विज्ञप्तः स मया नृपः। श्वकारणं क्यं देव वर्तसे विमना इति ॥ तच्छूत्वापि तथैवासीत्स तूष्णीं सातवाहनः। श्वेवमी ततश्चेदमद्भुतं वाक्यमव्यवीत्॥ श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे लया। तेनाहं कृतवानद्य स्वप्नमाणवकं निशि॥ स्वप्ने ततो मया दृष्टं नभसत्त्र्युतमबुजम्। 10 तच्च दिव्येन केनापि कुमारेण विकासितम् ॥ ततश्व निर्गता तसाहित्या स्त्री धवलासरा। तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥ इयहृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती। देवस्य वदने साक्षात्संप्रविष्टा न संशयः॥ 15 एवं निवेदितस्वप्ने श्वेवर्मणि तत्क्षणम्। मामस्तमीनः साकृतमवदत्सातवाहनः ॥ शिख्यमाणः प्रयत्नेन कालेन कियता पुमान्। अधिगच्छति पागिडत्यमेतन्मे कथ्यतां लया॥ मम तेन विना होषा लक्ष्मीने प्रतिभासते। 20 विभवेः किं नु मूर्षस्य काष्ठस्याभरणैरिव ॥ ततो ऽहमवदं राजन्वविद्वादशभः सदा। झायते सर्वविद्यानां मुखं व्याकरणं नरैः॥ सहं तु शिक्ष्यामि तां वर्षषद्वेन तिहभो।

श्रुतितसहसा सेथी शर्ववमी किलावदत्॥
सुखीचितो जनः क्षेशं कथं कुर्यादियचिरम्।
तदहं मासबद्धेन देव त्यां शिक्षयामि तत्॥
श्रुत्वैवैतदसंभाव्यं तमवीचमहं रुषा।

- विड्भिमीसेस्वया देवः शिक्षितश्वेत्ततो मया॥ संस्कृतं प्राकृतं तद्वदेशभाषा च सर्वदा। भाषाचयिमदं त्यक्तं यन्मनुष्येषु संभवेत्॥ शर्ववमी ततो ऽवादीच चेदेवं करोम्यहम्। द्वादशान्दान्वहाम्येष शिरसा तव पादुके॥
- ग्रिक्ता निर्गते तिस्मिन्नहमप्यगमं गृहम् । राजापुभयतः सिद्धिं मता शस्तो बभूव सः ॥ शर्ववमी च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् । पश्यन्सानुशयः सर्वे स्वभायाये शशंस तत् ॥ सापि तं दुःखितावोचत्संकटे ऽस्मिंस्तव प्रभी।
- ¹⁵ विना स्वामिकुमारेण गितरन्या न हश्यते ॥ तथिति निश्वयं कृत्वा पश्चिमे प्रहरे निश्चि । श्वेवमी निराहारस्तचैव प्रस्थितो ऽभवत् ॥ सो ऽपि वातैकभक्षः सन्कृतमीनः सुनिश्चयः । प्राप स्वामिकुमारस्य श्वेवमीन्तिकं क्रमात् ॥
- श्रीरिनिरपेक्षेण तपसा तत्र तोषितः । प्रसादमकरोत्तस्य कार्त्तिकेयो यथेप्सितम् ॥ स्रागत्य शर्ववमीय कुमारवरिसिडिमान् । चिन्तितोपस्थिता राज्ञे सवी विद्याः प्रदत्तवान् ॥

प्रादुरासंख तास्तस्य सातवाहनभूपतेः। तत्र्वाणं किं न कुर्याडि प्रसादः पारमेश्वरः॥

XXVII.

एवं गुणाद्यवचसा साथ सप्तकथामयी। स्वभाषया कथा दिव्या कथिता कारणभूतिना॥ तथैव च गुणाब्येन पेशाच्या भाषया तया। निबडा सप्तभिवेषैर्यन्यलक्षाणि सप्त सा॥ मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः। **अट्यां मध**भावाच लिलेख स महाकविः ॥ तथा च श्रोतुमायातैः सिडविद्याधरादिभिः। 10 निरन्तरमभूज्ञच सवितानिमवाखरम् ॥ गुणाद्येन निबडां च तां दृष्ट्वेव महाकथाम्। जगाम मुक्तशापः सन्काणभूतिर्निजां गतिम् ॥ पिशाचा ये ऽपि तनासन्नये तत्सहचारिणः। ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाक एये तां कथाम् ॥ 15 प्रतिष्ठां प्रापणीयेषा पृथिय्यां मे बृहत्कथा। अयमर्थो ऽपि मे देव्या शापानोक्तावुदीरितः॥ तत्कथं प्रापयाम्येनां कसी तावत्समर्पये। इत्येवाचिन्तयत्तच स गुणाद्यो महाकविः॥ ऋषेको गुणदेवाख्यो नन्दिदेवाभिधः परः। तम्चत्र्पाध्यायं शिषावनुगतावुभौ ॥

तत्काष्यस्यापेणस्थानमेकः श्रीसातवाहनः। रिसको हि वहेत्काष्यं पुष्पामोदिमवानिलः॥ एवमस्विति तौ शिषाविन्तिकं तस्य भूपतेः। प्राहिणोत्पुस्तकं दस्ना गुणाद्यो गुणशालिनी॥

- म्वयं च गता तचैव प्रतिष्ठाने पुराह्वहिः । कृतसंकेत उद्याने तस्यो देवीविनिर्मिते ॥ तिस्किष्याभ्यां च गता तत्सातवाहनभूपतेः । गुणाढ्यकृतिरेषेति दर्शितं काष्यपुस्तकम् ॥ पिशाचभाषां तां श्रुत्वा तो च दृष्ट्वा तदाकृती ।
- 10 विद्यामदेन सासूयं स राजेवमभाषत ॥

 प्रमाणं सप्त लक्षाणि पेशाचं नीरसं वचः ।

 शोणितेनाक्षरन्यासी धिक्पिशाचकथामिमाम् ॥

 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।

 शिष्याभ्यां तद्वुणाद्याय यथावृत्तमकथ्यत ॥
- 15 गुणाब्दो ऽपि तदाकार्य सद्यः खेदवशो ऽभवत् । तस्त्रज्ञेन कृतावज्ञः को नामान्तर्न तप्यते ॥ सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् । विविक्तरम्यभूभागमियकुराडं व्यधात्पुरः ॥ तचामी पत्त्रमेकैकं शिष्याभ्यां साश्च वीखितः ।
- 20 वाचियता स चिह्येप श्रावयन्मृगपिह्याः॥ नरवाहनदत्तस्य चिरतं शिष्ययोः कृते। यन्थलह्यं कथामेकां वर्जियत्वा तदीप्सिताम् ॥ तिसंश्व तां कथां दिव्यां पठत्यिप दहत्यि।

परित्यक्ततृशाहाराः शृखनाः साश्रुलोचनाः॥ श्रासन्नभ्येत्य तनैव निश्वला बडमगडलाः। निखिलाः खलु सारङ्गवराहमहिषादयः॥ श्रनान्तरे स राजाभूदस्वस्थः सातवाहनः।

- दोषं चास्यावदन्वेद्याः शुष्कमांसोपभोगजम् ॥ श्राक्षिप्तास्तिनित्तं च सूपकारा बभाषिरे। श्रमाकमीहणं मांसं ददते लुब्धका इति॥ पृष्टाश्च लुब्धका जचुनीतिदूरे गिरावितः। पिठता पत्त्रमेकेकं को ऽपयी श्चिपति दिजः॥
- गितसमेत्य निराहाराः शृखिन प्राणिनो ऽखिलाः। नान्यतो यान्ति तेनैषां शुष्कं मांसिमदं खुधा॥ इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः। स्वयं स कौतुकाद्राजा गुणाढ्यस्यान्तिकं ययो॥ ददर्श तं समाकीणे जटाभिवेनवासतः।
- ग्रिशानाशेषशापायिधूमिकाभिरिवाभितः॥ अथिनं प्रत्यभिज्ञाय सवाष्यमृगमध्यगम्। नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपितः॥ सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शापादिचेष्टितम्। ज्ञानी कथावतारं तमाचख्यौ भूतभाषया॥
- श्वतो गणावतारं तं मत्वा पादानतो नृपः।
 ययाचे तां कथां तस्मादित्यां हरमुखोन्नताम्॥
 अयोवाच स तं भूपं गुणाद्यः सातवाहनम्
 राजन्षड्यन्थलक्षाणि मया दग्धानि षद्भयाः॥

लक्षमेकिमदं लिस्त कथेका सेव गृह्यताम्।
मिळ्डियो तव चानैती व्याख्यातारी भिविष्यतः॥
इत्युक्का नृपमामन्त्र्य त्यक्का योगेन तां तनुम्।
गुणाद्धः शापिनर्भुक्तः प्राप दिव्यं निजं पदम्॥
अथ तां गुणाद्धदत्तामादाय कथां वृहत्कथां नामाः।
नृपितरगान्तिजनगरं नरवाहनदत्तचितमयीम्॥
गुणदेवनन्दिदेवी तन च ती तत्कथाकवेः शिष्यौ।
स्थितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः॥
ताभ्यां सह च कथां तामाश्वास्य स सातवाहनस्तस्याः।
तिद्वाषयावतारं वक्तुं चक्रे कथापीठम्॥
सा च चिनरसिनर्भरा कथा विस्मृतामरकथा कुतूहलात्।
तिद्वधाय नगरे निरन्तरां ख्यातिमन भुवनचये गता॥
॥ इति कथासिरिसागरे ऽष्टमस्तरङ्गः॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

श्रासीदिदं तमोभूतमप्रज्ञातमलक्ष्यम् । अप्रयाप्त प्रमुप्तमिव सर्वतः ॥५॥ ॥ अध्याप्त ॥ । ततः स्वयंभूभेगवानव्यक्तो व्यञ्जयिन्दम् । महाभूतादि वृत्तीजाः प्रादुरासीत्तमोनुदः ॥६॥ यो ऽसावतीन्द्रिययाद्यः सूक्ष्मो ऽव्यक्तः सनातनः । असर्वभूतमयो ऽचिन्यः स एव स्वयमुद्धभौ॥९॥

सो ऽभिध्याय शरीरात्स्वात्सिमृष्ठुर्विविधाः प्रजाः। श्चप एव ससर्जादौ तासु बीजमवाम्जत् ॥६॥ तद्राडमभवडीमं सहस्रांशुसमप्रभम्। तिसम्बद्धे स्वयं ब्रह्मा सर्वलोकिपतामहः ॥ ९॥ आपो नारा इति प्रोक्ता आपो वै नस्मूनवः। ता यदस्यायनं पूर्वे तेन नारायणः स्मृतः ॥ १०॥ यत्रत्कारणमयक्तं नित्यं सदसदात्मकम्। तिह्नमृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥१९॥ तिस्वित्राः स भगवानुषिता परिवत्सरम् । 10 स्वयमेवात्मनो ध्यानात्तदराडमकरोहिधा ॥ १२॥ ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे। मध्ये योम दिशश्वाष्टावपां स्थानं च शाश्वतम् ॥ १३॥ ऋपिवायुरविभ्यस्तु चयं ब्रह्म सनातनम् । दुदोह यज्ञसिद्धार्थमृग्यजुःसामलक्ष्णम् ॥२३॥ 15 लोकानां तु विवृद्धर्थं मुखबाहूरुपादतः। ब्राह्मणं श्विचयं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥ अहोराचे विभजते सूर्यो मानुषदैविके। राचिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥६५॥ पिचे राचहनी मासः प्रविभागसु पक्षयोः। 20 कर्मचेष्टास्वहः कृष्णः प्रुक्तः स्वप्नाय शर्वरी ॥६६॥ दैवे राच्यहनी वर्षे प्रविभागस्तयोः पुनः। **ञ्चहस्तवोदगयनं राविः स्याद्**ष्ठिगायनम् ॥६९॥

ब्राह्मस्य तु क्षपाहस्य यत्रमाणं समासतः।

एकिकशो युगानां तु क्रमशस्त्र निवाधत ॥६८॥ चलायाहुः सहस्राणि वर्षाणां तु कृतं युगम् । तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥६०॥ इतरेषु ससंध्येषु ससंध्यांशेषु च निषु। धिकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥ यदेतत्परिसंख्यातमादावेव चतुर्युगम् । एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥ देविकानां युगानां तु सहस्रं परिसंख्यया। बाह्यमेकमहर्ज्ञेयं तावती रान्तियेव च॥७२॥

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुडिजीविनः । बुडिमत्सु नराः श्रेष्ठा नरेषु ब्रास्सणाः स्मृताः ॥९६॥ ब्रास्सणेषु च विद्वांसो विद्वत्सु कृतबुड्यः । कृतबुडिषु कर्तारः कर्तृषु ब्रस्सवेदिनः ॥९९॥ वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तिद्दाम् ।

अाचारश्वेव साधूनामात्मनस्तुष्टिरेव च ॥६॥ ॥ अध्या॰ २॥ अद्या॰ २॥ अद्याल्युदितं धर्ममनुतिष्ठन्हि मानवः। इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥९॥ अद्यातस्तु वेदो विद्येयो धर्मशास्त्रं तु वे स्मृतिः। ते सर्वार्षेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वभौ॥१०॥

20 यो ऽवमन्येत ते मूले हेतुशास्त्राष्ट्रयाद्द्विजः । स साधुभिर्वहिष्कार्यो नास्तिको वेदनिन्दकः ॥१९॥ वेदः सृतिः सदाचारः स्वस्य च प्रियमात्मनः । एतचतुर्विधं प्राद्वः साक्षाद्धमस्य लक्ष्णम् ॥१२॥

वैदिकेः कर्मभिः पुर्योर्निषेकादिर्डिजन्मनाम् । कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥ गार्भेहेमिजातकर्मचौडमौद्यीनिबन्धनैः। बैजिकं गार्भिकं चैनो दिजानामपमृज्यते ॥२९॥ 5 स्वाध्यायेन व्रतेहींमैस्त्रेविद्येनेज्यया सुतैः। महायज्ञैश्व यज्ञैश्व ब्रासीयं क्रियते तनुः ॥२८॥ प्राङ्गाभिवधैनात्पुंसी जातकर्म विधीयते। मन्त्रवत्राशनं चास्य हिरएयमधुसर्पिषाम् ॥२९॥ नामधेयं दशम्यां तु डादश्यां वास्य कारयेत्। 10 पुराये तिथी मुहूर्ते वा नक्षने वा गुणान्विते ॥३०॥ मङ्गल्यं बाह्यणस्य स्यान्ध्वचियस्य बलान्वितम् । वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्तितम् ॥३१॥ शर्मवद्वासणस्य स्याद्राज्ञी रह्यासमन्वितम् । वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥३२॥ 16 स्त्रीणां सुखोद्यमकूरं विस्पष्टाचे मनोहरम्। मङ्गस्यं दीर्घवर्णान्तमाशीवीदाभिधानवत् ॥३३॥ चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात । षष्ठे ऽन्नप्राज्ञनं मासि यहेष्टं मङ्गलं कुले ॥३४॥ चूडाकर्म विजातीनां सर्वेषामेव धर्मतः। 20 प्रथमे ऽच्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५॥ गभीष्टमे ऽच्दे कुर्वीत बाह्य एस्योपनायनम्। गभादेकादशे राज्ञी गभीतु हादशे विशः ॥३६॥ प्रतिगृह्येप्सितं द्राहमुपस्याय च भास्करम्।

प्रदक्षिणं परीत्यामिं चरेक्केश्चं यथाविधि ॥४५॥ भवत्पूर्व चरेक्केश्रमुपनीतो दिजोत्तमः। भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥ व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः। 5 सब्येन सब्यः स्पृष्टच्यो दक्षिग्गेन च दक्षिगः॥ १२॥ अध्येषमाणं तु गुरुनित्यकालमतन्द्रितः। अधीष्व भो इति ब्र्याहिरामी ऽस्त्वित चारमेत्॥७३॥ ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा। स्रवत्यनोंकृतं पूर्वे परस्ताच विशीर्यते ॥ ७४॥ 10 ञ्जकारं चापुकारं च मकारं च प्रजापतिः। वेदत्रयाचिरदुहङ्गूर्भुवः स्वरितीति च ॥ ७६॥ विभ्य एव तु वेदेभ्यः पादं पादमदूदुहत्। तदित्यृचो ऽस्याः साविच्याः परमेष्ठी प्रजापतिः ॥७७॥ एतदश्चरमेतां च जपन्थाइतिपूर्विकाम्। 15 संध्ययोर्वेदविह्रिप्रो वेदपुरायेन युज्यते ॥ १५॥ ऊर्ध्व प्राणा ह्युत्कामिना यूनः स्थविर आयति। प्रत्युत्यानाभिवादाभ्यां पुनस्तात्र्यतिपद्यते ॥ १२०॥ अभिवादनशीलस्य नित्यं वृज्ञोपसेविनः। चलारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥१२१॥ 20 ऋभिवादात्परं विष्रो ज्यायांसमभिवादयन् । असी नामाहमसीति स्वं नाम परिकीर्तयेत् ॥१२२॥ नामधेयस्य ये के चिद्भिवादं न जानते। तान्प्राञ्चो ऽहमिति ब्रूयात्स्त्रियः सर्वास्त्रचैव च ॥१२३॥

- भोःशन्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादने। नामां स्वरूपभावो हि भोभाव सुविभिः स्मृतः ॥१२४॥ स्रायुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादने। स्रकारश्वास्य नाम्नो ऽन्ते वाच्यः पूर्वास्ररः स्रुतः॥१२५॥
- यो न वेत्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा श्रूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुश्लं पृच्छेत्क्षचबन्धुमनामयम् ।
 वैश्यं छोमं समागम्य श्रूद्रमारोग्यमेव च ॥१२९॥
 ज्रवाच्यो दीह्यितो नाम्ना यवीयानिप यो भवेत् ।
- 10 भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥१२८॥ परपत्नी तु या स्त्री स्यादसंबन्धा च योनितः। तां ब्रूयाङ्गवतीत्येवं सुभगे भिगनीति च॥१२९॥ मातुलांश्व पितृष्यांश्व श्वशुरानृत्विजो गुह्न् । असावहमिति ब्रूयात्रत्युत्थाय यवीयसः॥१३०॥
- ग्रि ब्राह्मस्य जन्मनः कर्ता स्वधमस्य च शासिता। बालो ऽपि विप्रो वृष्ठस्य पिता भवति धर्मतः ॥१५०॥ अध्यापयामास पितृञ्छिष्णुराङ्गिरसः कविः। पुत्रका इति होवाच ज्ञानेन परिगृद्य तान् ॥१५१॥ ते तमर्थमपृद्धना देवानागतमन्यवः।
- श्व देवाश्वेतान्समेत्योचुर्न्याय्यं वः शिष्टुरुक्तवान् ॥१५२॥ श्वा भवित वे बालः पिता भवित मन्त्रदः। श्वा हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१५३॥ षिद्वंशदान्दिकं चर्य गुरी नैवेदिकं वतम्।

तद्धिकं पादिकं वा यहणानिकमेव वा ॥१॥ ॥ ऋध्या॰३॥ वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम्। अविभ्रुतब्रसचर्यो गृहस्थाश्रममावसेत् ॥२॥ तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः। 🏻 स्रग्विणं तस्य ञ्चासीनमहेयेत्रथमं गवा ॥३॥ गुरुणानुमतः स्नाता समावृत्तो यथाविधि। उद्देत दिजो भार्या सवर्णा लक्ष्णान्विताम् ॥४॥ सर्वात्परित्यजेदशान्स्वाध्यायस्य विरोधिनः। यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥ १७॥ ऋध्या॰ ४॥ 10 क्रप्रकेशनखश्मश्रुदीनाः शुक्राखरः श्रुचिः। स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥३५॥ वैणवीं धारयेद्यष्टिं सोदकं च कमगडलुम्। यज्ञोपवीतं वेदं च श्रुभे रीको च कुगडले ॥३६॥ नेक्षेतोद्यन्तमादित्यं नास्तं यानां कदा चन। 15 नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥३९॥ न लङ्क्येहत्सतनीं न प्रधावेच वर्षति। न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥३৮॥ मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम्। प्रदक्षिणानि कुर्वीत प्रज्ञातांश्व वनस्पतीन् ॥३९॥

श्वायुमिविप्रमादित्यमपः पश्यंस्तं धैव गाः।
न कदा चन कुर्वीत विष्मूचस्य विसर्जनम् ॥४६॥
मूचोच्चारसमृत्सर्ग दिवा कुर्यादुदङ्गुखः।
दक्षिणाभिमुखो राची संध्ययोख यथा दिवा॥५०॥

न वारयेक्षां धयनीं न चाचछीत कस्य चित्। न दिवीन्द्रायुधं दृष्ट्वा कस्य चिद्द्श्येद्रुधः ॥५९॥ सामध्यनावृग्यजुषी नाधीयीत कदा चन। वेदस्याधीत्य वाणनामारएयकमधीत्य च ॥१२३॥

म्हुग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः। सामवेदः स्मृतः पित्रम्सस्मात्तस्यात्रुचिर्ध्वेतः॥१२४॥ नाधर्मश्वरितो लोके सद्यः फलति गौरिव। श्रनैरावर्तमानस्तु कर्तुर्मूलानि कृत्तति॥१७२॥ यदि नात्मिन पुत्रेषु न चेत्युत्रेषु नप्नृषु।

ग्वित तु कृतो ऽधर्मः कर्तुर्भवित निष्फलः ॥१७३॥ धर्म श्रनः संचिनुयाह्नल्मीकमित्र पुत्तिकाः । परलोकसहायांथं सर्वभूतान्यपीडयन् ॥२३४॥ नामुच हि सहायांथं पिता माता च तिष्ठतः । न पुचदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥

एकः प्रजायते जन्तुरेक एव प्रलीयते। एको ऽनुभुङ्के सुकृतमेक एव च दुष्कृतम् ॥२४०॥ मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं खिती। विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति॥२४९॥ तसाद्धमं सहायार्थं नित्यं संचिनुयाच्छनैः।

भिष्मिण हि सहायेन तमस्तरित दुस्तरम् ॥२४२॥
प्राणस्याचिमदं सर्व प्रजापितरकल्पयत् ।
स्थावरं जङ्गमं चैव सर्व प्राणस्य भोजनम् ॥२४॥ अध्या॰ ५॥
चराणामचमचरा दृष्टिणामपदृष्टिणः ।

अहस्ताश्व सहस्तानां शूराणां चैव भीरवः ॥२९॥ कुर्याद्वतपमुं सङ्गे कुर्यात्पष्टपमुं तथा। न नेव तु वृथा हन्तुं पशुमिन्छेत्तरा चन ॥३७॥ यावन्ति पशुरोमाणि तावन्तृत्वो ह मारणम्। वृथापणुद्धः प्राप्नोति प्रेत्य जन्मिन जन्मिन ॥३६॥ मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम्। एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५५ ॥ नास्ति स्त्रीणां पृथग्यज्ञो न वतं नापुपोषितम्। पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥१५५॥ 10 पाणियाहस्य साध्वी स्त्री जीवतो वा मृतस्य वा। पतिलोकमभीप्सन्ती नाचरेत्किं चिद्प्रियम् ॥१५६॥ कामं तु क्षपयेद्देहं पुष्पमूलफ्लैः श्रुभैः। न तु नामापि गृह्यीयात्पत्यौ प्रेते परस्य तु ॥ १५७॥ ञ्चासीता मरणात्यान्ता नियता ब्रह्मचारिखी। 15 यो धर्म एकपत्नीनां काङ्क्षनी तमनुत्तमम् ॥ १५৮॥ एवं गृहाश्रमे स्थिता विधिवत्स्नातको द्विजः। वने वसेतु नियतो यथाविडिजितेन्द्रियः ॥१॥ ॥ अध्या॰६॥ वसीत चर्म चीरं वा सायं स्नायात्रगे तथा। जटाश्व बिभृयाचित्यं श्मश्रुलोमनखानि च ॥६॥ 20 यीषो पञ्चतपास्तु स्याद्वधास्वभावकाशिकः। श्चार्द्रवासास्तु हेमनो क्रमशो वर्धयंस्तपः ॥२३॥ वनेषु तु विद्वत्येवं तृतीयं भागमायुषः। चतुर्थमायुषो भागं त्यक्का सङ्गान्परिवजेत् ॥३३॥

श्चात्रमादात्रमं गता हुतहोमो जितेन्द्रियः। भिक्षाबलिपरित्रानाः प्रवजन्त्रेत्य वर्धते॥३४॥ ब्रह्मचारी गृहस्थत्र वानप्रस्थो यतिस्तथा। एते गृहस्थप्रभवाश्वतारः पृथगात्रमाः॥५९॥

- एकैकं हासयेत्पिग्रं कृष्णे श्रुक्के च वर्धयेत्।
 चपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं सृतम् ॥२१६॥ अध्या॰ ११॥
 एतमेव विधि कृत्स्तमाचरेद्यवमध्यमे।
 श्रुक्कपक्षादि नियतश्चरंश्वान्द्रायणं वतम् ॥२१९॥
 श्रुभाश्रुभफलं कर्म मनोवाग्देहसंभवम्।
- गि कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥३॥ ॥अध्या॰ १२॥ तस्येह निविधस्यापि त्र्यधिष्ठानस्य देहिनः । दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥४॥ परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् । वित्याभिनिवेशस्य निविधं कर्म मानसम् ॥५॥
- 15 पारुषमनृतं चैव पेत्रुत्यं चापि सर्वशः।
 श्रसंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥६॥
 श्यदत्तानामुपादानं हिंसा चैवाविधानतः।
 परदारोपसेवा च शारीरं चिविधं स्मृतम् ॥९॥
 मानसं मनसैवायमुपभुङ्को शुभाशुभम्।
- श्वाचा वाचा कृतं कर्म कायेनेव च कायिकम् ॥ ।। शरीरजेः कर्मदोषेयाति स्थावरतां नरः। वाचिकेः पश्चिमृगतां मानसैरन्यजातिताम् ॥ ०॥ यद्याचरति धर्म स प्रायशो ऽधर्ममल्पशः।

तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्चृते ॥२०॥ यदि तु प्रायशो ऽधर्मे सेवते धर्ममल्पशः। तैर्भृतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥२१॥ यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः।

- े तान्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥ एता दृष्ट्वास्य जीवस्य गतीः स्वेनेव चेतसा। धर्मतो ऽधर्मतश्चेव धर्मे द्ध्यात्सदा मनः ॥२३॥ सस्त्रं रजस्तमश्चेव चीन्विद्यादात्मनो गुणान्। यैर्थाप्येमान्स्थितो भावान्महान्सर्वानशेषतः॥२४॥
- ग्विष्य कित्रं विद्वा क्विष्य किरिषंष्ठिव लज्जते। तज्ज्ञेयं विद्वा सर्व तामसं गुणलक्षणम् ॥३५॥ येनास्मिन्कर्मणा लोके स्थातिमिन्छति पुष्कलाम्। न च शोचत्यसंपत्ती तिह्वज्ञेयं तु राजसम् ॥३६॥ यत्सर्वेणेन्छति ज्ञातं यन्न लज्जिति चाचरन्।
- ग्वेन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३०॥ तमसो लक्षणं कामो रजसस्वर्ष उच्यते । सत्त्रस्य लक्षणं धर्मः श्रिष्ठामेषां यथाक्रमम् ॥३६॥ येन यांस्तु गुणेनेषां संसारात्र्यतिपद्यते ।

तान्समासेन वस्थामि सर्वस्यास्य यथाक्रमम् ॥३९॥

20 देवतं सास्त्रिका यान्ति मनुष्यतं च राजसाः। तिर्यक्कं तामसा नित्यमित्येषा चिविधा गतिः॥४०॥ चिविधा चिविधेषां तु विज्ञेया गौणिकी गतिः॥ अधमा मध्यमाय्या च कर्मविद्याविशेषतः॥४०॥ स्थावराः कृमिकीटाश्च मत्याः सर्पाः सकळ्याः।
पश्रवश्च मृगाश्चेव जघन्या तामसी गतिः ॥४२॥
हस्तिनश्च तुरंगाश्च श्रूद्रा म्लेन्छाश्च गहिताः।
सिंहा ष्याघा वराहाश्च मध्यमा तामसी गतिः ॥४३॥

- ग्वारणाश्च सुपर्णाश्च पुरुषाश्चिव दाम्भिकाः। रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः॥४४॥ भ्रत्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः। द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः॥४५॥ राजानः श्ववियाश्चैव राज्ञां चैव पुरोहिताः।
- 10 वाद्युष्ठप्रधानाश्च मध्यमा राजसी गितः ॥४६॥ गन्धवी गुद्धका यद्या विवुधानुचराश्च ये। तथैवाप्सरसः सवी राजसीषूत्तमा गितः ॥४९॥ तापसा यतयो विष्रा ये च वैमानिका गणाः। नद्यवाणि च दित्याश्च प्रथमा सास्त्रिकी गितः॥४८॥
- ग्राम्य अल्लान अल्ला देवा वेदा ज्योतीं वि वत्सराः । पितरश्चेव साध्याश्च द्वितीया सान्त्रिकी गतिः ॥४९॥ ब्रह्मा विश्वसृजी धर्मी महानव्यक्त एव च। उत्तमां सान्त्रिकीमेतां गतिमाहुर्मनीषिणः ॥५०॥ श्वसूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम ।
- चराडालपुल्कसानां च ब्रह्महा योनिमृच्छति ॥५५॥ हिंसा भवन्ति क्रव्यादाः कृमयो ऽभस्यभिक्ष्यः। परस्परादिनः स्तेनाः प्रेता ऽन्यस्त्रीनिषेविषाः॥५९॥ धान्यं हृत्वा भवत्याखुः कांस्यं हंसी जलं स्रवः।

मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥६२॥ छुद्धुन्दरिः श्रुभान्गन्धान्यत्रशाकं तु बर्हिणः। म्बावित्कृताचं विविधमकृताचं तु शस्यकः ॥६५॥ स्त्रियो ऽपोतेन कल्पेन हता दोषमवाप्रुयुः। 5 एतेषामेव जन्तूनां भाषात्वमुपयान्ति ताः ॥ ६०॥ वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः। **ञ्चहिंसा गुरुसेवा च निःश्रेयसकारं परम् ॥**५३॥ प्रवृत्तं कर्म संसेष्य देवानामेति साम्यताम्। निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥ ९०॥ या वेदबाह्याः स्मृतयो याश्व काश्व कुदृष्टयः। सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः सृताः ॥ ९५॥ उत्पद्यनो च्यवनो च यान्यतो ऽन्यानि कानि चित्। तान्यवीक्कालिकतया निष्फलान्यनृतानि च ॥ ९६॥ ञ्चञ्जेभ्यो यन्थिनः श्रेष्ठा यन्थिभ्यो धारिलो वराः। 🕫 धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३॥

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एकोना विंशतिनीयेः क्रीडां कर्तुं वने गताः। विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः॥ समादिशत्पिता पुत्रं लिख लेखं ममाज्ञ्या। न तेन लिखितो लेखः पितुराज्ञा न खण्डिता॥

XXXI. RIGVEDA I. 1.

अप्रिमीके पुरोहितं युज्ञस्यं देवमृतिजंम् । होतारं रत्नधातमम् ॥१॥ अपिः पूर्वेभिक्युषिभिरीओ नूर्तनैरुत । स देवाँ एह वंद्यति ॥२॥ 5 ऋग्रिना रियमंश्ववत्योषमेव दिवे दिवे। यश्सं वीरवंत्रमम् ॥३॥ अमे यं यज्ञमध्वरं विश्वतः परिभूरितं। स इद्देवेषुं गच्छति ॥४॥ अपिर्हीता कविकंतुः सत्यश्चिचश्रवस्तमः। 10 देवो देवेभिरा गमत्॥ ॥ ॥ यदङ्ग दाशुषे तमग्रे भद्रं करिषासि । तवेत्रत्सत्यमं क्रिरः ॥ ६॥ उपं लाग्ने दिवे दिवे दोषावस्तर्धिया व्यम्। नमो भर्ग्त एमंसि ॥७॥ 15 राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे टमे ॥ ६॥ स नंः पितेवं सूनवे ऽग्रें सूपायुनो भव। सर्चस्वा नः स्वस्तये ॥९॥

XXXII. RIGVEDA I. 32.

इन्द्रस्य नु वीर्याणि प्र वीचं यानि चुकारं प्रथमानि वजी। अहबहिमन्वपस्तंतर् प्र वृक्षणां अभिनृत्पर्वतानाम् ॥१॥ अहबहिं पर्वते शिश्रियाणं लष्टांसी वर्जं स्वर्ये ततस्। वाश्रा इंव धेनवः स्यन्दंमाना ऋक्तंः समुद्रमवं जग्मुरापंः ॥२॥ 5 वृषायमाणो ऽवृणीत सोमं निकंदूकेष्वपिवत्सुतस्यं। श्रा सार्यकं मघवादत्त वजमहंचेनं प्रथमजामहीनाम् ॥३॥ यदिन्द्राहंत्र्रथम् जामहीनामान्मायिनामिनाः प्रोत मायाः। स्रात्सूर्यं जनयन्द्यामुषासं तादीत्ना शर्चुं न किला विवित्से ॥४॥ अहंन्वृचं वृंचतरं व्यंसिमन्द्रो वजेण महता वधेने। 10 स्कन्धंसीव कुलिशेना विवृक्खाहिः शयत उपपृक्षृं शिष्याः॥५॥ अयोबेवं दुर्मद् आ हि जुद्धे महावीरं तुविनाधमृजीषम्। नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रंशनुः ॥६॥ अपार्दहुस्तो अपृतन्यदिन्द्रमास्य वजमधि सानौ जघान। वृष्णो विधः प्रतिमानं बुर्भूषयुरुचा वृची अश्यद्यक्तः ॥ १॥ 15 नदं न भिन्नमंमुया शयानं मनो रुहाणा ऋति यन्यापः। याश्चिं हुनो मंहिना प्यतिष्ठत्तासामहिः पत्सुतःशीर्वभूव ॥ ৮॥ नीचावया अभवडुचपुत्रेन्द्री अस्या अव वर्धर्जभार। उत्तरा सूरधरः पुच आसीहानुः शये सहवंत्सा न धेनुः ॥०॥ अतिष्ठनीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् । 20 वृत्रस्यं निग्रयं वि चंरन्यापों दीर्घं तम आर्थयदिन्द्रंशनुः ॥१०॥ दासपंत्नीरहिंगोपा अतिष्ठिंबहंडा आपः पणिनेव गावः।

श्रुपां विल्मिपिहितं यदासी हुचं जंघन्वाँ श्रप् तहेवार ॥१९॥ श्रुष्यो वारो श्रभवस्ति हुन् मृके यत्वा प्रत्यहेन्देव एकः। श्रुपंयो गा श्रजंयः श्रूर सोम्मवासृजः सर्तवे सप्त सिन्धंन॥१२॥ नासी विद्युच तंन्यतुः सिषेध न यां मिह्मिकरिष्ठादुनिं च। इन्द्रंश्र्य यद्यं युधाते श्रहिश्र्योताप्रीभ्यो मृघवा वि जिग्ये ॥१३॥ श्रहेर्यातारं कर्मपश्य इन्द्र हृदि यत्ते ज्ञ्रुषो भीरगंच्छत्। नवं च यच्वतिं च सर्वन्तीः श्र्येनो न भीतो श्रतंरो रजांसि॥१४॥ इन्द्रो यातो ऽवसितस्य राजा श्रमस्य च श्रृङ्गिणो वर्जवाहुः। सेदु राजा श्रयति चर्षणीनाम्राच नेिमः परिता वंभूव॥१५॥

XXXIII. RIGVEDA I. 50.

10 उदु त्यं जातवेदसं देवं वहिन्त केतवेः।
हशे विश्वाय सूर्यम् ॥१॥
स्राप्त तायवे यथा नक्षेचा यन्यक्कुिः।
सूराय विश्वचेक्षसे॥१॥
स्रहंश्रमस्य केतवी वि र्षमयी जनाँ स्रनी।
15 भाजनी स्रमयी यथा॥३॥
त्रिणिविश्वदंशिती ज्योतिष्कृदंसि सूर्य।
विश्वमा भासि रोचनम् ॥४॥
प्रत्यक्देवानां विश्वः प्रत्यङ्कुदेषि मानुषान्।
प्रत्यक्विश्वं स्वेहेशे॥५॥
20 येना पावक चर्षसा भुरूखनां जनाँ स्रनी।

तं वंहण पश्यंसि ॥६॥
विद्यामेषि रर्जस्पृष्वहा मिमीनो ऋक्तुभिः।
पश्युक्जन्मानि सूर्य ॥९॥
स्पन्न तं हरितो रथे वहंनि देव सूर्य।
ग्रेशिचिष्केशं विचक्षण ॥६॥
ऋयुंक्त स्पन शुन्ध्युवः सूरो रथस्य नृष्यः।
ताभियाति स्वयुंक्तिभिः॥९॥

XXXIV. RIGVEDA I. 97.

श्रपं नः शोश्रंचद्घमग्ने शुशुग्ध्या एियम् ।
श्रपं नः शोश्रंचद्घम् ॥१॥
श्रपं नः शोश्रंचद्घम् ॥१॥
प्र यद्गिष्ठ एषां प्रास्माकासश्च सूर्यः ।
श्रपं नः शोश्रंचद्घम् ॥३॥
प्र यत्ते श्रग्ने सूर्यो जायेमहि प्र ते व्यम् ।
श यद्गेः सहंस्वतो विश्वतो यन्ति भानवः ।
श्रपं नः शोश्रंचद्घम् ॥४॥
प्र यद्गेः सहंस्वतो विश्वतो यन्ति भानवः ।
श्रपं नः शोश्रंचद्घम् ॥५॥
तं हि विश्वतोमुख विश्वतः पिर्भूरिसं ।
श्रपं नः शोश्रंचद्घम् ॥६॥
श्रवं नः शोश्रंचद्घम् ॥६॥

अपं नः शोर्श्वच्ह्यम् ॥९॥ स नः सिन्धुंमिव नावयाति पर्षा स्वस्तये। अपं नः शोर्श्वच्ह्यम् ॥६॥

XXXV. RIGVEDA I. 165.

कर्या शुभा सर्वयसः सनीळाः समान्या महतः सं मिमिखुः। कथा मृती कुत एतास एते ऽर्चिन्ति शुष्मं वृष्णो वसूया ॥१॥ कस्य ब्रह्माणि जुजुषुर्युवानः को ऋंध्वरे महत आ ववर्ते। त्रयेनौँ देव धर्जतो अन्तरिक्षे केने महा मनेसा रीरमाम ॥२॥ कुतस्विमंन्द्र माहिनः सबेको यासि सत्यते किं तं इत्था। सं पृंच्छसे समराणः पूंभानैवींचेस्तची हरिवी यत्रे असे ॥३॥ 10 बसाणि मे मृतयः शं सुतासः शुष्पं इयित प्रभृतो मे ऋदिः। श्रा शासते प्रति हर्यन्युक्येमा हरी वहतस्ता नो अर्ख ॥४॥ अतो वयमन्तमेभियुजानाः स्वर्श्वनेभिस्तन्वर्थः शुम्भमानाः। महोभिरेताँ उपं युज्महे न्विन्द्रं स्वधामनु हि नो बभूषं ॥५॥ क्व भ्या वो महतः स्वधासीद्यन्मामेकं समधंत्राहिहत्ये। 15 ऋहं ह्यू पस्तिविषसुविष्मान्विश्वस्य श्वीरनमं वधस्नैः ॥६॥ भूरि चकर्ष युज्येभिरसे संमानेभिवृषभ पौंस्येभिः। भूरीणि हि कृणवामा शविष्ठेन्द्र कर्ता महतो यहशाम ॥ ९॥ वधीं वृत्रं मंहत इन्द्रियेण स्वेन भामेन तिवृषो बंभूवान । अहमेता मनवे विश्वश्वंदाः सुगा अपश्वंकर् वर्जवाहुः ॥ ৮॥ 跑 अनुंत्रमा ते मघवन्निक्तुं न त्वावीं अस्ति देवता विदानः।

न जार्यमानी नर्राते न जाती यानि करिषा कृंणुहि प्रवृह्व॥९॥
एकस्य चिसे विश्वपंक्तीजी या नु दंधृष्वान्कृणवे मनीषा।
ऋहं द्यूपंयो महतो विदानी यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥
ऋमन्द्रस्मा महत् स्तोमी अन् यन्मे नरः श्रुत्यं बसं चक्र।
ऽ इन्द्राय वृष्णे सुमंखाय मद्धं सख्ये सखायस्त्रन्वे तुनूभिः ॥१९॥
एवेदेते प्रति मा रोचमाना अनेद्धः श्रव एषो दधानाः।
संचर्त्या महत्वन्द्रवर्णा अच्छान्त मे छुदयाषा च नूनम्॥१२॥
को न्वचं महतो मामहे वः प्र यातन सखीँ रच्छा सखायः।
मन्मानि चिना अपिवातयन्त एषां भूत नवेदा म ज्ञुतानाम्॥१३॥
श्र श्र यहुंवस्यादुवसे न कारुरसाञ्चके मान्यस्यं मेधा।
श्रो षु वर्त्र महतो विष्यमच्छेमा बस्नाणि जित्ता वो अर्चत् ॥१४॥
एष व स्तोमो महत इयं गीर्मान्दार्यस्यं मान्यस्यं कारोः।
एषा यासीष्ट तन्वे व्यां विद्यामुषं वृज्ञनं जोरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

तत्संवितुर्वरेख्यं भगीं देवस्यं धीमहि।

धियो यो नः प्रचोदयात् ॥१०॥
देवस्यं सवितुर्वयं वाज्यन्तः पुरध्या।
भगस्य रातिमीमहे ॥११॥
देवं नरः सवितारं विष्रा युद्धैः सुंवृक्तिभिः।
नुमुस्यन्ति धियेषिताः॥१२॥

XXXVII. RIGVEDA IV. 42.

ममं द्विता राष्ट्रं स्विचयस्य विश्वायोर्विश्वे स्वमृता यथा नः। कर्तुं सचन्ते वर्षणस्य देवा राजामि कृष्टेर्हपमस्यं ववेः ॥१॥ ऋहं राजा वर्रुणो मह्यं तान्यंसुर्याणि प्रथमा धारयन्त । कर्तुं सचन्ते वर्षणस्य देवा राजामि कृष्टेर्हपमस्य ववेः ॥२॥ ॰ ऋहमिन्द्रो वर्षणुस्ते महिलोवी गंभीरे रजसी सुमेके। लप्टेंव विश्वा भुवंनानि विद्वान्समैरयं रोदंसी धार्यं च ॥३॥ ऋहमुपो ऋपिन्वमुक्षमाणा धारयं दिवं सर्दन ऋतस्य। च्छतेनं पुनो अदितेर्ज्ञतावीत निधातुं प्रथयि भूमं ॥४॥ मां नए स्वर्षा वाजयंन्तो मां वृताः समर्रेणे हवन्ते। 10 कृषोम्याजिं मघवाहमिन्द्र इर्यमि रेणुमभिभूत्योजाः ॥५॥ अहं ता विश्वा चकरं निकमा दैव्यं सही वरते अपंतीतम्। यन्मा सोमासो मुमद्त्यदुक्योभे भंयेते रजसी अपारे ॥६॥ विदुष्टे विश्वा भुवंनानि तस्य ता प्र बंवीषि वर्रुणाय वेधः। नं वृचार्णि पृत्तिषे जघन्वान्तं वृताँ अरिणा इन्द्र सिन्धून्॥०॥

XXXVIII. RIGVEDA IV. 52.

गि प्रति था सूनरी जनी खुळाली परि स्वसुः । दिवो अंदिशे दुहिता ॥१॥ अश्वेव चिचारंषी माता गर्वामृतावरी । सर्वाभूद्श्विनोरुषाः ॥२॥ जुत सर्वास्यश्विनोरुत माता गर्वामित । जुतोषो वस्तं ईशिषे ॥३॥
यावयद्वेषसं त्वा चिकितित्तं नृतावि ।
प्रितृ स्तोमैरभुत्स्मिहि ॥४॥
प्रितृ भुद्रा अंहस्तृ गवां सर्गा न र्श्मयः।
अशोषा स्रंपा उह जयः ॥५॥
स्रापुषी विभाविर स्वावज्योतिषा तमः।
उषो स्रनु स्वधामंव ॥६॥
स्रा द्यां तंनोषि रश्मिभिरान्तिरसमुह प्रियम्।
उषंः भुकेणं शोचिषा ॥९॥

XXXIX. RIGVEDA V. 24.

10 अये तं नो अनंम उत नाता शिवो भवा वरूथः ॥१॥ वसुरियवेसुंश्रवा अच्छा निक्ष द्युमत्तमं र्यिं दाः ॥२॥ स नो बोधि श्रुधी हर्वमुरुषा शो अधायतः संमसात् ॥३॥ तं त्वा शोचिष्ठ दीदिवः सुसायं नूनमीमहे सर्खिभ्यः ॥४॥

XL. RIGVEDA V. 40.

स्वंभानोरध् यदिन्द्र माया अवो दिवो वर्तमाना अवाहेन्।

गृद्धहं सूर्यं तमसापंत्रतेन तुरीयेण् ब्रह्मणाविन्द्दिनः ॥६॥

मा मामिमं तव सन्तंमच इरस्या दुग्धो भियसा नि गारीत्।

तं मिचो असि सत्यराधास्ती मेहावतं वर्रण्य राजा॥९॥

यावणी ब्रह्मा युंयुजानः संपूर्यन्कोरिणा देवाचमंसोप्शिक्षन्॥

अनिः सूर्यस्य दिवि चक्षुराधान्स्वंभानोरपं माया अंघुक्षत्॥ ।।।

XLI. RIGVEDA VII. 55.

श्रुमीवहा वास्तोष्यते विश्वा ह्पाएयाविशन्। सस्ता सुशेवं एधि नः॥१॥ यदेर्जुन सारमेय दतः पिशङ्ग यच्छसे।

वीव भाजना च्रष्टय उप सक्षेषु बप्सतो नि षु स्वप ॥२॥
 स्तेनं राय सारमेय तस्करं वा पुनःसर।
 स्तोतृनिन्द्रस्य रायिम् किम्सान्दुं च्छुनायसे नि षु स्वप ॥३॥
 तं सूकरस्य दहेहि तर्व दर्देतुं सूकरः।

स्त्रोतृनिन्द्रंस्य रायसि किम्सान्दुं खुनायसे नि षु स्वंप ॥४॥

मस्तुं माता सस्तुं पिता सस्तु श्वा सस्तुं विश्वपितः। ससन्तु सर्वे झातयः सस्त्वयम्भितो जनः॥५॥ य आस्ते यश्व चर्रित यश्व पश्यंति नो जनः। तेषां सं हंन्मो श्रष्टाणि यथेदं हुम्य तथा॥६॥ सहस्रंशृङ्गो वृष्मो यः संमुद्रादुदाचरत्।

गितं सहस्येंना व्यं नि जनान्स्वापयामिस ॥९॥ प्रोष्टेशया वंद्येश्या नारीयास्तंल्यशीवंरीः। स्त्रियो याः पुर्यंगन्थास्ताः सवीः स्वापयामिस ॥६॥

XLII. RIGVEDA VII. 56.

क द्वे व्यंका नरः सनीळा रुद्रस्य मर्या अधा स्वर्षाः ॥१॥

निक्धिंषां जुनूंषि वेद ते अङ्ग विदे मिथो जिन्देम ॥२॥
अभि स्वपूर्भिर्मिथो वंपना वातंस्वनसः श्येना अस्पृथन ॥३॥
एतानि धीरो निर्णया चिकेत पृष्त्रियेद्धो मही जुभारं ॥४॥
सा विद्मुवीरा मुहिद्धेरस्तु सुनात्सहंन्ती पुर्थन्ती नृम्णम ॥५॥
यामं येष्ठाः शुभा शोभिष्ठाः श्रिया संमिश्चा ओजोभिष्ट्याः॥
उयं व ओजं स्थिरा श्वांस्यधा मुहिद्धेरीणस्तुविष्मान ॥९॥
शुभो वः शुष्पः कुथ्मी मनांसि धुनिर्मुनिरिव शर्धस्य धृष्णोः॥
सनेम्यसद्युयोतं दिद्यं मा वो दुर्मेतिरिह प्रण्डनः॥९॥
प्रिया वो नामं हुवे तुराणामा यत्रुपन्संहतो वावशानाः॥१०॥

XLIII. RIGVEDA VII. 86.

10 धीरा तंस्य महिना जुनूंषि वि यस्तुस्तम्भ रोदंसी चिदुवी।
प्र नार्कमृष्वं नुनुदे बृहन्तं द्विता नक्षंत्रं प्रप्रयंच भूमं॥१॥
जत स्वया तन्वार्ं सं वंदे तत्कदा न्वर्भन्तर्वरूणे भुवानि।
कि में ह्य्यमहंणानो जुषेत कदा मृंद्धीकं सुमना अभि ख्यंम्॥
पुन्छे तदेनो वरुण दिहसूपो एमि चिकितुषो विपृन्छंम्।
ग्र समानमिन्मे क्वयंश्विदाहुर्यं ह तुभ्यं वर्रणो हणीते॥३॥
किमार्ग आस वरुण ज्येष्टं यत्स्तोतारं जिधांसिस सर्वायम्।
प्र तन्मे वोचो दूद्धभ स्वधावो ऽवं तानेना नमंसा तुर इयाम्॥
अवं दुग्धानि पित्र्या मृजा नो ऽव या व्यं चंकृमा तनूभिः।
अवं राजन्यशृतृपं न तायुं सृजा वृत्सं न दाम्रो विसंष्ठम् ॥५॥
20 न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मृन्युविभीदंक्रो अचित्तिः।

श्रास्त ज्यायान्कनीयस उपारे स्वप्तंश्वनेदनृतस्य प्रयोता ॥६॥ श्रारं दासो न मोळहुषे कराण्यहं देवाय भूण्ये ऽनागाः। श्राचेतयद्चितो देवो श्रायो गृत्सं राये कवितरो जुनाति॥९॥ श्रायं सु तुभ्यं वरुण स्वधावो हृदि स्तोम् उपंश्रितश्विदस्तु। ७ शं नः क्षेमे शमु योगे नो श्रास्तु यूयं पात स्वस्तिभिः सदा नः॥

XLIV. RIGVEDA VII. 88.

प्र शुन्ध्युवं वर्षणाय प्रेष्ठां मितं विसिष्ठ मीळ्हु वे भरस्व। य इमवीञ्बं करंते यजेचं सहस्रामधं वृषेणं बृहन्तम् ॥१॥ अधा न्वस्य संहर्षं जगन्वानग्रेरनीकं वर्रणस्य मंसि। स्वर्भयद्यमं बिधा उ अन्धो ऽभि मा वर्षुर्र्शये निनीयात्॥ 10 आ यदूहाव वर्षणश्च नावं प्र यत्संमुद्रमीरयाव मध्यंम् । अधि यदपां सुभिष्यराव प्र प्रेक्ष ईक्षयावहै शुभे कम् ॥३॥ विसष्ठं ह वर्षणी नाव्याधाद्विं चकार स्वपा महोभिः। स्तोतारं विष्रः सुदिन्ते अहां याचु द्यावस्तृतन्यादुषासः ॥४॥ क्वर् त्यानि नी सख्या बंभूवुः सचावहे यदंवृकं पुरा चित् । 15 बृहन्तं मार्नं वरुण स्वधावः सहस्रेद्वारं जगमा गृहं ते ॥५॥ य आपिर्नित्यो वरुण प्रियः सन्वामागांसि कृणवत्सला ते। मा तु एनंस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रं स्तुवते वर्रूथम्॥ ध्रवासुं लासु क्षितिषुं क्षियन्तो व्यर्भसत्याशं वर्रणो मुमोचतः। अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वृक्तिभिः सदी नः ॥

XLV. RIGVEDA VII. 89.

मो षु वंरण मृन्मयं गृहं राजबहं गंमम् ।

मृळा सुंख्व मृळयं ॥ १॥

यदेमि प्रस्फुरिबंव हित्ने ध्मातो खंद्रिवः ।

मृळा सुंख्व मृळयं ॥ २॥

कतंः समह दीनता प्रतीपं जंगमा शुचे ।

मृळा सुंख्व मृळयं ॥ ३॥

श्रूपां मध्ये तस्थिवांसं तृष्णाविद्ज्जितारम् ।

मृळा सुंख्व मृळयं ॥ ४॥

यत्विं चेदं वंर्ण देखे जने ऽभिद्रोहं मेनुष्णार्श्रेश्वरामिस ।

श्रुचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्त एक इत्। स्तोता मे गोर्षखा स्यात् ॥१॥ शिक्षेयमस्मे दित्सेयं श्वीपते मनीषिषे। यद्हं गोर्पतिः स्याम् ॥२॥ धनुष्टं इन्द्र सूनृता यर्जमानाय सुन्वते। गामश्रं पिपुषी दुहे ॥३॥ न ते वृतीस्ति राधस इन्द्रं देवो न मत्यः। यहित्संसि स्तुतो मधम् ॥४॥ यञ्च इन्द्रं मवर्धयद्यद्भूमं व्यवेतयत्।

चुकाण श्रीप्शं दिवि॥५॥ वावृधानस्यं ते व्यं विश्वा धनानि जिग्युषंः। जतिमिन्द्रा वृंणीमहे॥६॥ ष्यर्वनारिक्षमित्रुन्मदे सोमस्य रोचना।

- इन्द्रो यदिनिब्रहरम् ॥९॥
 उत्ता आंजदिक्तिरोभ्य आविष्कृखनगुही सतीः।
 अवीर्ष्वं नुनुदे वलम् ॥६॥
 इन्द्रेण रोचना दिवो हुक्हानि हंहितानि च।
 स्थिराणि न पंराणुदे॥९॥
- श्वामूर्मिमेदंबिव स्तोमं इन्द्राजिरायते।
 वि ते मदा अराजिषुः ॥१०॥
 तं हि स्तोमवर्धन इन्द्रास्युक्ष्यवर्धनः।
 स्तोतृणामुत भंद्रकृत् ॥११॥
 इन्द्रमिलेशिना हरी सोम्पेयाय वक्षतः ।
- उपं युक्तं सुराधंसम् ॥ १२॥ अपां फेर्नेन् नमुंचेः शिरं इन्द्रोदंवर्तयः । विश्वा यदर्जय स्पृधंः ॥ १३॥ मायाभिष्तिसर्भृप्सत् इन्द्र द्यामारुष्ठ्यतः । अव द्र्यूरधूनुषाः ॥ १४॥
- श्रुसुन्वामिन्द्र संसदं विषूची व्यंनाशयः ।
 सोम्पा उत्तंरो भवन ॥१५॥

XLVII. RIGVEDA VIII. 85.

वृषस्यं ता श्वसथादीषंमाणा विश्वे देवा अंजहुर्ये सस्रायः।
महिद्वेरिन्द्र सृख्यं ते अस्वथेमा विश्वाः पृतेना जयासि ॥९॥
चिः षष्टिस्त्रं। मृहती वावृधाना उस्रा ईव राशयो युज्ञियासः।
उप त्वेमः कृषि नो भागधेयं शुष्मं त एना हृविषा विधेम॥६॥
तिग्ममार्युधं महतामनीकं कस्तं इन्द्र प्रति वजं दधर्ष।
अनायुधासो असुरा अदेवाश्वकेण ताँ अपं वप ऋजीषिन ॥

XLVIII. RIGVEDA VIII. 91.

श्चिमे घृतस्यं धीतिभिस्तेषानी देव शोचिषा।
श्चा देवान्वंश्चि यश्चि च ॥ १६॥
तं त्वांजनना मातरः कृवि देवासी श्रिङ्गरः।

व्यवाहुममंत्येम् ॥ १९॥
प्रचेतसं ता कृवे ऽसे दूतं वरेण्यम्।
हृव्यवाहं नि षेदिरे ॥ १८॥
नृहि मे श्चरत्यथ्या न स्वधितिर्वर्नन्वति।
श्चर्यताहर्गरामि ते ॥ १९॥

व यदंगे कानि कानि चिदा ते दार्कणि द्ध्मिसं।
ता जुषस्व यविष्ठच ॥ २०॥
श्चित्रान्थानी मनसा धिर्यं सचेत् मत्यः।
श्चित्रमीधे विवस्वंभिः ॥ २२॥

XLIX. RIGVEDA X. 9.

श्चापो हि ष्ठा मंयोभुवस्ता नं जुर्जे दंधातन।
महे रणाय चर्चसे ॥१॥
यो वंः शिवतंमो रसस्तस्यं भाजयतेह नंः।
जुश्तीरिव मातरः॥२॥
तस्मा अरं गमाम वो यस्य स्वयाय जिन्वंष।
श्चापो जनयंषा च नः॥३॥

L. RIGVEDA X. 14.

प्रेयिवांसं प्रवती महीरनं बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हिवधा दुवस्य ॥१॥
यमो नो गातुं प्रथमो विवेद नेषा गर्ब्यूतिरपंभर्तवा उं।

यचा नः पूर्वे पितरः परेयुरेना जंजानाः पृथ्याः अनु स्वाः॥२॥
प्रेहि प्रेहि पृथिभिः पूर्वेभिर्यचा नः पूर्वे पितरः परेयुः।
उभा राजाना स्वध्या मदेन्ता यमं पेश्यासि वर्रणं च देवम्॥९॥
सं गंक्छस्व पितृभिः सं यमेनेष्टापूर्तेनं परमे ब्योमन्।
हित्वायावद्यं पुनरस्तुमेहि सं गंक्छस्व तृन्वा सुवर्चाः॥१॥
असेत् वीत् वि चं सप्तातो ऽस्मा एतं पितरो लोकमंकन्।
अहोभिर्क्रिर्क्कुभिर्थकं यमो दंदात्यवसानमसे॥९॥
अति द्रव सारमेयी श्वानी चतुरक्षी श्वली साधुना पृथा।
अथा पितृन्सुंविद्वाँ उपेहि यमेन् ये संध्मादं मदेन्ति॥१०॥
यो ते श्वानी यम रिक्षतारी चतुरक्षी पृथिरक्षी नृचर्ह्यसी।

ताभ्यामेनं परि देहि राजन्स्वृस्ति चीसा अनमीवं चे घेहि॥ उद्भूषसार्वसुतृपा उदुबुली यमस्य दूती चरतो जनाँ अनुं। तावसभ्यं दृशये सूर्याय पुनर्दातामसुमुद्येह भुद्रम्॥१२॥

LI. RIGVEDA X. 16.

मैनंमग्ने वि दंहो माभि शोचो मास्य लर्चं चिश्चिपो मा शरीरम्। यदा शृतं कृणवी जातवेदी ऽघेमेनं प्र हिंगुतात्पितृभ्यंः ॥१॥ शृतं यदा करंसि जातवेदो ऽर्थेमेनं परि दत्तात्पितृभ्यः। यदा गच्छात्यमुनीतिमेतामषा देवानी वश्नीभैवाति ॥२॥ सूर्ये चक्षुर्गच्छतु वार्तमात्मा द्यां चं गच्छ पृथिवीं च धर्मणा। अपो वा गच्छ यदि तचं ते हितमोषंधीषु प्रति तिष्ठा शरीरैः॥ 10 अजो भागस्तर्पसा तं तंपस्व तं ते शोचिस्तंपतु तं ते अर्चिः। यास्ते शिवास्तन्वो जातवेदस्ताभिवेहैनं सुकृतामु लोकम् ॥४॥ अवं मृज पुनरये पितृभ्यो यस्त आहुंतश्चरंति स्वधार्भः। श्रायुर्वसीन् उपं वेतु शेषः सं गंकतां तन्वा जातवेदः ॥५॥ यत्ते कृष्णः र्षकुन स्रांतृतोदं पिपीलः सर्पे उत वा श्वापंदः। 15 अपिष्टिष्टिषादेगुदं कृंगोतु सोमंश्व यो ब्राह्मणाँ आविवेशं॥६॥ अमेर्वर्म परि गीभिंब्ययस्व सं प्रोर्णुष्व पीवंसा मेदंसा च। नेच्चा धृष्णुर्हरमा जर्हषाणो दधृग्विधस्यन्पर्यह्वयाते ॥ ९॥ इममंग्रे चमसं मा वि जिद्धरः प्रियो देवानामुत सोम्यानाम्। एष यश्वमसो देवपानस्तर्सिन्देवा अमृता मादयन्ते ॥ ৮॥ 20 क्वयारंम्पिं प्र हिंगोिम दूरं युमराज्ञो गच्छतु रिप्रवाहः।

इहिवायिमतिरो जातवेदा देवेभ्यो ह्व्यं वहतु प्रजानन् ॥०॥
यो अग्निः क्रव्यात्रं विवेशं वो गृहिम्मं पश्यिक्तिरं जातवेदसम्।
तं हेरामि पितृयुद्धायं देवं स घमेमिन्वात्पर्मे सधस्ये ॥१०॥
यो अग्निः क्रंव्यवाहेनः पितृन्यस्रंहतावृधः ।
त्रेष्ठं ह्व्यानि वोचित देवेभ्यंश्व पितृभ्य आ॥१९॥
उश्वतंस्वा नि धीमस्युश्वनः सिमधीमहि ।
उश्वंशत आ वह पितृन्हिविषे अर्त्ववे ॥१२॥
यं त्वमंग्रे समदंहस्तमु निर्वापया पुनः ।
क्रियास्ववं रोहतु पाकदूर्वा ब्यंत्कशा॥१३॥
त्रियास्ववं रोहतु पाकदूर्वा ब्यंत्कशा॥१३॥
श्रीतिकावित ह्वादिके ह्वादिकावित ।
म्राहूक्याई सु सं गम इमं स्वर्पिं हिषय॥१४॥

LII. RIGVEDA X. 17.

तर्षा दुहिने वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पंयुद्धमाना महो जाया विवस्वतो ननाश ॥१॥
अपागूहन्तमृतां मत्येभ्यः कृती सर्वर्णामददुर्विवस्वते।
अताश्विनावभरद्यत्तदासीदर्जहादु हा मिथुना संरायूः ॥२॥
पूषा त्वेतस्थावयतु प्र विहाननंष्टपणुर्भुवंनस्य गोपाः।
स त्वेतभ्यः परि ददत्यतृभ्यो ऽमिर्देवभ्यः मुविद्वियेभ्यः ॥३॥
आयुर्विश्वायुः परि पासति ता पूषा त्वा पातु प्रपंथे पुरस्तात।
यनासते सुकृतो यन ते य्युस्तनं ता देवः संविता दंधातु ॥४॥
अपृषेमा आशा अनुं वेद् सर्वाः सो असाँ अभयतमेन नेषत्।

स्वृस्तिदा आघृंिषाः सर्ववीरो ऽप्रयुद्धत्युर एंतु प्रजानन् ॥५॥ प्रपंथे पृथामजनिष्ट पूषा प्रपंथे दि्वः प्रपंथे पृथिष्याः । उभे अभि प्रियतमे सुधस्थे आ च परा च चरति प्रजानन् ॥

LIII. RIGVEDA X. 18.

परं मृत्यो अनु परेहि पन्यां यस्ते स्व इतरो देवयानात । चर्षुक्मते चृखते ते ब्रवीमि मा नः प्रजां रीरिको मोत वीरान्॥ मृत्योः पुदं योपयन्तो यदैत द्राधीय आयुः प्रत्रं दर्धानाः। ज्ञापार्यमानाः प्रजया धनेन जुडाः पूता भवत यज्ञियासः॥२॥ इमे जीवा वि मृतैरावंवृच्चभूं द्वरू देवहूं तिनीं ऋद्य। प्राञ्जो अगाम नृतये हसाय द्राधीय आयुः प्रतरं दर्धानाः ॥३॥ 10 इमं जीवेभ्यः परिधिं दंधामि मैषां नु गादपंरी ऋर्थमेतम्। शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं देधतां पर्वतेन ॥४॥ यथाहीन्यनुपूर्वे भवेन्ति यथं ऋतवं ऋतुभियेन्ति साधु। यथा न पूर्वमपंरो जहात्येवा धातरायूंषि कल्पयेषाम् ॥५॥ ञा रोहतायुंजेरसं वृणाना अनुपूर्व यतमाना यति छ। 10 इह तर्षा सुजिनमा सजोषा दीर्घमायुः करित जीवसे वः॥६॥ इमा नारीरविधवाः सुपत्नीरार्श्वनेन सूर्पिषा सं विशन्तु। ञ्चनुत्रवी ऽनमीवाः सुरत्ना आ रोहन्तु जर्नयो योनिमये॥७॥ उदीष्वं नार्येभि जीवलोकं गतासुमेतसूपं शेष एहिं। हस्तयाभस्यं दिधिषोस्तवेदं पत्युंजीनत्वमभि सं बंभूष ॥ ७॥ 🕫 धनुईस्तादाददानो मृतस्यासे खनाय वर्चसे बलाय।

अनैव तमिह व्यं सुवीरा विश्वा सृधी अभिमाती जैयेम ॥०॥ उपं सपं मातरं भूमिमेतामुं रूथचंसं पृथिवीं सुरोवाम् । ऊर्णेसदा युवृतिदेक्षिणावत एषा त्यां पातु निर्माते रूपस्थात्॥ उर्द्धाच्यस्य पृथिवि मा नि बाधयाः सूपायनासी भव सूपवज्वना।

क माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥११॥ उच्छक्षमाना पृथिवी सु तिष्ठतु सहस्रं मित् उप हि श्रयंनाम्। ते गृहासो घृतश्चतो भवन्तु विश्वाहासी शर्णाः सन्तर्व॥१२॥ उत्ते स्तभामि पृथिवीं तत्परीमं छोगं निद्धन्मो श्रहं रिषम्। एतां स्यूणां पितरी धारयन्तु ते ऽचा यमः सार्दना ते मिनोतु॥

10 प्रतीचीने मामह्नीष्वाः पूर्णमिवा दंधुः। प्रतीची जयभा वाचमर्श्व रश्नया यथा॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्रवंशमावृश्यि राजानं नासंदस्यवम् ।
महिष्ठं वाघतामृषिः ॥४॥
यस्यं मा हरितो रथे तिस्रो वहंनित साधुया।
किस्तवै सहस्रंदक्षिशे॥॥॥
यस्य प्रस्वादसो गिरं उपमश्रवसः पितुः।
स्रोनं न रखमूचुषे॥६॥
अधि पुनोपमश्रवो नपान्मिनातिथेरिहि।
पितुष्टे अस्मि वन्दिता॥॥॥
20 यदीशीयामृतानामृत वा मत्यानाम्।

जीवेदिन्म्घवा मर्म ॥ ८॥ न देवानामितं वृतं श्तात्मा चुन जीवित । तथा युजा वि वावृते ॥ ९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदिन्त वि मंयन्ते अध्वरे दीधामनु प्रसितिं दीधियुर्नरः।

 वामं पितृभ्यो य इदं संमेरिरे मयः पितभ्यो जनयः परिष्वजे॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तनं मा यथेह होता वृतो मनवै यन्तिषद्यं।
प्र में बूत भाग्धेयं यथा वो येनं पृथा ह्व्यमा वो वहानि॥१॥
श्चहं होता त्यंसीदं यजीयान्विश्वे देवा मुहतो मा जुनिता।
श्चहंरहरिश्वनार्ध्यवं वां ब्रह्मा समिद्धंवित साहुंतिवाम ॥२॥
श्चित्रं यो होता किहु स यमस्य कमणूहे यत्संमुज्जितं देवाः।
श्चहंरहजीयते मासि मास्यथा देवा देधिरे ह्व्यवाहंम् ॥३॥
मां देवा देधिरे ह्व्यवाहंमपंम्लुक्तं बहु कृच्छा चर्रन्तम्।
श्चित्रं बात्युं नः कल्पयाति पञ्चयामं चिवृतं सप्ततंनुम्॥
श्चा वो यस्यमृत्तं सुवीरं यथा वो देवा वरिवः कराणि।
श्चा बाह्यवं मन्द्रंस्य धेयामथेमा विश्वाः पृतंना जयाति॥५॥
चीर्णि शता ची सहस्राण्यामि चिश्वाः पृतंना जयाति॥५॥
चीर्णि शता ची सहस्राण्यामि चिश्वाः पृतंना जयाति॥५॥
श्चीर्णं शता ची सहस्राण्यामि चिश्वाः पृतंना जयाति॥५॥

LVII. RIGVEDA X. 53.

तन्तुं तन्ववर्जसी भानुमन्विह् ज्योतिषातः पृथो रक्ष ध्याकृतान्। अनुस्वणं वयत् जोगुंवामपो मनुभेव जनया देव्यं जनम् ॥६॥ अश्मन्वती रीयते सं रमध्वमुत्तिष्ठतः प्र तरता सखायः। अर्था जहाम् ये असुब्रेचाः श्विवान्वयमुत्तरेमाभि वाजान्॥৮॥

LVIII. RIGVEDA X. 85. 36, 24-26, 32-33, 27, 43-47. गृभ्णामि ते सीभगताय हस्तं मया पत्या ज्रदंष्टियेषासः। भगो अर्यमा संविता पुरिधर्मह्यं लादुर्गाहिपत्याय देवाः ॥३६॥ प्र ता मुखामि वर्रणस्य पाशाद्येन तार्वधात्मविता मुशेवः। भातस्य योनौ सुकृतस्यं लोके ऽरिष्टां ता सह पत्यां दधामि॥२४॥ प्रेतो मुज्जामि नामुतः सुब्जाम्मुतंस्करम्। 10 यथेयमिन्द्र मीद्वः सुपुचा सुभगासंति ॥२५॥ पूषा लेती नेयतु हस्तगृह्याश्विनी ला प्र वहतां रथेन। गृहानां छ गृहपंत्नी यथासो वृश्चिनी तं विदयमा वंदासि ॥ २६॥ मा विंदत्यरिपन्थिनो य श्रासीर्दन्ति दंपंती। सुगेभिर्दुर्गमतीतामपं द्रान्वरातयः ॥३२॥ मुमङ्गलीरियं वधूरिमां समेत पश्यंत । सीभाग्यमस्य दस्त्रायाचास्तं वि परेतन ॥३३॥ इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गाहैपत्याय जागृहि। एना पत्या तन्वं भ सं संजस्वाधा जिन्नी विद्यमा वदायः ॥२७॥ श्रा नः प्रजां जनयतु प्रजापंतिराजरसाय समनक्कर्यमा।

स्रदुर्मङ्गलीः पतिलोकमा विश् शं नो भव हिपदे शं चतुंष्पदे॥
स्रघोरचस्रुरपंतिझ्येधि शिवा पुणुभ्यः सुमनाः सुवर्चाः ।
वीर्सूर्देवकामा स्योना शं नो भव हिपदे शं चतुंष्पदे ॥४४॥
इमां विमन्द्र मीद्धः सुपुत्रां सुभगां कृणु ।
दर्शास्यां पुत्राना धेहि पतिमेकादशं कृषि ॥४५॥
समाज्ञी श्वर्णुरे भव समाज्ञी श्वश्वां भेव ।
ननान्दरि समाज्ञी भव समाज्ञी अधि देवृषुं ॥४६॥
समंद्रानु विश्वे देवाः समापो हदंयानि नो ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नो ॥४०॥

LIX. RIGVEDA X. 137.

10 उत देवा अवहितं देवा उन्नयथा पुनः ।
उतार्गश्चकुषं देवा देवा जीवयथा पुनः ॥ १॥
हाविमी वाती वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥ २॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ।

15 तं हि विश्वभेषजो देवानां दूत ईयंसे ॥ ३॥
आ त्वागमं शंतातिभिर्षो अरिष्टतातिभिः ।
दक्षं ते भद्रमाभाषं परा यक्ष्मं सुवामि ते ॥ ४॥
चार्यन्तामिह देवास्त्रायंतां मुरुतां गुणः ।
चार्यन्तां विश्वा भूतानि यथायमंरपा असंत् ॥ ५॥

20 आप दहा उं भेषजीराषो अमीवचातंनीः ।

श्रापः सर्वस्य भेष्जीस्तास्ते कृखन्तु भेष्जम् ॥६॥ हस्ताभ्यां दर्शशाखाभ्यां जिह्ना वाचः पुरीग्वी। श्रुनाम्यित्नुभ्यां त्वा ताभ्यां तोपं स्पृशामसि॥९॥

LX. RIGVEDA X. 154.

सोम् एकेभ्यः पवते घृतमेक् उपासते।

गयेथो मधुं प्रधावित तांश्चिदेवापि गन्छतात्॥१॥
तपंसा ये स्र्वाधृष्यास्तपंसा ये स्वर्थयुः।
तपो ये चिक्रिरे महस्तांश्चिदेवापि गन्छतात्॥१॥
ये युध्यंनो प्रधनेषु श्रूरासी ये तंनूत्यनः।
ये वा सहस्रदिश्चणास्तांश्चिदेवापि गन्छतात्॥३॥

गे ये चित्रूर्वं स्तृतसापं स्तृतावान स्तृतावृधः।
पितृन्तपंस्वतो यम् तांश्चिदेवापि गन्छतात्॥४॥
सहस्रंणीयाः क्वयो ये गोपायित् सूर्यम्।
स्राधीन्तपंस्वतो यम तपोजाँ स्रिपं गन्छतात्॥५॥

LXI. RIGVEDA X. 155. पर्1िमे गामनेषत् पर्ययमिहषत । 15 देवेष्वंकत श्रवः क इमाँ स्ना दंधषेति ॥ ॥

LXII. MAITRAYANI SANHITA II. 13. 23. हिरएयगर्भेः संमवर्तताये भूतंस्य जातः पंतिरेक स्नासीत् । सं दाधार पृथिवीं द्यामुतेमां कंसी देवाय हविषा विधेम ॥१॥
यः प्राण्तो निमिषतंत्र्य राजा पंतिविंत्र्यस्य जंगतो बर्मूव।
ईशे यो अस्यं विपंद्रश्चतुष्यदः कंसी देवाय हविषा विधेम॥२॥
य श्रोजोदा बलदा यस्य विश्व उपासते प्रशिषण यस्य देवाः।
यस्य द्यायामृतण्यस्य मृत्युः कंसी देवाय हविषा विधेम ॥३॥
यस्येमें विश्वे गिरंयो महिला समुद्रेण्यस्य रसंया सहाहुंः।
दिशो यस्य प्रदिशः पंच्व देवीः कंसी देवाय हविषा विधेम॥
येन द्यौह्या पृथिवी च हढा येन स्वृ स्तभितंण्येन नाकः।
यो अन्तंरिक्षणविममें वरीयः कंसी देवाय हविषा विधेम॥५॥
य इमें द्यावापृथिवी तस्तभाने अधारयद्रोदसी रेजमाने।
यिमचिध विततः सूरा एति कंसी देवाय हविषा विधेम॥६॥
श्रापो ह यन्महतीविंत्र्यमायन्यंभी दंधाना जनयन्तीरियम्।।
ततो देवानां निरवर्ततामुः कंसी देवाय हविषा विधेम॥९॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

यमो वा अग्नियत। ते देवा यम्या यममंपाबुवन्। ता॰ गं यंदंपृद्धन्तसाबवीदद्यामृतेति। ते ऽब्रुवचं वा इयंमिमंमित्थं मृथते राची॰ मृजावहा इति। अहंवीवं तंद्यासीचं राचिः। ते देवा राचिमसृजन्त। तंतः श्रंस्तनमभवत्। तंतः सा तंममृ-थत। तंसादाहुरहोराचाणि वावाधं मध्यन्तीति।

LXIV. MAITRAYANI SANHITA I. 10. 13. प्रजापतेवी एतंज्ज्येष्ठं तोकंण्यंत्पर्वताः । ते पक्षिण आ- सन् । ते परापातमासत येच यचाकामयना । अध्य वा इयं तिहि शिषिरासीत् । तेषामिन्द्रः पर्द्यानिक्षनत् । तैरिमामहण-हत् । ये पर्द्या आसण्स्ते जीमूंता अभवन् । तंस्मादेते सदिदं पर्वतमुप अवन्ते । योनिर्ह्योषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

रिन्द्राबाहेस्पत्यं हिविनिविषद्यो राष्ट्रीयो नेव प्रस्तिङ्नुयात्। अदितिवि प्रजाकामोदनमपचत्। सोज्ञिष्टमाश्चात्। तं वा इंन्द्रमन्तियं गंभे संनामयसंयेन दास्रापीम्भत्। सो ऽपोब्धो ऽजायत्। तं वा एतेन वृहस्यंतिरयाजयदैन्द्राबाहेस्पत्येन। तंस्य तद्दाम स्वयंमेवं व्यूपद्यत्। सं इमा दिशो वंज्रेणाभिप- व्यावर्ततः। यो राष्ट्रीयो नेव प्रस्तिङ्नुयात्तंमेतेन याजयदैन्द्रा- बाहेस्पत्येन। परिततो हि वा एषं पाप्मेना। अधिषं न प्रस्तिङ्नोति। वृहस्यंतये निरुपंता इंन्द्राय क्रियते सर्वत एवैनं मुखति। वंज्रेणेमा दिशो ऽभिपर्यावर्तते।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

श्रमेस्तयो ज्यायांसो भातर श्रासन्। ते देवेभ्यो हव्यं वह-कि नाः प्रामीयना। सो ऽग्निरिवभेदित्यं वाव स्य श्रार्तिमारिष्य-तीति। स निलायत। सो ऽपः प्राविशत्। तं देवताः प्रैषमै-छन्। तं मत्सः प्राव्यवीत्। तमश्पिष्ठया धिया त्वा वध्या-सुर्यो मा प्रावोच इति। तस्मान्मत्सं धिया धिया श्रन्ति। श-स्रो हि। तमन्वविन्दन्। तमञ्जवनुप न श्रा वर्तस्व हव्यं नो वहेति। सो ऽत्रवीद्यरं वृणे यदेव गृहीतस्याहुतस्य बहिःपरि-धि स्कन्दात्तन्मे भातृणां भागधेयमसदिति। तसाद्यतृहीतस्या-हुतस्य बहिःपरिधि स्कन्दित तेषां तद्भागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृत्तं हिनष्यन्सर्वा देवता अबवीदनु मोप तिष्ठध्य-अमुप मा ह्रयध्वमिति। तथिति। तं हिनष्यना आद्रवन्। सो ऽवेन्मां वे हिनष्यना आ द्रविना हन्तेमान्भीषया इति। ता-निभ प्राश्वसीत्। तस्य श्वस्यादीषमाणा विश्वे देवा अद्रवन्। मस्तो हैनं नाजहुः प्रहर भगवो जिह वीरयस्वेत्येवैनमेतां वाचं वदन्त उपातिष्ठन्त। तदेतहिषः पश्यन्तभ्यनूवाच वृत्तस्य १० ता श्वस्यादिति। सो ऽवेदिमे वे किल मे सिचवा इमे मा-कामयना हन्तेमानिसम्बुक्य आभजा इति। तानेतिसम्बुक्य आभजत्।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वे वृषं हता सवी विजितीर्विजित्यात्रवीत्रजापति-महमेतदसानि यस्त्रमहं महानसानीति। स प्रजापतिरत्रवी-ध दच को ऽहमिति। यदेवैतद्वीच इत्यत्रवीत्। ततो वे को नाम प्रजापतिरभवत्। को वे नाम प्रजापतिः। यन्महानि-न्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम्।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2. हया वै देवाः। देवा ऋहेव देवाः। ऋष ये ब्राह्मणाः पुष्पुवां- सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः । श्राहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां श्रु-श्रुवुषामनूचानानाम् । श्राहुतिभिरेव देवाग्रीणाति दक्षिणा-भिर्मनुष्यदेवान्ब्राह्मणाञ्कुश्रुवुषो ऽनूचानान् । त एनमुभये । देवाः प्रीताः सुधायां द्धति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः। स यः सत्यं वदित यथायि सिमिइं तं घृतेनाभिषिष्वेदेवं हैनं स उद्दीपयित तस्य भूयो भूय एव तेजो भवित श्वः श्वः श्रेयाभवित। श्वथ यो ऽनृतं वदित यथायि सिमिइं तमुद्केनाभिषिष्वेदेवं हैनं स जा
ग्वित तस्य कनीयः कनीय एव तेजो भवित श्वः श्वः पापीयान्भवित। तसादु सत्यमेव वदेत् ॥ १९॥ तदु हाप्यरुगमीपवेशिं ज्ञातय जचुः स्थिविरो वा श्वस्यपी श्वा धत्स्वेति। स
होवाच ते मितद्भूष वाचंयम एविधि न वा श्वाहितायिनानृतं विदत्तव्यं न वदन्नातु नानृतं वदेन्नावस्तत्यमेवोपचार इति॥ २०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

एष वै मृत्युर्यत्संवत्सरः। एष हि मत्यानामहोराचाभ्यामा-युः क्षिणोति। ऋष मियनो। तस्मादेष एव मृत्युः। स यो हैतं मृत्युं संवत्सरं वेद न हास्येष पुरा जस्सो ऽहोराचाभ्यामा-युः क्षिणोति। सर्व हैवायुरेति॥१॥ एष उ एवान्तकः। एष हि मत्यानामहोराचाभ्यामायुषो ऽन्तं गच्छति। अथ मियनो।

तसादेष एवान्तकः। स यो हैतमन्तकं मृत्युं संवत्सरं वेद न हास्येष पुरा जरसो ऽहोराचाभ्यामायुषो उन्तं गर्छति। सर्वे हैवायुरेति ॥२॥ ते देवा एतसादन्तकान्मृत्योः संवत्सरात्प्रजा-पतेर्बिभयां चकुर्येबै नो ऽयमहोराचाभ्यामायुषो उन्तं न ग-5 छोदिति ॥३॥ त एतान्यज्ञकतूंस्तेनिरे ऽियहोत्रं दर्शपूर्णमा-सी चातुर्मास्यानि पशुबन्धं सीम्यमध्वरम् । त एतेर्यज्ञकतुभि-र्यजमाना नामृतलमानिशरे ॥४॥ ते हाप्यमिं चिक्पिरे। ते ऽपरिमिता एव परिश्रित उप द्धुरपरिमिता यजुष्मतीरपरि-मिता लोकंपृणा यथेदमथेतर्द्येक उपद्धित । इति देवा ऋ-10 कुर्वन् । इति ते ह नैवामृतत्वमानिशरे॥ ५॥ ते ऽर्चनाः श्रा-म्यनाश्चेर्रमृतत्वमवरुरुत्समानाः । तान्ह प्रजापतिरुवाच न वै मे सर्वाणि रूपाएयुप धन्याति वैव रेचयय न वाभ्यापयय तसान्नामृता भवर्थित ॥६॥ ते होचुस्तेभ्यो वै नस्त्रमेव त-ब्रूहि यथा ते सर्वाणि रूपाएयुपद्धामेति ॥ ७॥ स होवाच 15 षष्टिं च नीिण च शतानि परिश्रित उप धत्र षष्टिं च नीिण च शतानि यजुष्मतीरिध षिट्वंशतमय लोकंपृणा दश च स-हसाएय ही च शतान्युप धत्ताय मे सर्वाणि ह्पाएयुप धास्य-थायामृता भविषयेति। ते ह तथा देवा उप दधः। तती दे-वा अमृता आसुः ॥ ६॥ स मृत्युर्देवान बवीदित्यमेव सर्वे मनु-20 षा अमृता भविषक्यय को मह्यं भागो भविषकतीति। ते हो-चुनातो ऽपरः कश्चन सह शरी रेणामृतो ऽसद्यदेव तमेतं भागं हरासा अथ व्यावृत्य शरी रेणामृतो ऽसद्यो ऽमृतो ऽसदिद्यया वा कर्मणा वेति। यद्वै तद्बुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदियरेतदु हैव तत्कर्म यदियः ॥९॥ ते य ए-वमेतिहदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भविना। ते संभ-वना एवामृतत्वमभिसं भविना। ऋष य एवं न विदुर्ये वैत-कर्म न कुर्वते मृत्वा पुनः सं भविना त एतस्यैवानं पुनः पु-5 नर्भविना ॥१०॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्थेन्द्रियमबस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरह-रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावक्छेपानो ऽस्मि न-मुचये न ता दिवा न नक्तं हनानि न दखें न न धन्वना न पृ-थेन न मुष्टिना न शुष्केण नार्द्रेणाथ म इदमहाषी दिदं म श्वा जिहीषेथेति । ते ऽब्रुवबस्तु नो ऽचाप्यथा हरामेति । सह न एतद्या हरतेत्यव्रवीत् । इति तावश्विनौ च सरस्वती च अपां फेनं वजमसिज्बब शुष्को नार्द्र इति । तेनेन्द्रो नमुचे-रासुरस्य ब्युष्टायां राचावनुदित आदित्ये न दिवा न नक्तमि-ति शिर उदवासयत् । तसादेतहषिणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

श्रितष्ठनीनामनिविश्रमानानामित्यस्थावराणां काष्ठानां मध्ये निहितं शरीरं मेघः। शरीरं शृणातेः शस्तातेवा। वृत्रस्य निएयं निर्णामं विचरन्ति विजानन्याप इति। दीर्घ द्राघतेः। तमस्तनोतेः। श्राश्यदाशेतेः। इन्द्रशत्रुरिन्द्रो ऽस्य शमयिता वा शातयिता वा तस्मादिन्द्रशतुः। तन्को वृत्रः। मेघ इति नैरू- क्ताः । ताष्ट्रो ऽमुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते । तचोपमार्थेन युडवर्णा भवन्ति । अहिवतु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धा शरीरस्य स्रोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर ह आपः । तदिभवादिन्येषर्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात्। वृद्धिमते कन्यां प्रयक्केत्। वृद्धिरूपशीललक्षणसंपन्नामरोगा-मुपयक्केत्। वृद्धिर्श्वेयानि लक्षणान्यष्टौ पिग्डान्कृत्व ऋतमये प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितम् । यदियं कुमायेभिजाता तिद्यमिह प्रतिपद्धताम् । यत्सत्यं तदृश्यतामिति पिग्रडान-भिमन्य कुमारीं बूयादेषामेकं गृहाणेति। । श्रे श्रेचाचेदुभयतः-सस्याद्गृह्णीयाद्ववत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्य-स्थादृह्णीयाद्ववत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्य-स्थात्रकृत्वीयाद्ववत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्य-स्थान्ति वेदिपुरीषाद्वस्यविद्यिन्यविद्यसिनो ह्दात्सर्वसंपन्ना-देवनात्कितवी चतुष्पषाद्विप्रवाजिनीरिखाद्यन्या श्रमशाना-

श्रथ खलूचावचा जनपद्धमा यामधमाश्र तान्विवाहे प्र-तीयात । ११ यतु समानं तद्यस्यामः । ११ पश्चादमेहेषदमश्मानं प्रतिष्ठाणोत्तरपुरस्तादुदकुम्भं समन्वारब्यायां हुत्वा तिष्ठग्रत्य-ङ्युखः प्राङ्मुख्या श्रासीनाया गृभ्णामि ते सीभगत्वाय हस्त-१० मित्यङ्गुष्टमेव गृह्यीयाद्यदि कामयीत पुमांस एव मे पुचा जायेरिचिति। ११ श्रङ्गुलीरेव स्तीकामः। ११। रोमानो हस्तं साङ्गुष्ठ- मुभयकामः। । प्रदक्षिणमिप्तमुदकुम्भं च निः परिणयं जपित स्रमो ऽहमिस्स सा तं सा तमस्यमो ऽहम्। द्यौरहं पृथिवी तं सामाहमृक्कम् ॥ तावेहि विवहावहै प्रजां प्रजनयावहै।

5 संप्रियो रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥ इति । ६। परिणीय परिणीयाश्मानमारोहयति

> इममश्मानमारोहाश्मेव तं स्थिरा भव। सहस्व पृतनायतो ऽभितिष्ठ पृतन्यतः॥

इति । ७। वध्वञ्चला उपस्तीर्य भाता भातृस्थानी वा हिली
¹º जानावपति। ६। चिजीमदग्न्यानाम्। ६। प्रत्यभिघार्ये हिविः। १०।

ऋवत्तं च। ११। एषो ऽवदानधर्मः। १२।

अर्थमणं नु देवं कन्या अग्निमयस्ता। स इमां देवो अर्थमा प्रेतो मुज्जातु नामुतः स्वाहा॥ वरुणं नु देवं कन्या अग्निमयस्रत।

म इमां देवो वरुणः प्रेतो मुज्जातु नामृतः स्वाहा ॥ पूषणं नु देवं कन्या ऋग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुचातु नामुतः स्वाहा॥ इत्यविक्छिन्दत्यञ्जलिं सुचेव जुहुयात्। १३। अपरिणीय श्रूपं-पुटेनाभ्यात्मं तूष्णीं चतुर्थम्। १४। ओप्योप्य हैके लाजान्परिण20 यन्ति तथोत्तमे आहुती न संनिपततः। १४। अथास्य शिखे विमुच्चित यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्वेडे भवतः। १६।
प्र त्वा मुच्चामि वरुणस्य पाशादिति। १०। उत्तरामुत्तरया। १८।
अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्कामयित

इष एकपदी ऊर्जे हिपदी

रायस्पोषाय चिपदी मायोभव्याय चतुष्पदी

प्रजाभ्यः पञ्चपदी जातुभ्यः षट्पदी

सला सप्तपदी भव सा मामनुवता भव।

🏻 पुचान्विन्दावहै बहूंस्ते सन्तु जरदृष्टयः ॥

इति । १९ । उभयोः संनिधाय शिरसी उद्कुम्भेनावसिच्य । १० । ब्राह्मएयाश्व वृद्धाया जीवपत्या जीवप्रजाया ऋगार एतां रा-चीं वसेत् । ११ । ध्रुवमरून्धतीं सप्त ऋषीनिति हृष्ट्वा वाचं वि-सृजेत जीवपत्नी प्रजां विन्देयेति । १२ । ॥ ९॥

10 प्रयाण उपपद्यमाने पूषा लेतो नयतु हस्तगृह्येति यानमारोहयेत् ।१। अश्मन्वती रीयते सं रभध्वमित्यर्थर्चेन नावमारीहयेत् ।१। उत्तरेणोन्क्रमयेत् ।१। जीवं रुद्न्तीति रुद्न्याम् ।४।
विवाहाग्रिमयतो ऽजम्रं नयन्ति ।५। कल्याणेषु देशवृष्ठ्यचतुष्पणेषु मा विदन्परिपन्यिन इति जपेत् ।६। वासे वासे
गृमङ्गलीरियं वधूरितीश्वकानीश्चेत ।१। इह प्रियं प्रजया ते
समृध्यतामिति गृहं प्रवेशयेत् ।६। विवाहाग्रिमुपसमाधाय
पश्चादस्थानदुहं चमास्तीयं प्राग्यीवमुत्तरलोम तिसम्बुपविष्टायां समन्वारन्थायामा नः प्रजां जनयतु प्रजापतिरिति चतसृभिः प्रत्यृचं हुत्वा समञ्चन्तु विश्वे देवा इति दक्षः प्राश्य
१० प्रतिप्रयन्धेदाज्यशेषेण वानित्त हृदये ।६। श्चत कर्ध्वमश्चारालवणाशिनौ ब्रह्मचारिणावलंकुवीणावधःशायिनौ स्यातां
विराचं ब्रादशराचम् ।१०। संवत्सरं वैक श्वृषिजीयत इति ।१०।

चिरितवतः सूर्याविदे वधूवस्त्रं दद्यात् ।१२। अनं ब्राह्मणेभ्यः ।१३। अप स्वस्त्ययनं वाचयीत ।१४। ॥৮॥

LXXV. AÇVALAYANA'S GRIHYASUTRA IV 1-6.

श्राहितायिं चेदुपतपेत्राच्यामुदीच्यामपराजितायां वा दिश्रयुदवस्येत् ।१। यामकामा श्रयय इत्युदाहरिन ।१। श्राशंसनत
ग्रं पाममाजिगमिषन्तो ऽगदं कुर्युरिति ह विद्यायते।१। श्रगदः सोमेन पणुनेष्ठ्येष्ट्वावस्येत् ।४। श्रानिष्ट्वा वा ।५। संस्थिते
भूमिभागं खानयेदृष्ठिणपूर्वस्यां दिशि दृष्टिणापरस्यां वा ।६।
दृष्ठिणाप्रवणं प्राग्दृष्ठिणाप्रवणं वा ।०। प्रत्यग्दृष्ठिणाप्रवणमित्येके।६। यावानुद्वाहुकः पुरुषस्तावदायामम् ।६। ष्याममानं
विर्येक् ।१०। वितस्यवाक् ।१०। श्रमित श्राकाशं श्रमशानम् ।१०।
बहुलीषधिकम् ।१३। कण्टृकिष्ठीरिणस्विति यथोक्तं पुरस्तात्
।१४। यन सर्वत श्रापः प्रस्यन्देरनेतदादहनस्य लक्षणं श्रमशानस्य ।१४। यन सर्वत श्रापः प्रस्यन्देरनेतदादहनस्य लक्षणं श्रमशानस्य ।१४। केशश्रमश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् ।१६।
विगुल्फं बहिराज्यं च ।१०। द्धन्यन सिपरानयन्ति ।१६। एतविगुल्फं बहिराज्यं च ।१०। ॥१॥

अर्थतां दिशमग्रीचयित यञ्जपात्राणि च ११। अन्वश्चं प्रेतमयुजी ऽमिथुनाः प्रवयसः १२। पीठचकेण गोयुक्तेनेत्येके १३।
अनुस्तरणीम् १४। गाम् १५। अजां वैकवर्णाम् १६। कृष्णामेके
१९। सब्ये बाही बङ्घानुसंकालयिता १८। अन्वश्चो ऽमात्या अ१० धोनिवीताः प्रचृत्तशिखा ज्येष्ठप्रथमाः किनष्ठजघन्याः १९। प्राप्येवं भूमिभागं कर्तोदकेन शमीशाखया निः प्रसन्यमायतनं

परिव्रजग्रोश्चत्यपेत वीत वि च सर्पतात इति।१०। दक्षिणपूर्वे उद्धतान्त आहवनीयं निद्धाति।११। उत्तरपश्चिमे गाहेपत्यम् ।१२। दक्षिणपश्चिमे दक्षिणम् ।१३। अथैनमन्तर्वेदीध्मचितिं चिन्तिति यो जानाति।१४। तिस्मिन्बिहरास्तीयं कृष्णाजिनं चोत्र तलोम तिसम्रोतं संवेशयन्युत्तरेण गाहेपत्यं द्वत्वाहवनीयमभिशिरसम् ।१५। उत्तरतः पत्नीम् ।१६। धनुश्च श्ववियाय।१९।
तामुत्थापयेद्देवरः पतिस्थानीयो उन्तेवासी जरहासो वोदीष्वं नार्यभि जीवलोकिमिति।१६। कर्ता वृषले जपेत्।१६। धनुहे-स्तादाददानो मृतस्येति धनुः ।१०। उत्तं वृषले ।११। अधिज्यं १० कृत्वा संचितिमचित्वा संशीयानुप्रहरेत् ।१२।॥१॥

श्रणैतानि पाचाणि योजयेत्। १ दिश्चणे हस्ते जुहूम १ सथ उपभृतम् । ३। दिश्चणे पार्श्व स्मयं सब्ये ऽियहोचहवणीम्
। ४। उरित ध्रुवां शिरित कपालानि दत्सु यावणः। १। नासिकयोः सुवी। ६। भिन्ना चैकम्। १। कर्णयोः प्राश्चिचहरणे। ६।
भिन्ना चैकम्। १। उदरे पाचीम्। १०। समवत्तधानं च चमसम्। १०। उपस्ये शम्याम्। १०। श्ररणी ऊर्वोः। १३। उलूबलमुसले जङ्गयोः। १४। पादयोः शूर्षे। १५। छिन्ना चैकम्। १६।
श्रासेचनवित्त पृषदाज्यस्य पूरयिता। १०। श्रमा पुची हषदुपले कुर्वीत। १६। लोहायसं च कौलालम्। १६। श्रनुस्तरण्या
१० वपामुत्त्विद्य शिरोमुखं प्रच्छादयेदग्रेवेमं परि गोभिर्व्ययस्वेति
। १०। वृक्का उड्गत्य पार्ययोरादध्यादित द्रव सारमेयी श्वानाविति
दिश्चणे दिश्चणं सब्ये सव्यम्। १०। हृदये हृदयम्। १२। पिराझी
चैके। १३। वृक्कापचार इत्येके। १४। सर्वां यथाङ्गं विनिश्चिष्य च-

मेणा प्रकाद्येममये चमसं मा वि जिद्धर इति प्रणीताप्रणय-नमनुमन्त्रयते ।२५। सव्यं जान्वाच्य दक्षिणायावाज्याहुतीर्जुहु-याद्यये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-हेति ।२६। पञ्चमीमुरसि प्रेतस्यासाहै त्वमजायथा अयं तद-

⁵ धि जायतामसौ स्वर्गाय लोकाय स्वाहेति ।^{२७}। ॥३॥

प्रेषित युगपद्ग्रीत्रज्वालयतेति । १। आहवनीयश्वेत्पूर्वे प्रा-प्रयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुचैवमय-मसिनिति पुनः ।२। गाईपत्यश्चेत्पूर्वे प्राप्नुयादनारिक्षलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुचैवमयमस्मिनिति पुचः 10 । ३। दक्षिणायिश्वेत्पूर्वे प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-द्याद्रात्स्यत्यसावमुचैवमयमस्मिन्निति पुनः । ध युगपत्राप्ती प-रामृिं वदिना। ॥ तं दह्यमानमनुमन्त्रयते प्रेहि प्रेहि पिथिभिः पूर्वेभिरिति समानम् । ६। स एवंविदा दह्यमानः सहैव धूमेन स्वर्ग लोकमेतीति ह विज्ञायते । १। उत्तरपुरस्तादाहवनीयस्य 15 जानुमानं गर्ते खात्वावकां शीपालमित्यवधापयेत्रतो ह वा एष निष्क्रम्य सहैव धूमेन स्वर्ग लोकमेतीति ह विद्यायते। ११ इमे जीवा वि मृतैराववृचिति सव्यावृतो व्रजन्यनवेश्वमाणाः । थयोदकमवहङ्गवति तस्राप सकृदुन्मज्ज्येकाञ्चलिमुत्सृज्य तस्य गोवं नाम च गृहीत्वोत्तीयान्यानि वासांसि परिधाय सक्- थ देनान्यापीडचोदग्दशानि विसृज्यासत आ नक्षचदर्शनात ।१०। ञ्जादित्यस्य वा दृश्यमाने प्रविशेयुः।११। किनष्ठप्रथमा ज्येष्ठजघ-न्याः ।१२। प्राप्यागारमध्मानमपिं गोमयमध्रुतांस्त्रिलानप उ-

पस्पृशिन । १३। नैतस्यां रात्र्यामदं पचेरन् । १४। क्रीतोत्पदेन वा वर्तरन् । १५। विरावमश्चारालवणाशिनः स्युः । १६। द्वाद-शरावं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सिप-ग्रेषु । १८। गुरी चासिपग्रे । १८। अप्रतासु च स्त्रीषु । २०। वि-राविमतरेष्वाचार्येषु । २१। ज्ञाती चासिपग्रे । २२। प्रतासु च स्त्रीषु । २३। अदनाजाते । २४। अपरिजाते च । २५। एकाहं सब-स्वारिणि । २६। समानयामीये च श्रोविये । २०। ॥ ४॥

संचयनमूर्धं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्ष्त्रे ।१। अन्तर्भे कुम्मे पुमांसमलक्ष्णायां स्त्रियम् ।२। अयुजो ऽिम10 युनाः प्रवयसः ।३। क्षीरोदकेन शमीशाखया चिः प्रसच्यं पिरवजन्नोक्षति शीतिके शीतिकावतीति ।४। अङ्गुष्ठोपकिनिष्ठिकाभ्यामेकेकमस्थ्यसंहादयन्तो ऽवद्ध्युः ।५। पादौ पूर्वं शिर उत्ररम् ।६। सुसंचितं संचित्य पवनेन संपूय यच सर्वत आपो
नाभिस्यन्देखन्या वर्षाभ्यस्तच गर्ते ऽवद्ध्युरुप सर्प मातरं भू15 मिमेतामिति ।७। उत्तरया पांसूनविकरेत ।६। अवकीर्योत्तराम् ।९। उत्ते स्तभामीति कपालेनापिधायाथानवेक्षं प्रत्यावज्याप उपस्पृश्य श्राह्मस्मै दद्युः ।१०। ॥५॥

गुरुणाभिमृता अन्यतो वापश्चीयमाणा अमावास्यायां शान्तिकर्म कुर्वीरन् । पुरोदयादियं सहभस्मानं सहायतनं द-श्रिणा हरेयुः क्रव्यादमियं प्र हिणोमि दूरिमत्यर्धर्चेन । तं च-तृष्पणे न्युष्य यच वा चिः प्रसन्यं परियन्ति सन्धेः पाणिभिः सन्यानूह्नाञ्चानाः । अञ्जषानवेश्चं प्रत्यावज्याप उपस्पृश्य केश- श्मश्रुलोमनसानि वापियानोपकस्पयीरत्नवान्मिस्यान्तुम्भान्तान्यमनीयांश्व शमीसुमनोमालिनः शमीमयिमध्मं शमीम-यावरसी परिधींश्वानदुहं गोमयं चर्म च नवनीतमश्मानं च यावत्यो युवतयस्ताविना कुशिपञ्चूलानि ।४। अधिवेलाया-मिर्मा जनयेदिहैवायिमतरो जातवेदा इत्यर्धर्चेन ।५ तं दीप-

- माम जनयादहवायामतरा जातवटा इत्यधचन । कि त दोप-यमाना आसत आ शान्तराचादायुष्मता कथाः कीर्तयनो माङ्गस्यानीतिहासपुराणानीत्याख्थापयमानाः । कि। उपरतेषु शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्वारपक्षात्रक-म्याविख्छिचामुदक्षधारां हरेज्ञन्तुं तन्वचजसी भानुमन्विही-
- गित्योत्तरस्मात् । श्वा अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मा-स्तीर्य प्राग्यीवमुत्तरलोम तिस्मिन्नमात्यानारोहयेदा रोहता-युर्जरसं वृणाना इति । १ इमं जीवेभ्यः परिधि दधामीति परिधि परिदध्यात् । १ अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो ऽश्मानमग्रेः कृत्वा परं मृत्यो अनु परेहि पन्यामिति चतसृभिः
- 15 प्रत्यृचं हुता यथाहान्यनुपूर्व भवन्तीत्यमात्यानीक्षेत। १०। युवत-यः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकिनिष्ठिका-भ्यामिक्षणी आज्य पराच्यो विसृजेयुः। १९। इमा नारीरविधवाः सुपत्नीरित्यञ्जाना ईक्षेत । १२। अश्मन्वती रीयते सं रभध्विम-त्यश्मानं कर्ता प्रथमो ऽभिमृशेत । १३। अश्वापराजितायां दि-
- 20 श्यवस्थायायिनानडुहेन गोमयेन चाविच्छिन्नया चोदकधार-यापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परि-कामत्सु जपेत् ।981 पिङ्गलो ऽनड्रात्परिणेयः स्यादित्युदाहरिन

।१४। अषोपविश्वात यत्राभिरंस्यमाना भवन्यहतेन वाससा प्रच्छाद्य।१६। आसते ऽस्वपना ओद्यात ।१९। उदित आदि-त्ये सौर्याणि स्वस्त्ययनानि च जिपलानं संस्कृत्याप नः शो- श्रुचद्घमिति प्रत्यृचं हुला ब्राह्मणान्भोजियत्वा स्वस्त्ययनं वा- वयीत।१८। गीः कंसो ऽहतं वासश्च दक्षिणा।१८।॥६॥

PART II. **SAN**SKRIT-ENGLISH VOCABULARY.

a]

[111]

√agni

- 1 a, pron. root, see idam and 502.
- 2 a, negative prefix, see an.
- ança, m. (that which one gets, i.e.) one's
 portion; and so, generalized, portion, part.
 [Vlag, 'get.']
- ançú, m. juicy internodium or shoot of the Soma-plant; and so, shooting ray (of light).
- ançumánt, a. rich in beams, radiant; as m. the sun, 164. [ançú, 1235b.]
- ánsa, m. shoulder. [perhaps, 'the strong' (part), √am, 1197a: cf. δμ-os, Lat. um-erus, Goth. amsa, 'shoulder.']
- a-kasmāt, adv. without any "wherefore"; without apparent cause; unexpectedly; accidentally.
- akasmād-āgantu, m. an accidental arrival, a chance comer.
- a-kāra, m. the sound or lettera. [Whit ney, 18.]
- a-kāraņa, n. lack of cause; -am, adv. causelessly.
- a-kīrti, f. non-fame, disgrace.
- akīrti-kara, a. causing disgrace, disgraceful.
- á-kṛta, a. not done; uncooked.
- aktú, m. -1. ointment; -2. light, beam of light; -3. night. [for 2, cf. $\lambda\kappa\tau$ is, 'beam.']
- a-kriyamāṇa, a. not being accomplished.
 [V1 kṛ, 'do,' 770c.]
- a-krūra, a. not harsh.
- 1 aksá, n. for aksán at end of cpds [1315a].
- 2 akṣá, m. a die for playing. [named, perhaps, from its 'eyes' (1 akṣá) or 'spots.']
- ákṣa, m. axle. [cf. ἄξων, Lat. axis, AS. eax, Eng. axe (i.e. 'axle'), and axle.]

- a-kṣata, a. unhurt, uninjured; unbroken; as m. pl. unbroka, or unhusked grains, esp. of barley.
- akṣata-kesara, a. having an uninjured mane.
- akṣata-deha, a. having an unhurt or perfect body.
- akṣān [431], n. eye. [cf. ὅπ-ωπ-α, 'have seen,' ἄψ, 'eye'; ὅσσε, *ὀκ-jε, 'eyes'; Lat. oc-ulus, 'eye'; the kinship of AS. eāge, Eng. eye, remains to be proved: cf. √īkṣ.]
- akṣa-priya, a. beloved of the dice, i.e. lucky at gaming.
- a-kṣama, a. not equal to a thing; unable, w. inf.
- a-kṣaya, a. imperishable.
- akşayatva, n. imperishability. [aksaya.]
- a-kṣára, a. imperishable; a: n. word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.
- akṣara-nyāsa, m. the commitment to letters, the writing.
- a-kṣāra, a. not pungent.
- akṣārālavaṇa, n. that which is not pungent and not salt. [alavaṇa: 1253b.]
- akṣārālavaṇāçin, a. eating that which is not pungent and not salt, abstaining from seasoned and salted food. [āçin.]
- ák și [431], n. eye; see aksán.
- akṣāuhiṇī, f. a complete army.
- akṣāuhiṇī-pati, m. master of an army; general.
- a-khila, a. without a gap, entire, all.
- a-gadá, a. not having disease, well, healthy, whole; wholesome; as m. medicine.
- agāra, m. n. house.
- agni, m. fire; esp. a sacred fire; the god of fire, Agni, mediator between men and

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving or agile one,' \aj, 1168: ef. Lat. ignis, 'fire,' agilis, 'agile'; akin, poss., is αίγλη, 'flashing light.]

agni-kunda, n. round hole in the ground for the sacred fire.

agni-velā, f. fire-hour, time for kindling the sacred fire; afternoon.

agni-hotrá, n fire-sacrifice (a burntoffering of fresh milk).

agnihotra-hávanī, f. fire-sacrifice ladle.

agny-ādhéya, n. placing or setting up of the sacred fire. [acct, 1272.]

ágra, n. -1. front; agre, in front, before, in presence of, w. gen.; -2. beginning; agre, in the beginning, in the first place, first; -3. tip, end. [perhaps, 'that which goes before, leader,' Vaj: cf. ἄγω, 'lead,' στρατ-ηγόs, 'army-leader.']

agratás, adv. in front [1098c⁸]; before (one's self); w. kṛ, place in front, cause to lead. [agra, 1098b.]

agryh, a. foremost, best. [ágra, 1212c.] aghh, a. distressful, harmful; as n. harm, trouble, evil; sin; sorrow. [like anhh, 'narrow,' and ánhas, 'distress,' from 'sangh or anh, 'straiten': cf. ἄχος, 'distress'; ἄγχω, Lat. ango, 'strangle'; AS. ange, 'anxious,' Ger. enge, 'narrow,' Angst, 'distress': for connection of mgs, cf. Eng. straiten, 'to narrow' and 'to distress.']

V aghāya (aghāyáti). harm; plan mischief. [agha, 1059b.]

á-ghoracaksus, a. not evil-eyed.

á-ghnya, m. bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

ághnyã, f. cow. [formed as a pendant to aghnya.]

añká, m. -1. the bend at the groin made by taking a sitting position, lap; -2, the bend just above the hip (where babes, sitting astride, are carried by Hindu women — see āroha); -3, hook; -4, (like Eng. pot-hook) mark, sign. [Vañe: for 1, cf. λγκών, 'bend in arm or wall or shore'; for

3, cf. bykos, Lat. uncus, AS. ongel, 'hook'; cf. Eng. angle, not a borrowed word.]

Vañkhaya (añkháyati [1056, 1067]). hook on, grapple. [from añka, 'hook,' despite the aspiration.]

+ pari, clasp, embrace.

√ ang. move, in derivs.

angá, asseverative particle. yád angá, just when; té angá, they only.

ánga, n. limb, member; by synecdoche, body, person, form. [vang: for mg, cf. angúli, angústha.]

angana, n. court. [orig., perhaps, 'gangway,' vang.]

anganá, f. a (fair) form, i.e. a woman.
[ánga.]

ángāra, m. coal.

ángiras, m. -1. orig., probably, messenger; esp. messenger between gods and men; by eminence, Agni; -2. as pl. Angirases, a name applied by the Hindusto a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; -3. as s. the (mythical) ancestor of the Angirases.

añgúli, f. finger. [vañg, 1191: for mg, cf. áñga.]

añgúṣṭha, m. thumb. [for mg, cf. áñga.]
v ac or añc (ácati, áñcati; akná, añcitá; -ácya), bend. [cf. añka and vbl añc.]
+ ā, bend.

a-cara, a. not moving; as subst. plant (as distinguished from animals).
a-cala, a. immovable; as m. mountain.

a-cit, a. not knowing; w.wise; foolish.

a-citti, f. unwisdom; folly.

a-citvā, grd. without piling. [V1ci.]

a-cintya, a. incomprehensible.

áccha, vbl prefix. to, unto; hither; w. W 2 nac, yā, vah, vrt; often acchā, 248a.

\ aj (\bar{a}jati, -te). drive. forig. 'put in motion': cf. Lat. ago, 'lead, drive'; \(\beta\gamma\bar{\psi}\), 'lead': cf. also agra, ajira, \(\bar{a}ji.\)] + ud, drive out.

ajá, m. he-goat. [prob. 'the agile one,' νaj: cf. αξξ, 'goat.']

a-jára, a. not aging; ageless.

ajarāmaravat, adv. as if ageless and immortal. [ajara-amara, 1107, 1257.]

[113] atra

4-jasra, a. not dying out; perpetual | and a-ja, a. egg-born; as m. bird. (of fire).

ajá, f. she-goat. [see aja.]

a-jāta, a. unborn.

ajina, m. goat-skin; pelt. [aja: cf. $\alpha i \gamma (s, -a + a) \cdot a dv = 1$. (as abl. of pron. root a [1098], 'goat-skin, Aegis,' w. ale, 'goat.']

ajirá, a. agile, swift. [Vaj, 1188e: cf. Lat. agilis, 'agile.']

√ajirāya (ajirāyate), be swift; press swiftly onward. [ajira. 1059b.]

a-jña, a. not knowing, ignorant ioolish; as m. fool.

á-jñāta, a unknown. [Vjñā: cf. ἄ-γνωτος, lát 1. adv. a ross, beyond, past, over, as vbl Lat. i-gnotus, Eng. un-couth, 'unknown']

ajñāta-kulaçīla, a. whose for ally and character are unknown.

a-jñātvā, grd. without knowing.

a-jñāna, n. ignorance; -āt and -atas, out of ignorance.

Vañc, see Vac.

anc, as vbl at end of cpds [see 407-9], turning, directed; e.q. úd-añc, directed upward. [for mg, cf. Eng. -ward (in to-ward, etc.), which is akin w. vvrt, 'turn.'

√ añj or aj (anákti, aňkté; ānáňja, ānajé [788]; áñjīt; aktá; aktvá; -áñjya, -ájya). -1. smear; anoint; -2. adorn. [cf. aktu: cf. Lat. ungo, 'anoint.']

+ a, ancint.

+vi,-1. anoint;-2. adorn; and so, bring to notice; vyakta: adorned, fair; manifest; -caus. make clear or manifest.

+ sa m, -1. anoint; -2. adorn; -3. unite by anointing, 8919; -4. generalized, unite with, take to one's self (e.g. food), 88 10.

aniali, m. the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, i.e. a gesture of reverent salutation; a double handful (as measure).

áñjas, adv. quickly, suddenly. [prob. adv. acc. or instr. of an obsolete subst. ánjas, 'a slippery way or a gliding motion,' \anj.]

V at (átati, -te; atisyáti; atitá; atitvá). wander about. [cf. vat.]

atani, f. the notched end of a bow.

atavī, f. forest. [perhaps, 'roaming-place,' √at.]

aṇḍa, n. egg.

V at (átati, -te; a ''á). wander about. [cf. Vat.]

a-tandrita, a. unwearied.

and synon, mous w as mat) from it; so 229, sc. pankat; ato 'nya, oth than it, 6812; -2, from this (place), 8: -3. from this (time), 9621; cf. ardh 12, then, 4016; -4. from this quse), 3541; therefore, 278, etc.; w. correl. ; .tas, 363; hence; and so, 394, 42^{21} ; so then, 73^{-2} . [pron. root **a**, 502.]

prepix in onds, to excess, excessive, see 12895; as prep beyond, over. 'further, besides'; Lat. et, 'besides, and.']

atikrama, m. act of overstepping or overcoming. [Vkram + ati.]

átithi, m. guest. ['wanderer,' √at.] ati-durvrtta, a. excessively wicked.

ati-dūra, a. very far or distant; as n. great distance.

ati-bhāra, m. excessive burden.

ati-laulya, n. excessive greediness.

ati-vṛṣṭi, f. excessive rain.

á-tisthant, a. not standing; restless. [vstha.]

ati-samcaya, m. excessive accumulation. ati-samnidhāna, n. excessive nearness. atindriva, a. transcending the senses; as n. soul, spirit. [ati + indriya, 1310a.]

atīva, adr. exceedingly; very. [ati + iva.] a-tyājya, a. not to be abandoned.

aty-ugra, a. extraordinary. sively strong.']

atyugra-punyapāpa, a. extraordinarily good and bad; as n. pl. extraordinarily good and bad deeds.

atra (atra, 248a), adv. -1. (as loc. of pron. root a [10994], and synonymous w. asmin) substantively: in it, 97 10; in this case, 315; in that case, 1817; on this point, 292; adjectively: w. antare: in this interim. meantime, 2419, 452, 5022, 554; on this occasion, at this juncture, 19.1; atra sarasi, in this pool; -2. in this or that (place); here, 25 16; there, 33 5, 89 1; in that world (opp. to 'in this world'), $87^{1,7,9}$; -3. in that (time), then, 56^{12} . [pron. root a, 502.]

átri, m. Atri, name of a famous Rishi. átha (áthā, 248a), adv. expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; -1. temporal: e.g. áti drava, áthā · · úpehi, run past, and then go unto ..., 83 18; in apodosis after yadá, 84 5, 6, 7, 96 22; -2. resultant: e.g. marúdbhih sakhyám te astu, átha jayāsi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 822 N.; -3, very frequent as a simple continuative : now; so; then: usually at beginning of sentence (e.g. 201) or cloka (e.g. 26); sometimes within the cloka (e.g. 314); exceptionally at the end, 139; at beginning of section or book, now, 9816; here beginneth (cf. iti), 11; sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, e.g. 9418; connecting parts of sentence, 411; -4. pleonastically w. tatas, 139; mere verse-filler, 1019; -5. átho, i.e. átha u, and also, 90 16; -6. serving as a point d'appui for an enclitic, which may thus precede its word: e.g. devo, 'tha va yakşas, a god or a Yaksha, instead of devo, yakso vā, 818; so 212; in this use, vā:atha vā::que:atque; cf. 2721; cf. $v\tilde{a}$; -7. atha $v\tilde{a}$, or rather, 26 7 N. [pron. root a, 1101, 502; later form of ádhā (which is more common in the Veda): cf. Lat. at, 'then, further, but.']

V ad (átti; atsyáti; áttum), eat; consume. [cf. έδω, Lat. edo, AS. etan, Eng. eat: cf. anna.7

&d, vbl. eating, consuming, in cpds.

ada, a. eating, in cpds. [Vad.]

a-danstrin, a. without tusks or large teeth.

á-datta, a. not given.

a-dantajāta, a. not having teethed. I'not having grown teeth,' for a-jatadanta.]

adás [501], pron. yon, yonder, that, that there, in opposition to the one here or just mentioned: e.g. asau, 227, that one (the traveller -last mentioned at 2019); so 3110; asav amutra, ayam asmin, that one in that world, this one in this, 1037; that one (correl. ya), 76, 3711; as designation of persons not to be named, so-and-so, N. or M.; | á-dharma. m. unrighteousness.

asav aham, I am so-and-so, 6114: 6021. 1035; follows at a distance the word to which it refers, thus emphasizing it. 231. [see 501 and 503.]

aditi, a. without bond or limit; infinite; as f. infinity, the endless heaven, 7919; infinity, personified as a goddess, Aditi, 758. [apparently a + *diti, acet, 1304a2: diti. 'bond,' would be a reg. deriv. of \3da. 'bind,' but does not occur as such, although there is a word diti, q.v., of quite different mg and origin.]

a-dīna, a. not depressed.

adīnātman, a. with cheerful spirit, undaunted. [ātman.]

á-durmañgala, f. -ī, a. bringing no bad Ifor declension, cf. sumangála, -gali, and 355b.]

a-dṛṣṭa, a. unseen, unnoticed. [Vdrc.] adrsta-kāma, m. love for one not yet

 $\mathbf{a} - \mathbf{d} \cdot \mathbf{e} \cdot \mathbf{v} \cdot \mathbf{a}$, m. non-god, who is no god. [1288 \mathbf{a}^4 .] adbhís, see 393.

ádbhuta, a. wonderful; as n. wonder. [despite anatidbhuta, prob. from at(i)bhūta, 'transcending what has existed,' 1310a : cf. ambara.]

ádbhuta-rūpa, a. having wonderful beauty.

adyá, adv. to-day; adya niçi, in this night (just past), 518; now; adya yavat, until now; adya arabhya, from now on. [perhaps from *a-dyavi, 'on this day,' 1122f, see dyu: cf. Lat. ho-die, 'to-day.']

a - dravya, n. non-thing, unworthy object. ádri, m. rock; stone; esp. Soma-stone (for bruising the Soma); missile stone.

adrivant, a. having or armed with the hurling-stone.

ádha (ádhā, 248a), Vedic adv. expressing a sequence: then, so, 798; so then, 8918; adha yad, just then when, 7614; (then, i.e. besides, i.e.) and, 77 18, 786. [11048: cf. átha.]

a-dhanya, a. not rich; poor.

adhamá [525], a. lowest; worst. [cf. adhas and 474: cf. Lat. infimus, 'lowest.']

ádhara [525], a. lower. [cf. adhas and 474: cf. Lat. inferus, 'lower'; Eng. under.]

- on the ground.
- adhás, adv. below; down.
- adhástāt, adv. below; as prep., w. gen. [1130], under. [adhas, 1100b.]
- adhi, adv. over, besides, in addition, 96 16; as prep. above, over, on; w. instr. (of snu only), away over, 7911; w. abl. frem, out of, 1034; w. loc.: over, 907; on, 7013, 9211.
- adhika, a. (like Eng. over in adj. uses; ad- an-adhigata, a in-studied. ditional; surpassing z usual measure, superior, extraordinary; as n. surplus. [ádhi, 1222a.]
- adhika-rupavant, a. surpassingly or most beautiful.
- adhikānurāga, m. superior affection or most affection. [anuraga.]
- adhikāra, m. authority; office; duties of office.']
- ádhijya, a. having the bow-string up or on, i.e. strung. [2jyá, 1305.]
- adhi-pa, m. lord; ruler. ['over-keeper,' anala, m. fire. 1289a: cf. 354.]
- ádhi-pati, m. over-lord; sovereign. [1289a.]
- adhi-på [352], m. lord. ['over-keeper,' 1289a.]
- adhisthána, n. standing-place; (of the soul) a dwelling-place or manifestation. [\stha + adhi.]
- adhuná, adv. now.
- adho-nivīta, a. having the sacred cord an-açrú, a. without tears. [áçru, 1304a.] (worn) low. [adhas.]
- Veda. [Vi + adhi, 1150. 1a.]
- adhyāya, m. reading; study, esp. of the Veda; (like Eng. lesson), lectio, chapter, 56 16, 58 15, etc. [Vi + adhi, 1148. 2.]
- adhvará, m. religious or liturgical service; sacrifice, esp. Soma-sacrifice.
- V adhvarya (adhvaryáti). perform sacrifice. [adhvara, 1059d.]
- adhvaryú, m. priest, who did the actual work of the sacrifice, and appears in the án-āgas, a. without sin. [acct, 1304a2]. oldest period as companion of the hotr see rtvij. [Vadhvarya, 1178h.]
- an, before consonants a, negative prefix. an-āmayá, a without disease, healthy; [1121a; acet, 1288a, 1304a; ef. av-, a-, L. t. in-, Eng. un-.]

- adhaḥ-çāyin, a. lying low, i.e. sleeping V an (ániti [631]; á .; ánisus; anisyáti; anitá; ánitum; - inya). breathe, blow; live. fer. anila, avenos, Lat. anima, 'carrent of air'; Goth. an-an, 'breathe.'] +pi , breathe.
 - aná, pron. stom, see ida o
 - an-agha, a. faultless
 - anad-áh [401, m. bull. art arawing,' ánas + váh. |

 - an-anust. na, n. non-observance, neglect.
 - an antará, -1. i. having no interval; immediately adjoining; -am, adv. immediately afterwards, afterwards; thereupon; -2. as n. non-interval, in sam-.
 - an-amīvá, a. without sickness or trouble, well; as n. weal. [ámīvā, 1304a.]
 - [V1kr + adhi, 'put over or in an-arghya, a. not to be priced, priceless. anarghyatva, n. pricelessness. [1239.]
 - an-artha, m. non-advantage; disadvantage.
 - an-avadyá, a. not un-praiseworthy; blameless, faultless.
 - anavadyānga, f. -ī, a. having a faultless body. [ánga.]
 - an-aveksa, a. without any looking around; -am, adv. without looking around. [avekṣā.]
 - an-aveksamāna, a. not looking around. [viks + ava.]
 - a-nasta, a. not lost. [$\sqrt{1}$ nac.]
- adhyayana, n. reading; study, esp. of the anasta-paçu, a. who loses nothing from his herd. [prop. 'having a not lost herd.']
 - ánas, n. cart for heavy burden. [cf. Lat. onus, 'burden.']
 - án-āgata, a. not arrived; not (yet) come, impending, future. [√gam + ā.]
 - anāgatavant, a. having to do with the future. [1233.]
 - anāgata-vidhātr, m. arranger for the future; Forethought, name of a fish.

 - an-ādhṛṣyá, a. un-approachable. [acet, 1285.7
 - as n. health.
 - an-āmayitnú, a. not sickening; healing.

- [**áyudha**, 1304a.]
- an-āruhya, grd. without going into (danger). $\lceil \sqrt{ruh} + \bar{a}$.
- anila, m. wind. [\sqrt{an} , 1189.]
- [acet, 1283.]
- unsettled. [nivéçana, 1304a.]
- an-ista, a. undesired; disagreeable; unapproved, unlawful. [Vlis.]
- something unlawful.
- an-istva, grd. without sacrificing. [/yaj.]
- anika, n. -1. face; -2. fig. appearance; -3. of a hatchet (face, i.e.), sharp edge; -4. front, and so, by synecdoche, troop. [so Lat. acies has mgs 3 and 4.]
- duct.
- along or over; after, i.e. according to.
- anugati, f. a going after. | Vgam | anu. |
- anucará, a. going after; as m. attendant; companion. [Vear + anu.]
- anu-jīvin, a. living upon, dependent; as m. a dependent. [√jīv + anu.]
- ánu-tta, ppl. see √1 dā + anu.
- &-nutta, a. un-moved, i.e. invincible. [\nud.]
- anuttama, a. most highest; best, most excellent; supreme. flit. 'most best,' formal superl. to anuttara, which is itself logically a superl.]
- an-uttara, a. not having a superior, i.e. best. [for mg, cf. nihçreyasa.]
- $\mathbf{A}\mathbf{n} \mathbf{u} \operatorname{dita}_{\mathbf{a}}, a. \operatorname{not arisen}_{\mathbf{a}} [\forall \mathbf{i} + \mathbf{u} \mathbf{d}_{\mathbf{a}}]$
- an-udyoga, m. non-exertion.
- anunaya, m. conciliation. $[\sqrt{n}i + anu.]$
- an-upakārin, a. not doing or unable to anta, m. -1. vicinity, proximity; -2. do a friendly service.
- anu-purva, a. following the one preceding, one after another; -am, adv. in regular antah-pura, n. inner stronghold or order. [1310a.]
- anumati, f. approbation; favor (of gods to the pious); personified, Grace. [Vman + anu.
- anumana, n. the forming of a conception. [V1 mā + anu, 'conceive.']
- anuraga, m. affection. [vraj + anu.]

- an-āyudhá, a. weaponless; defenceless. anurodha, m. regard. [11rudh + anu.] anurodhin, a. having (some) regard for. [v1rudh + anu.]
 - an-ulbaná, a. not lumpy; smooth or perfect (of a weft). [1288a 4.]
- á-niviçamāna, a. not going to rest. anuvṛtti, f. sequence, and so, continu ance. [\vrt + anu.]
- a-niveçaná, a. having no resting-place, ánu-vrata, a. acting according to the will or command (of another), obedient; devoted to, w. acc. [272], 616, 1004. [1310a: cf. apavrata.]
- anista-cintana, n. the thinking about anuçaya, m. repentance. [perhaps 'that which lies down after one or follows one to his bed': Íī +anu.]
 - anusthana, n. devotion to, observance. [/sthā + anu.]
 - anustheya, grdv. to be accomplished. [see vsthā + anu, and 963a.]
- a-nītijňa, a. not knowing discreet con-anusaraņa, n. a going after, a searching. [vsr + anu.]
- ánu, prep. after, along, toward; w. acc. anustarana, a. strewing over, covering over; - f. anustáraní (sc. go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [\str +
 - anūcāná, see 807 and 784.
 - an-rta, a. untrue; ánrta, n. untruth; wrong. [rtá, 1288a.]
 - an-eka, a. not one, i.e. more than one; many.
 - anekadhā, adv. many times. [1104.]
 - anekaças, adv. in large numbers. [1106.] á-nedya, a. not to be blamed; blame-
 - less. [acct, 1285a.] an-enás, a. free from guilt. énas, 1304a.]
 - an-omkrta, a. not having om uttered, i.e. unaccompanied by om. [see omkrta.]
 - border; limit; end. [see anti: cf. Eng.
 - citadel; inner apartment of the royal citadel, gynaeceum, harem, 221. [antar, 1289a.]
 - ántaka, ender (death). m.ſánta, 1222a. l
 - anta-kara, a. end-making; as m. destroyer.

[117] [anvita

- timate, companion. [see anta, mg 1, and 474: cf. Lat. intumus, 'inmost.']
- antár, adv. inward, inwardly, within; prep., w. loc.: between, among, within; along with, 7812; cf. Wi, gam, dhā. [cf. Lat. inter, 'between.']
- 1 ántara, a. very near, only in V. and B. [see anta, mg 1, and 474.]
- 2 antara, a. inner; as n. -1. the interior, middle; jala_antare, in the middle of the in the water, 50°; vana_antarasameārin, wandering in the forest, 4913; ánna, n. food; esp. rice, usually boiled, the -2. interval - see atra; -3. distance between two things; the difference, 297; -4. difference, at end of cpds [1302c 5]: of \cdot ; i.e. another \cdot ; 331, 3812, 23, 436; -5. occasion, juncture, 1911. έντερα, 'inwards, guts.']
- antar-ātman, m. the in(-dwelling) soul; heart. [1289.]
- antári-kṣa, n. the atmosphere, see 929 N. ['lying or situate in the middle' between heaven and earth: antar + ksa: for mg, cf. τδ μεσηγύ, as used of the aerial space traversed by Iris.]
- antariksa-ga, a. moving in the air; as m. bird. [for mg, cf. khaga.]
- antariksa-loká, m. atmosphere-world [1280b]; the atmosphere, regarded as a separate world.
- antar-gata, a. gone within, i.e. being within; hidden.
- antardhāna, n. a hiding; disappearance; w. i, disappear. $[\sqrt{1 \, dh\bar{a}} + antar, q.v.]$
- antar-lajjā, f. inward shame. [1289.]
- antar-vedi, a. situate within the sacrificial bed; -dí, adv. within the sacrificial spot. [1310a.]
- anti, adv. opposite, in front, before; near. [see anta: cf. ἀντί, 'opposite,' ἄντα, 'face to face'; Lat. ante, 'before'; anticus, 'former, ancient'; AS. and-swaru, Eng. an-swer. 1
- 1 antiká, n. neighborhood or presence; used like samīpa, q.v. [ánti.]
- 2 antika, for anta at end of cpds, 1222, 1307; grahana_antika, having acquisition as its conclusion.

ántama, a. nearest, very near; as m. in- antimá, a. last. [ánti, 474: for mg ('endmost'?), cf. anta 2, and antya.]

ante-vāsin, m. pupil. [lit. 'abiding in the vicinity,' 1250c.]

- antya, a. being at the end, last; lowest; of lowest caste. [ánta.]
- antya-jāti, a. having lowest birth.
- antyajātitā, f. condition of having lowest birth. [1237.]
- antya-strī, f. woman of lowest caste.
- andhá, a. blind; blinding (of darkness).
- ándhas, n. darkness. [cf. andhá.]
- chief food of the Hindus; grain. [Vad. 1177a: cf. είδαρ, Lat. esca, *ed-ca, 'food'; ador, 'spelt'; AS. āta, Eng. oat.]
- · · antara, that which has a difference anna-prāçana, n. rice-feeding, the first feeding of an infant with rice.
 - [antár: cf. anna-rasa, n. food and drink. [1253b.] ánnavant, a. provided with [ánna.]
 - anyá [523], pron. a. another, other, else; anyac ca, and another thing, i.e. again, see ca 3; other than, different from, w. abl., 34, 2419, 6812, 10414; otiose, 212; yad anyat kim cana, whatever else, 916; anya or eka · · anya, the one · · the other, 90 15, [cf. ¿vioi, 'some'; Goth. an-bar, 29^{8} . 'other,' Eng. other.]
 - anyatama, a. one of several some one. [anya, 525^3 .]
 - anyátas, adv. from another direction [1098b], otherwise; elsewhere [1098c³], to another place. [anya.]
 - anyáthā, adv. otherwise, 189; w. bhū, become otherwise, suffer change, 175; otherwise than it really is, falsely, 3520; otherwise (i.e. if not), 488. [anya.]
 - anya-hrada, m. another pool.
 - anye-dyús, adv. on the next day. ['altero die': 1250c.]
 - anyonya, pron. a. one the other, for anyò 'nyà [175a], the first pari being a crystallized nom. s. m. [1314e]; w. value of qen., anyonyam prati hrcchaya anyasya_anyam prati h., love of one towards the other, 2 19. [see paraspara.]
 - anváñc [409c], a. directed after, following after, being behind. [ánu + áñc.]
 - anvita, see Vi + anv.

[118] ap]

- áp [393], f. plurale tantum. water; waters. a-pārá, a. boundless. [pārá: acct, 1304a.] ahra, 'stream.']
- ápa, prep. away, forth, off; opp. of úpa, see Wi, kr. [cf. àπό, Lat. ab, 'from'; Eng. off, of.
- apakāra, m. injury. [√1 kṛ + apa.]
- apakārin, a. injuring. [do.]
- apacāra, m. going off; absence. [Vcar + apa.]
- á-patighní, a. f. not husband-slaying. [402: acct, 1288a.]
- apatya, n. offspring; child; young (of animals). [ápa, 'off,' 1245b.]
- a-pád [391], a. footless. [cf. ἄποδ-εs, 'halt': 1304a.]
- apabhrasta, a. fallen off; deviating (from good grammar); provincial. [Vbhrane + apa.]
- ápara [525], pron. a. hinder, opp. of pūrva; following a former one (pūrva), 8613; later; westerly, opp. to pūrva - cf. prāňc; a following one, i.e. an other; aparam ca, and another thing, and further, see ca 3; -apari [cf. 355b], f. pl. the future (days), the future. [lit. 'remoter,' fr. apa, 474.]
- a parānmukha, a. not having an averted face, i.e. not turning the back, 519.
- á-parājita, a. unconquered; w. diç, the northeast quarter, 9923 N. [Vji.]
- aparādha, m. sin. [Vrādh + apa.]
- an embryo), i.e. prematurely born, stillborn. [see pari-jāta and ref.]
- a-pariņīya, grd. without any leading apekṣā, f. regard; expectation. [Vīkṣ + around. [\ni.]
- [\langle 1 ma.]
- ápa-vrata, a. disobedient; stubborn. a-prajñāta, a. undistinguished or not ['away from command,' 1310a: cf. ánuvrata.]
- apás, see ap.
- ápas, n. work. [perhaps from √*ap, 'reach, take hold of' - see Vap: cf. Lat. opus, 'work.']
- apāya, m. a going away; what takes one from the mark (cf. upaya); danger; disadvantage; diminution. 1148. 1a: for mg, cf. Eng. untoward.]

- [unrelated to Lat. aqua, 'water,' Goth. api, indecl. unto, close upon or on; -1. prep. to, w. Vgam; -2. adv. (thereto, besides, i.e.) further, also; connecting clauses (63²³) or words (65¹¹); connecting sentences, api ca, and besides, 299, see ca 3; · · api $\cdot \cdot$ ani. both $\cdot \cdot$ and, 54^{23} ; $\cdot \cdot$; $\cdot \cdot$ ca api, and, 512, 265; · · ca, · · cāpi, both · · and also, 121; ··, ·· cāiva, ·· cāpi, 6515; ·· cāpi, 6010; na., na_api., neither., nor., 9°; na · · , na cāpi, 22 12; na · · , na · · , · · api ca, neither ..., nor ..., nor also ..., 212; ..., ··vā, ··vā_api, either ··, or ··, or even ··, 622; -3. also, too, immediately following the emphasized word, 612, 113, 2118, 2421; mām api, me too, 4120; -4. even, immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected: e.g. 213, 287, 18, 3319; tathā_api, so even, i.e. nevertheless, 2111; concessively, although, 29^{1} , 21^{14} , $51^{1,5}$; w. na, not even, 19^{15} ; w. indefinites, kadā cid api na, not ever at all, 3114, 323; -5. but, immediately following a new subject, after change of subject, 615, 2821, 3222, 4117, 20, 21; -6. at least, 289, 11; -7. converts an interr. into an indef. [507]; so ka, 17¹¹, etc.; katham, 51¹. [cf. ¿πί, 'on, upon'; perhaps Lat. op-, ob-, 'unto, on.']
- a'-pidayant, a. non-oppressing. a-parijāta, a. not completely grown (of a-pūrvá, a. having no predecessor; unprecedented; incomparable. [pūrva: acct, 1304a.]
- á-parimita, a. unmeasured, unlimited. á-praja, a. having no offspring, childless. [prajā, 367b.]
 - clearly to be known. [Viñā.]
 - a-pratarkya, a. un-imaginable.
 - a-pratima, a. without match or equal; unequalled. [pratimā, 367b.]
 - á-pratīta, a. not gone against; not withstood; invincible. [Vi + prati.]
 - a-pratta, a. not given (in marriage). [**V1** dā + pra, 1087e.]
 - (vi | apa, á-prayucchant, a. not heedless; watchful. $[\sqrt{2}yu + pra, q.v.]$

- apsarás, f. one of a class of semi-divine beings, wives of the Gandharvas; an Apsaras, 67 12 N. [1151. 2d.]
- a-buddhimant, a. unwise; foolish.
- ábda, m. lit. water-giving; (then, perhaps, rainy season, and so) year. [ap + da, but]w. irreg. acet, 1269: for mg, see varsa.]
- a-bhaksya, a. not to be eaten; as n. abhy-ātma, a. directed towards one's that which ought not to be eaten.
- á-bhaya, a. dangerless; as n. safety; [bhayá: acct, 1304a².]
- a b h ā v a, m. non-existence; absence; lack. a-bhāvin, a. not about to be, not destined
- abhí, adv. to, unto; against; frequent as rbl prefix; as prep. unto, w. acc. [cf. ἀμφί, 'around'; Lat. ambi-, amb-, 'on both sides,
- for mg, cf. abhitas.]
- abhijňa, a. knowing, acquainted with. $[\forall j\tilde{n}\tilde{a} + abhi, 333.]$
- 101 10; around; near. [abhí.]
- abhidhá, f. name; cf. ākhyā. [V1dhā + abhi, q.v.]
- abhidhyana, n. the thinking upon. amaropama, a. like a god. [\dhyā + abhi.]
- abhiniveça, m. inclination towards. á-martya, a. immortal. [\forall vic + abhi-ni.]
- [√bhāṣ + abhibhasin, a. addressing. abhi, 11833.
- superior. [√bhū + abhi.]
- abhibhūty-ojas, a. having superior amátya, m. inmate of the same house,
- abhimāti, f. hostile plot; concrete, plot- a-māyā, f. no guile; sincerity. ter, foe.
- facing: turned towards. [1305.]
- abhivāda, m. salutation; at 60 22, signification. [\vad + abhi.]
- abhivādana, n. salutation. [do.]
- abhivādin, a. signifying. [do.]
- abhivādya, grdr. to be saluted. [do.]

- á-priya, a. not dear; disliked; disagree- abhi-çiras, a. having the head towards, w. acc. [1305.]
 - a-bhīta, a. fearless; -vat [1107], fearlessly.
 - abhīpsu, a. desirous of obtaining, w. acc. $[\sqrt{a}p + abhi, 1178f, 1038.]$
 - abhy-adhika, a. additional; more.
 - abhy-antara, a. situated in the inside [1310a]; as n. interior; interval.
 - self [1310a]; -ám, adv. towards one's self [1310d].
 - feeling of safety; superl. greatest safety. abhyāsa, m. study. [V2as + abhi, q.v.]
 - abhrá, n. rain-cloud. [cf. ὅμβρος, 'rain'; Lat. imber, 'rain': cf. ambhas and ambu, 'water.']
 - abhrāvakāçika, a. (having, i.e.) affording an opportunity for the rain, exposing one's self to the rain. [abhra + avakāça, 1307.]
 - around'; AS. ymbe, Ger. um, 'around'; V am (ámīti [634]; āmé; āmáyati). press on violently; harm; caus. [10412], harm; be sick. [cf. ansa.]
 - áma, pron. this; he. [5034: cf. amá.]
- abhítas, adv. on both sides; on all sides, a-mantú, a. without intention. [mántu: 1304a.]
- abhidrohá, m. offense. [Vdruh + abhi.] a-mára, a. deathless; immortal; as m. an immortal, a god; -vat [1107], adv. like a god. [mará: 1304a² end.]
- abhidhāna, n. name; designation. [do.] amarottama, a. chief of gods. [uttama.] Supamā, 367b.]

 - a-marşa, m. non-endurance; impatience; anger.
 - a-mahātman, a. not high-minded.
- abhíbhūti, f. superiority; as a. [1157.2], amá, adv. at home, chez soi; amā kr, keep by one. [áma, 1112a and e.]
 - relative. [amá, 1245b.]

 - [vman + abhi, 1157. ld: ā amā-vāsa, m. a dwelling (of the moon) at home (i.e. with the sun).
- abhi-mukha, a. having the face towards; amāvāsyà, a. of amāvāsa; f. -a. w. or without ratri, the night of am vasa, i.e. night of new moon. [1212d 4.]
 - a-mithuna, a. not forming pairs (of both
 - a-mīmānsya, a. not to be called in question.

[120] amiva]

amīva, n., but generally -ā, f. plague, dis- a-rapas, a. without infirmity; whole tress; as m. tormenting spirit. [vam.]

disease. [1271.]

amīva-hán [402], a. slaying the tormenting spirits.

amú, pron. root, sce adas. [5032.]

amútas, adv. from there, opp. of itas; there. [amu.]

amútra, adv. there; in the other world, opp. of iha or asmin (loke). [amú.]

amuyá, adv. so. [amú, 1112a, e end.]

mortality, ἀμβροσία. ['not dead,' mrta, 1284a: cf. &-μβροτος, 'immortal.']

amṛtatvá, n. immortality. [amṛta.]

ing, envelope, $\sqrt{1}$ vr + anu, for an(u)vara: cf. adbhuta.]

ambu, n. water. [see abhrá.]

ambu-ja, a. water-born; as n. lotus.

ámbhas, n. water. [see abhrá.]

áya, a. subst. going, a going. [vi, 1148. lab.] are, word of address. Ah! [voc. of ari, áyana, n. a going; place of going, way; course; esp. course (of the sun from one a-roga, a. not having disease, diseaseless. solstice to the other), i.e. half-year. [Vi, arká, m. the sun. [Vrc, 216.1.] 1150. la.]

áyas, n. metal; iron. [cf. Old Lat. ais, arghya, a. of price or that may be priced. gen. ais-is, Lat. aes, 'metal, bronze'; AS. ār, 'bronze,' Eng. ore; perhaps AS. isern, V arc, see Vrc. iren, Eng. iron, 'ferrum, ferreus.']

ayasmáya, a. iron. [see maya.]

a-yúj, a. not paired; in uneven numbers. arjana, n. acquisition. [\2rj, 'get.'] [cf. ά-ζυξ, 'unyoked.']

'unpaired'; also ζυγά ή άζυγα, the game 'even or odd.']

á-yuddha, n. no fight. [1288a.]

a-yoddhf, m. non-fighter, coward. [1238a4.

ará, m. spoke. [vr, caus. 'fit in.']

árana, a. distant, strange.

arani, f. piece of wood for kindling fire by attrition.

aranya, n. wilderness, forest. ['strange artha-tattva, n. true state of the matland,' fr. árana.]

aranya-rajya, n. forest-sovereignty.

aranya-vāsin, a. dwelling in the forest

aranyani, f. wilderness. [aranya, cf. 1223b.]

[rápas, 1304a.]

amīva-catana, f. -ī, a. driving away aram, adv. so as to fit or suit, ready, at hand, enough; w. kr, make ready, serve, 792; w. gam, attend upon. [adv. acc. of ara, vr. 1111d: cf. alam.]

> á-rāti, f. non-favor; malignity; personified, pl., malign hags. [acct, 1288a.]

> ari[343d], a. -1. eager, esp. in one's relations to the gods, and so, pious; -2. greedy; -3. hostile; as m. enemy. $\lceil \sqrt{r}$, 'go for ': cf. árya.]

a-mṛta, a. immortal; as subst. an immor- a-riṣṭa, a. unharmed. [Vriṣ: acct, 1284.] tal; as n. immortality; the drink of im- aristatati, f. unharmedness, health. [árista, 1238.]

> aruná, a. ruddy; as m. Aruna, name of a teacher, 95¹¹. [cf. aruṣá.]

ámbara, n. garment; sky. [prob. 'cover- a-rundhati, f. Arundhati, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [\rudh. 691: acct, 1283a.]

> arusá, f. árusī, a. ruddy. [see 362b2: cf. ıruná.]

> 1135c: cf. re.]

arghá, m. worth, price. [Varh.]

[argha, 1212.]

arcis, n. flame. [\sqrt{rc} , 1153.]

√ arj, see √2rj.

1163.7

árjuna, a. silver-white. [$\sqrt{3}$ rj, q.v.]

a-vujá, a. not paired, uneven. [cf. δ-ζυγος, ártha, m. -1. aim, object, purpose, errand, sake; artham and arthe [1302c4], for the sake of, on account of, for, esp. frequent at end of cpds; -2. (object, i.e.) thing, matter, affair, cause, business; -3. (object, i.e.) advantage, profit (w. instr.), wealth, property; -4. aim, intent, meaning, 59^{15} . ['that which one goes for,' $\sqrt{\mathbf{r}}$,

ter or case.

v arthaya (artháyate, -ti). seek for an object. [artha, 1067.]

+ abhi, ask, entreat.

+ pra, desire, sue for.

[121][avasāna

- [arjana.]
- arthin, a. having an object, desiring, seeking; (begging, i.e.) needy. [artha.]
- arthya, a. wealthy. [artha.]
- ardhá, a. half; as m. the half.
- ardharcá, m. half-stanza. [ardha+rca.]
- ardhika, a. amounting to half. [ardha.]
- arpana, n. the sending, consignment, entrusting. [caus. of vr.]
- arbuda, n. a hundred millions.
- arbuda-cikhara, m. name of a mountain.
- ['going eagerly to,' \r: cf. arya.]
- bridegroom's friend, παρανύμφιος; Aryawedding, and often with play upon the appellative mg of the word). [aryá.]
- arvāk-kālika, a. belonging to hither or nearer time, posterior; -ta, f. posteri- avatta, see 1087e. ority. [arvāne (1249a) + kāla, 1222c 2.]
- arvánc [409a], a. directed hitherwards; w. kr, bring hither; w. nud, thrust hither, i.e. downwards.
- Varh (árhati, -te; arháyati). deserve; have a right to; w. inf., be able; w. inf., a-vadhyá, a. not to be harmed, inviolaas a weak imperative, 717; caus. give a right to, present with.
- arha, a. deserving; worthy; fit. [varh.] a-lakṣaṇá, a. without any characteristic mark; without special mark, i.e. plain, avamāna, m. contempt; self-contempt, unornamented. [lakṣaṇá.]
- á-laksita, a. unnoticed. [\laksaya.] a-labhamāna, a. not catching.
- alam, adv. enough; sometimes equiv. to an adj, adequate, fitting, ready; -w, instr. enough with, have done with; -w. kr, make ready, adorn; sv-alamkṛta, wel adorned; sam-alamkrta, well (sam intens. 1077b) adorned. [later form of áram.]
- a-lavana, a. not salt.
- a-lasá, a. not lively; without energy slothful; tired.
- a-lobha, m. non-greed; absence of cu pidity.
- Alpa, a. small.
- alpa-dhī, a. small-minded, of small in telligence.

arthārjana, n. acquisition of an object. alpaçás, adv. to a small degree. [alpa.] V av (ávati; áva; ávīt; avişyáti; ūtá; -ávya). -1. set a-going; -2. further, favor, wish well; -3. refresh; -4. have pleasure in (acc.). [cf. Lat. avere, 'have pleasure in,' ave, 'hail.']

+ pra, show forth favor; then, be attentive or heedful (as, conversely, in Eng. attention has come to mean 'act of kindness or courtesy').

áva, vbl prefix. down; off.

Million-peaks, avakā, f. grassy swamp-plant, Blyxa octandra Richard.

aryá, a. faithful; attached, kindly, 793. avakāçá, m. -1. open place; -2. (place, and so) opportunity. [vkac + ava.]

aryamán [426a], m. bosom-friend, esp. a avajñā, f. contempt. [vjñā + ava: for mg, cf. avamāna.]

man, name of an Aditya (invoked at the avatāra, m. descent, esp. of supernatural beings to the earth; an epiphany; incarnation, Anglo-Indian avatár. ava.]

avadána, n. cutting off. $[\sqrt{2} d\bar{a} + ava.]$ a-vadyá, a. un-praiseworthy; as n. imperfection. [1285.]

√avadhīraya (avadhīrayati). despise; reject.

ble. [vádhya, 1285.]

avadhya-bhāva, m. inviolability, 3521. avanata-kāya, a. with bent down body, 34 17. [\nam.]

 50^{14} . [vman + ava: for mg, cf. avajnā.]

avalambitavya, grdv. to be held on to. $[\sqrt{lamb + ava.}]$

a-vaçá, a. not willing or submissive; uncontrolled. [váça: acct, 1288a4.]

avaçyam, adv. necessarily, surely. [fr. an unused adj. a-vaçya, 'unvielding.']

ávas, n. furtherance; grace. [Vav.]

avás, adv. downwards; w. abl. [1128], down from. [cf. áva.]

avasá, n. refreshment, nourishment. [vav, mg 3.]

avasara, m. occasion. [vsr | ava: for mg, cf. Lat. cāsus, 'occasion,' v. cadere 'fall,' and Ger. Fall 'case, instance,' w. fallen, 'fall.']

avasána, n. place of rest. [Vsa + ava.]

avasthá, f. state, condition. ava: for mg, cf. Lat. status w. stare.]

a-vahant, a. not flowing, [\sqrt{vah} , mg 4.]

a-vācya, a. not to be spoken to.

ávāñc [409a], a. directed downwards; acc. s. n. avāk, adr. downwards, in depth.

ávi, m. sheep; as f. ewe. [cf. ois, *Fis, Lat. ovis, 'sheep'; Eng. ewe.]

a-vicchindant, a. not severing. [vchid.]

a-vicchinna, a. not severed, continuous. [do.]

a-vijñāya, grd. without discerning. [Vjñā.]

a-vijňeya, a. unknowable. [do.] a-vidásin, a. not drying up, perennial.

á-vidvāns, a. unwise; as m. fool. [acet, 1288a.]

a-vidhavá, f. not widew. [vidhávā: acet, 1288a 4.]

a-vidhānatas, adv. not according to regulation.

a-vipluta, a. not dishonored; unsullied. $[\forall plu + vi, q.v.]$

a-viveka, a. without discrimination.

avivekatā, f. lack of judgment. [1237.]

a-viçanka, a. without hesitation, unhesitating. [viçankā, 3342, 1304a.]

a-visaya, m. a non-province; something out of one's line or that one has no business to do; unlawful thing.

a-vrká, a. not harmful; -ám, adv. harm- astānga, n. eight members. lessly, lovingly. [vfka: acct, 1288a 4.]

avekṣā, f. a looking around. [√īkṣ | ava, 11493.]

a-vyakta, a. not manifest; as m. The All-soul, 67 17. [Vañj.]

a-vyaya, a. imperishable; not subject to √ 1 as (ásti [636]; ása). -1. be, exist; be change; unbroken. [1288a.]

√ laç, orig. ang (agnóti, agnuté; ānánga, ānaçé [7884]; áşta; aştá; áçitum). reach; attain; obtain, get. [cf. ποδ-ηνεκήs, 'reaching to the feet'; ήν-εγκ-α, 'carricd': see also the closely related \2 nac.] | upa, attain to.

V 2aç (açnáti; áça; áçīt; açişyáti; açitá; ácitum; acitvá; -ácya). partake of; taste; eat. [a specialization of Vlac: cf. ἄκ-ολος, 'bit': for mg, cf. bhaks.] + pra, partake of; caus. feed.

[/sthā + | a-çaknuvant, a. not being able. [/cak.] a-çakya, a. impossible.

a-çanka, a. without hesitation. [çankā: cf. aviçanka.]

acaná, n. food. [V2ac.]

a-çuci, a. impure.

á-cubha, a. disagreeable.

á-çeva, a. not dear; hostile. ſcéva: acct, 1288a.]

a-çeşa, a. without remainder, entire; -tas, adv. entirely, without exception.

acman, m. -1. stone; -2. thunderbolt; -3. vault of heaven, 799. [cf. ἄκμων, 'anvil, thunderbolt'; kinship w. Eng. hammer uncertain.]

áçmanvant, a. stony. [áçman.]

áçru, n. tear.

áçva, m. horse; áçva, f. mare, steed. [cf. Ίππος, dialectic ἴκκος, Lat. equus, Old Saxon ehu, AS. eh, coh, 'horse.']

açva-kovida, a. well skilled in horses. acva-medhá, m. horse-sacrifice.

acvin, a. horsed; as dual m. the Acvins, gods of the morning light, 85 15 N. [acva.]

áçvya, a. consisting of horses; of a horse. [açva: cf. lmnios, 'of a horse.']

astá [4833], num. eight. [cf. δκτώ, Lat. octō, AS. eahta, Eng. eight.]

astamá, a. eighth. [astá, 4876.]

asta-vidha, a. of eight sorts; eight-fold. [vidhā, 1302c 5.]

anga, 1312.]

așțānga-pāta, m. a fall on eight members, i.e. on hands, knees, feet, breast, and face, i.e. a most profound obeisance.

ásti, f. attainment. [Vlac.]

present or on hand; take place, happen; asti, asit, there is, there was, very frequent at beg. of stories; -2, be, w. predicate possessive gen., i.e. belong to; asti mama, I have; observe that Skt. has no verb for 'have'; -3, most frequent as simple copula; further, w. ppls: e.g. prapto 'si, art thou come, didst thou come, 91; hantavyo 'smi, occidendus sum, 32; cepāno 'smi, I have sworn, 977; redundantly [303b end]: e.g. tathā_anusthite sati, it being thus performed, 3517; so 3713, 3916,22; prahrstah

[123] [ahata

tūṣṇīm āsīt, kept silent; evam astu, so be it; w. prādus, see s.r.; -5, become, 96 19. [w. ás-ti, s-ánti, 'is, are,' ef. ἔσ-τι, 'is, exists,' εἰσί, Doric ἐντί, *ἄντι, 'are,' Lat. es-t, s-unt, AS. is, *is-t, s-ind, 'is, are,' Eng. is; cognate are a-m, ar-t, are.]

v 2 as (ásyati, -te; ása; asisyáti; astá; ásitum; asitvá; -ásya). throw, cast, shoot; throw aside. [cf. asi, 'the brandished' sword; Lat. ensis, 'sword'; ālea, *aslea, 'die,' like Ger. Würfel, 'die,' fr. werfen, 'throw']

+ vy-ati, throw over, cross.

+ abhi, throw (one's self) upon, direct (one's attention) to, study. [for mg, cf. προσέχειν without τον νουν.]

+ ni, throw down; deposit; commit.

+pari-ni, throw down over, stretch over.

+ nis, throw out; root out; destroy.

+ vi, - 1. cast a sunder; east or throw away; -2. break in pieces, 70^{14} .

+ sam, cast or put together.

rattle. [vhrād.]

a-satyasamdha, a. unfaithful, treacherous.

&-sant, a. non-existing; as n. non-existence.

a-sapinda, a. related more distantly than in the sixth generation, see sapinda.

a-samartha, a. unable.

a-sampatti, f. non-success.

a-sambaddha, a. un-connected, in-coher-. ent, w. same fig. mg as in Eng. [Vbandh.]

a-sambandha, a. not having relation-

a-sambhāvya, a. unsupposable, impossible.

a-saha, a. impatient.

ásu, m. vital spirit; vigorous life. [Vlas.] a-sutfp, a. insatiable. [1288a4.]

asu-tfp, a. life-robbing. [vbl of \2 trp.] ásu-nīti, f. the leading or continuing of life (in the other world); spirit-life; spirit- 2 Aha, for Ahan in cpds. [1209a, 1315a.] world. [acct, 1274.]

a-sunvá, a. not pressing (Soma), i.e. indifferent to the gods, godless. 1148.3b and 716.1

san, being pleased, 48^{12} ; -4. w. advs: ásura, -1. a. spiritual (used of the gods, and designating esp. the difference between celestial and mundane existence); -2. as m. a spirit of life, a god; ásura adevá, spirit that is no god, demon, 826; -3. later, demon (456), enemy of the gods, an Asura, a not-god (as if the word were a-sura - whence, by popular etymology, the pendant sura, 'god'). [asura, 1226 (cf. 1188f), and as-u fr. Vlas, 1178b.]

> asuryà, a. godlike; as n. pl. godhead. [ásura, 1212d 4.]

√ asūya (asūyáti). be impatient.

asūyā, f. impatience. [Vasūya, 11496.] ásrj [432], n. blood, 2422. [cf. Cyprian έαρ, 'blood.']

asāú, see 501 and adas.

ásta, n. home; ástam, w. i, gam, yā, go home; esp. of the sun [see 1092b], set. [prob. 1 as: for mg, cf. bhavana.]

asta-māuna, a. having thrown aside or abandoned silence. $[\sqrt{2} \text{ as.}]$

asti, f. being. $\lceil \sqrt{1}$ as.

a-samhrādayant, a. not causing to asthan [431], n. bone. [cf. δστέον, Lat stem ossi-, *osti-, nom. os, 'bone.']

a-sthāvara, a. not standing.

ásthi, see asthán.

a-spreant, a. not touching. [Vspre.]

asmá [191], pron. stem. we, us. [cf. ἡμει̂s, Lesbian aumes, 'we.']

asmád, as stem in cpds [494], our; as pl. majestaticus, my.

asmáka, a. of us; our. [asma, 5164.]

á-svapant, a. not sleeping. [vsvap.]

a-svastha, a. not well, ill; not self-contained, not master of one's self.

a-sveda, a. free from sweat.

√ ah (áttha, áha, āháthus, -tus, āhús [801a]). say; call; āhus, they say. [cf. Lat. aio, 'say,' ad-ag-ium, 'saw, proverb,' nego, 'say no.']

+ pra, declare to be.

1 aha, assev. particle. certainly, of course; namely. [pron. root a: cf. 11043 end.]

a-hata, a. -1. not beaten; -2. (since Hindu washermen wet the clothes and pound them with stones) unwashed, of a garment, i.e. new. [Vhan.]

[124] ahan]

to night), e.q. 92 16; day.

ahám [491], pron. I. [cf. ἐγώ, Lat. ego, AS. ic, Eng. I: see 491 and ma etc.]

áhar, see áhan.

ahar-nica. n. day and night, νυχθήμερον; -am, adv. constantly. [niçā: 1253b.]

ahalyā, f. Ahalyā, Gautama's wife.

áhas, see áhan.

a-hastá, a. handless. [hásta, 1304a.]

ahaha, excl. of joy or sorrow. [1135a.]

a-hārya, a. not liable to be stolen.

ahāryatva, n. non-liability to be stolen. Vākulaya (ākulayati). confuse; āku-[1239.]

áhi, m. serpent; esp. the dragon of the sky, often identified w. the demon Vritra. [see under agha: cf. exis, Lat. anguis, 'serpent'; ἔγχελυς, Lat. anguilla, 'eel.']

5-hinsā, f. non-injuring (any creature).

Shi-gopā [352], a. having the dragon as their keeper. [1302].

ahivat, adv. as a dragon. [1107.]

ahi-hátya, n. the slaying of the dragon; the (victorious) fight with the dragon. [acet, 1272a, 1213c.]

d-hṛṇāna, a. not being angry. [√2 hṛ.] aho, excl. of astonishment, pleasant or unpleasant. [1135a: euphony, 138f.]

aho-rātrá, n. day and night, νυχθήμερον. [áhas + rátri, 1253b: see rátra.]

- **å**, adv. -1. hither, unto, as prefix w. verbs of motion; -2, conjunctively, thereto, besides; ca $\cdot \cdot \cdot \tilde{\mathbf{a}}$, both $\cdot \cdot$ and, 85^5 ; -3. asseveratively, (up to, i.e.) quite, entirely, 73^{20} ; -4, as prep., w. abl.: hither from, all the way from; and then [293c], all the way to, until, 4913, 6114, 10320, 1056, 1062; as far as, 10510. [cf. Lat. a, 'from,' which is not akin w. ab, 'from.']
- ākará, m. -1. accumulation, abundance -2, mine. $[\sqrt{3}k\mathbf{r} + \bar{\mathbf{a}}, q.v.]$
- √ākarnaya (ākarnayati; ākarņita ãkarnya). listen; give ear to; hear [denom. fr. the possessive adj. *ākarņa, äjarasāya, adv. to old age. [dat. (1113) 'having the ear to, i.e. listening.'
- $\mathbf{a}\mathbf{k}\mathbf{a}\mathbf{r}\mathbf{s}\mathbf{a}\mathbf{k}\mathbf{a}$, a. attractive; -f. -ika [1222d], Pleasanton, as name of a town. ājí, m. race; contest; battle. [Vaj, 1155. [vkrs | ā.]

áhan, áhar, áhas [430a], n. day (as opp. ākarşikākhya, a. having the name ākarşikā. [ākhyā.]

> ākāra, m. make; shape; appearance. $[\sqrt{1 \, k_r} + \bar{a} : cf. \, \bar{a}krti.]$

ākāravant, a. like the Eng. shapely. [ākāra.]

ākāçá, in Veda, m.; later, n. free or open space; sky. [prop. 'outlook, clearness,' √kāç + ā.]

ākula, a. -1. bestrewn, covered, filled; -2. fig. confused; agitated. $[\sqrt{3}\,\mathbf{k}\,\mathbf{r} + \bar{\mathbf{a}},$ q.v.]

lita, at one's wit's end. [ākula.]

ákūta, n. intention. [Vkū + a.]

ákṛti, f. make; shape; appearance. $[\sqrt{1 \, \text{kr} + \tilde{\mathbf{a}}}, 1157. \, \text{ld} : \text{ef. } \tilde{\mathbf{a}} \text{k} \tilde{\mathbf{a}} \text{ra.}]$

ākhú, m. mold-warp; mouse. ['burrower,' √khā + ā, 1178a end.]

ākhyā, f. name; at end of cpds, having ... as name. [\khyā + ā.]

ākhyāna, n. tale. [Vkhyā + ā, 1150.]

āgantavya, grdv. see Vgam i ā.

agantu, m. arrival; and so, as in Eng., person arriving. [Vgam - ā, 1161.]

agamana, n. a coming hither; w. punar, a returning. [vgam + ā.]

ågas, n. sin. [orig., perhaps, 'a stip,' Vanj: cf. ayos, 'guilt': different is ayos, see Vvai. 7

ághrni, a. glowing, beaming. 'glow,' + ã, 1158.]

āngirasá, a. descended from Angiras. [ángiras, 1208a.]

ācamana, n. the rinsing of the mouth. $[\sqrt{\operatorname{cam} + \tilde{\mathbf{a}}}.]$

ācamanīya, m. dish for use in rinsing the mouth. [ācamana, 1215.]

ācāra, m. walk and conversation; conduct; usage; observance. [Vcar · a.]

ācāryà, m. teacher, esp. of the Veda. [perhaps, 'the man of observances,' fr. ācāra, 1212d 4.]

ājarasám, adr. to old age. [from the phrase á jarás-am. l

formed fr. the preceding, as if that were acc. of ajarasá.]

cf. àγ-ών. 'contest.']

[125] [\alpha\bar{a}p

- ájñā, f. order; command. [Vjñā + ā.]
 ájya, n. clarified butter (for anointing, etc.); cf. ghṛta. [Vañj + ā, see 100²⁰: for mg, cf. Eng. noun smear, 'ointment,' and verb smear.]
- ajya-çeşa, m. n. rest of the clarified butter.
- ājyāhutí, f. oblation of clarified butter. [āhuti.]
- ånjana, n. ointment. [vanj + a: cf. Lat.
 unguen, 'ointment.']
- āḍhyá, a. wealthy; rich. [perhaps fr. arthya.]
- **át**, adv. thereupon; **ád** id, then indeed. [lit. 'from that,' abl. of **á**, 1114a.]
- ātithyá, n. hospitality. [átithi, 'guest,' 1211.]
- ātma, for ātman in cpds, 1249a2.
- ātmaka, for ātman in mg 4 at end of cpds [1222, 1307]; e.g. māra_ātmaka, murdernatured, murderous.
- ātmán, m. -1. breath; -2. spirit; soul (cf. 848 N.), as principle of life and feeling; -3. self; very often so used as a simple reflexive pron. [514]; e.g., myself, 3616; thyself, 2616; himself, 419; in genitive: his, 1716; her, 465; one's own, 2118, 5822; -4. nature, character, peculiarity; esp. at end of cpds, see ātmaka; -5. the soul κατ' εξοχήν, the soul of the universe, 668. [cf. ἀῦτμήν, 'breath'; ἀτμός, 'vapor'; AS. Φρm, Φδm, 'breath': for mg, cf. πνεῦμα and Lat. anima, 'breath, spirit.']
- ātma-pakṣa, m. one's own party.
- ātma-prabha, a. having his or their own splendor. [prabhā, 354.]
- **atma-bhava**, m. the coming into existence of one's self.
- ātma-mānsa, n. one's own flesh.
- ātmavát, adv. as one's self. [ātma, i.e ātman: 1107.]
- ātma-çakti, f. one's own power.
- ātma-çonita, n. one's own blood.
- ātma-samdeha, m. danger of one's self, personal risk.
- ātma-hita, n. one's own welfare.
- ātmāupamya, n. likeness to one's self, i.e. a putting one's self in another's place. [āupamya.]

ādara, m. respect, notice, care. [\langle 2 dr + a, 'regard.']

- ādáhana, n. burning-place, place of cremation. [√dah + ā.]
- ādāna, n. receiving. [√1dā + ā, 'take,' 1150.]
- ādi, m. -1. in-ception, beginning, 60°; ādim ādatte, he makes a beginning; ādāv eva, just before, just now; -2. esp. at end of adj. cpds [see 1302c1]: ··-ādi, having ·· as the beginning, i.e. ·· and so forth; or, the qualified noun being omitted, and the adj. cpd being used as subst., ·· and so forth. [undoubtedly fr. \$\forall 1 d\bar{a}, 'take,' 'a taking hold of, i.e. beginning,' 1155.2e: for mg, cf. Lat. in-cipere, Ger. an-fangen, 'take hold of, begin.']
- ādika, equiv. to ādi in use 2. [1222, 1307.]
 ādityá, m. -1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; -2. Aditya, name of the sun-god, son of Aditi;
- ādin, a. eating, devouring. [Vad, 11833.] ādevana, n. gambling-place, 9813. [V1 dīv, 'play,' +ā.]

the sun. [áditi, 1211.]

- ādya, a. first; equiv. to ādi in use 2. [ādi, 1211.]
- ádhipatya, n. sovereignty. [ádhipati, 12112 end.]
- ādhṛṣya, grdv. to be ventured against; approachable. [√dhṛṣ + ā, 963d.]
- ādheya, n. a placing, esp. of the sacred fire. [√1 dhā + ā, 'put,' 1213c.]
- ádhvaryava, n. service of sacrificing priest. [adhvaryú, 1208c.]
- ánaduha, a. of a bull, taurine. [anadúh, weak form of anadvah, 404; 1208a.]
- ānana, n. mouth; face. [prop. 'the breather,' Van: cf. ἡνεσ-, 'face,' in προσηνής and ἀπ-ηνής, 'with face turned to wards,' 'with face averted': for mg, cf nayana.]
- √ āp (āpnóti; ápa; ápat; āpsyáti; āptá; áptum; āptvá; -ápya; āpyáte; ípsati [1030]; āpáyati). reach; win; get: bring upon one's self; —āptá: —1. having reached; extending over; and so, adequate, suitable, flt; —2. having reached, i.e. being near or irtimate, and so, as m.,

desires to obtain, sought for, desired. [prob. for ā-ap, 108g, see ápas: ef. ήπιος, 'approachable, friendly'; Lat. ap-iscor, 'reach,' ap-ere, 'seize, fasten'; ἄπτω (√άφ for àπ), 'fasten.']

+abhi, reach to a thing, attain; desid. strive to win; cause to reach the mark, i.e. carry out fully, 96 12.

+ a va. come upon, fall in with; obtain, acquire; take upon one's self; incur.

+ pra, reach; arrive; come upon; catch; win, obtain, get; incur; - prapta: reached, found, caught, obtained; reached, arrived, having come; -caus, cause to arrive at, bring to, 5317; prāpanīya, to be brought to, 5315.

+ vi, reach through, pervade, 669.

āpaņa, m. market. [/pan + ā.]

apad, f. misfortune. [lit. 'a getting into' (trouble), $\sqrt{pad + \tilde{a}}$: for specialization of mg, cf. arti, and Eng. ac-cident, lit. 'a happening' (of trouble).]

ápas, see áp.

āpi, m. friend. ['one who has reached or ήπιος, я.v. âp.]

āpta-dakṣiṇa, a. having or accompanied ārohá, m. the swelling hips or buttocks of by suitable presents. [daksinā, 3342.]

abdika, a. annual; · · -abdika, · · -ennial, lasting · · years. [abda.]

abharana, n. ornament (jewels, etc.). ['what is worn,' Vbhr + a: for mg, cf. $\phi \hat{a} \rho o s$, 'garment,' w. $\phi \epsilon \rho \omega$, and Ger. Tracht, 'dress,' w. tragen, 'wear.']

āmá, a. raw. [cf. ωμός, 'raw'; Lat. amārus, 'bitter.']

āmaya, m. injury; disease. [caus. of vam.] āmayitnu, a. sickening. [caus. of \am, 1196b.7

āmisa, n. flesh. [cf. āmá and ámis.] āmiṣāçin, a. flesh-eating. [āçin.]

āmis, n. raw flesh; flesh. [cf. āmá.]

āmóda, a. gladdening; as m. fragrance. ārya, a. belonging to the faithful, i.e., as $[\sqrt{\mathbf{mud}} + \tilde{\mathbf{a}}.]$

āyátana, n. foot-hold; resting-place; esp. place of the sacred fire, fire-place. [Vyat

âyata-locana, a. having long eyes. $[\forall yam \mid \bar{a}.]$

a friend; - īpsitá, whom or what one āyasá, a. metallic, of iron; as n. metal. iron. [áyas, 1208a.]

> āyāma, m. like Enq. extent, i.e. length. [/yam + ā, 'extend.']

> āyú, a. active, lively. [Vi, 1178a: prob. akin are ηψε, *ηjψ-ε, ἐψε, 'active, doughty, mighty,' εὐ-, 'strongly,' εὖ, generalized, 'well': for mg of āyú, cf. the phrase "full of go."]

āyudha, n. weapon. [vyudh + a.]

āyuşmant, a. having life or vitality; long-lived; old. [áyus, 1235a.]

avus, n. (activity, liveliness, and so) life; vitality; personified as a genius, Ayus, 85 18; period or duration of life; long life; (like Enq. life, i.e.) living creatures. [$\forall i$, 1154, cf. ay-ú: cf. al-wv, Lat. ae-vu-m, AS. ww. w, 'life-time, time'; AS. āwa, ā, Eng. aye, 'ever'; AS. wf-re, Eng. ev-er.]

aranyaka, a. pertaining to the wilderness; as n. forest-treatise (to be read in the solitude of the wilderness - Whitney, p. xvi.). [áranya, 1222e.]

ārādhana, n. the gratifying, propitiation. service. [\radh + \bar{a}, caus.]

stands near another' (cf. apta), vap: cf. arogya, n. lit. diseaseless-ness, i.e. health. [aroga.]

> a woman. [prop. 'the seat' on which a child is carried astride by its mother. √ruh +ā, 'get upon, take one's seat upon': see anka and cf. the words of an ogress, MBh., āruha mama croņīm, nesyāmi tvām vihāyasā, 'get upon my hip, I will carry thee through the air.'

> árta, a. visited, esp. by trouble; afflicted; stricken; distressed. $[\sqrt{r} + \bar{a}, q.v.: for$ mg, cf. American slang phrase gone for.]

> ārti, f. a visitation (of evil), i.e. trouble, misfortune, see 93^{15} N. [Vr + a: for mg, cf. arta and apad.]

ārdrá, a. wet.

ārdrá-vāsas, a. having wet garments.

m., man of one's own tribe, an Aryan, as designation of a man of the Vedic Indian tribes; as adj. Aryan; noble; reverend (used in respectful address). [arya, 1208f: cf. Avestan airya, 'Aryan'; New Persian, īrān, 'Persia'; Hdt. vii. 62, οί Μῆδοι ἐκα[127] Γvi

λέοντο πίλαι 'Αριοι; Keltie nom. eriu, acc. erinn, name of Ireland; Eng. Ir-ish: ef. arí, aryá.

ālasya, n. sloth. [alasa.]

ālasya-vacana, n. sloth-dictum, as designation for the ignava ratio or fatalist's argument.

ālāpá, m. talk; conversation. [√lap + ā.] $\bar{\mathbf{a}}$ lokana, n. the beholding. $[\sqrt{\mathbf{lok}} + \bar{\mathbf{a}}]$ āvá, pron. stem, 491.

āvis, adv. forth to sight, in view; w. kr, make visible. [1078.]

āvŕt, f. a turning. [vrt + ā.]

 $\bar{\mathbf{a}}_{\mathbf{c}}\mathbf{a}_{\mathbf{c}}$, m. food. [$\sqrt{2}\mathbf{a}_{\mathbf{c}}$, 'eat.']

 $\bar{\mathbf{a}} \in \mathbf{a} \times \mathbf{a}$, m. lying-place; abode. $[\sqrt{c}\mathbf{i} + \bar{\mathbf{a}}.]$

 $\bar{\mathbf{a}}$ $\boldsymbol{\varsigma}$ $\hat{\mathbf{a}}$ \boldsymbol{s} , \boldsymbol{f} . wish, hope. $[\boldsymbol{\varsigma}$ \boldsymbol{a} $\hat{\mathbf{a}}$ $\boldsymbol{\varepsilon}$ $\hat{\mathbf{a}}$.

āçá, f. hope. [younger form of āçás.]

áçā, f. region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches,' √1 ac, 'reach.']

āçāvant, a. hopeful. [āçá.]

 $\tilde{\mathbf{a}}$ cin, a. eating, in cpds. $\lceil \sqrt{2} \, \mathbf{a} \, \mathbf{c}, 1183^3 . \rceil$

āçis [392], f. wish or prayer, esp. for good. [$\sqrt{as} + \bar{a}$, 639, 225°: cf. pracis.]

āçīr-vāda, m. expression of a (good) wish, i.e. a benediction. [āçis, cf. 392.]

āçīrvādābhidhānavant, a. containing a designation of a benediction. [āςīrvāda + abhidhāna, 1233.]

āçú, α. swift. [cf. ωκύ-s, 'swift'; Lat. oc-ior, 'swifter.']

āccarya, n. wonder; prodigy.

 \bar{a} crama, m. -1. (place of self-castigation, i.e.) hermitage; -2, stadium in a Brahman's religious life (of which there are four: that of the student or brahmacārin, that of the householder or grhastha, that of the hermit or vanaprastha, and that of the beggar or bhiksu), see 65 3 N. [$\sqrt{\text{cram} + \bar{a}}$.]

āçraya, m. that on which anything leans or rests; support; refuge; protection authority. $[\sqrt{cri} + \bar{a}.]$

āçraya-bhūta, a. having become a protection, i.e., as m., protector. [1273c.]

ās, excl. of joy or of displeasure. ah!

V ās (áste [628], ásīna [6193]; āsám cakre; āsiṣṭa; āsiṣyāte; āsitá; āsitum; āsitvā; i, pron. root, see idam and 5023. -ásya). -1. sit; seat one's self; settle V i (éti [612]; iyáya, īyús [783b²]; esyáti; down, 93^{1} ; -2. abide; dwell, 85^{19} ; stay;

remain; continue, 64^{14} ; -3. w. ppl [1075c], continue (doing anything), keep on, $32^{14,18}$. [cf. $\bar{\eta}\sigma_{\gamma}$ rat, 'sits'; Lat. $\bar{a}n$ is, *ās-nu-s, 'seat, buttocks'; Old Lat. āso, Lat. āra, 'family-seat, hearth, altar.']

+ adhi, take one's place in, i.e. visit, 49 '5; get into (shoes), i.e. put on, 4517.

supa, sit by (in sign of readiness to serve), wait upon (a command), 924; sit by (expectantly), sit waiting for, 914.

+ pary-upa, sit around, surround, 27.

āsana, n. sitting, 412; seat. [vās.]

āsāra, m. (like Eng. collog a pour, i.e.) pouring rain. $[\sqrt{sr} + \bar{a}, \text{`run.'}]$

āsurá, a. demonie; as m. demon. [ásura, 1208f.]

āsécana, n. cavity (into which one pours). [√sic + ā.]

asecanavant, a. having a cavity, hollow. [āsecana.]

 $\bar{\mathbf{a}}$ hati, f. blow. [$\sqrt{\mathbf{han}} - \bar{\mathbf{a}}$, 1157^{-1} and 1d.] āhanás, a. swelling, fermenting, foaming. $\bar{\mathbf{a}}$ hávana, n. oblation. [vhu + $\bar{\mathbf{a}}$.]

āhavaniya, a. of or for the oblation; w. agni, oblation-fire; as m., without agni, oblation-fire (the one that receives the oblation), see 102 2 N. [āhavana, 1215.]

āhāra, m. the taking to one's self (of food), eating; what one takes, i.e. food. $[\sqrt{hr} + \bar{a}.]$

āhāra-dāna, n. giving of food.

āhāra-parityāga, m. relinquishment of food.

āhārādi, n. food and so forth. ſādi, 1302c 1. J

āhārārthin, a. seeking food. [arthin,] åhitāgni, a. having a set or established fire; as m, one who is keeping alive a sacred fire. [āhita, vlahā ; ā, 'set': 1299a.]

ahuti, f. oblation, offering (used both of the act and of the thing offered); cf. the later word homa. [$\sqrt{hu + \bar{a}}$: w. -huti, cf. χύ-σι-s, 'a pouring.']

āhvāna, n. call; invitation. [Vhā or $hv\bar{a} + \tilde{a}$.

itá; étum; itvá; -ítya). -1. go; go

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to or towards; come; enter; -2. move on, 8612; pass; -3. go to, i.e. attain (a thing or condition); -iyase [10212], goest hither and thither, 90^{15} ; $-\bar{\imath}$ mahe [1021²], (like Ger. an-gehen) we approach with prayers, beseech. [w. i-más, cf. 1-μεν, Lat. i-mus, 'we go'; Goth. i-ddja, AS. code, 'went'; radically akin, perhaps, is AS. gan (stem ga for *ga-i, ga- being the inseparable prefix), Eng. qo, Ger. gehen: see also āvú, ávus.]

+ ati, go beyond or past or over; overwhelm; transcend; leave behind, get rid ij, vbl. sacrificing, in rtv-ij. [Vyaj, 252.] of, 689; escape.

+ adhi, come upon, notice; take notice, 87 18; -middle adhīté [612 note], go over for one's self, repeat, learn, read; ppl. adhīta: w. act. mq, learn-ed, 186; w. pass. mq, learnt, 21 15; -caus. adhyāpáyati [1042e], cause to learn, teach.

+ u p a_a d h i, in upādhyāya.

+anu, go along or after; accompany; ppl. anvita, accompanied by, endowed or filled or connected with.

+ sam-anu, the same.

+ antar, go within; retire, withdraw.

+apa, go off; slink away.

+ abhi, go unto; become embodied in.

+ ava, approach.

 $+\bar{\mathbf{a}}$, come near or unto or hither; w. the adv. punar, go back.

+ abhy-ā, approach, go near.

+ upa a, come unto.

+sam-ā, come near to together; assemble.

+ ud, go up, rise (of the sun).

+upa, go unto; fall to the lot of; ppl. upeta, gone unto, attended by, provided with.

+ sam - upa, come hither.

+ ni, go into or in; cf. nyāya.

+ parā, go away or forth; depart.

+ anu-parā, go forth along (a path).

+ vi-parā, go away separately.

+ pari, circumambulate; walk round (the fire).

+ pra, -1. go forward or onward, 8311; esp. go forth out of this world, and so (like Enq. depart), die; pretya, after dying, i.e. in the other world (opp. of iha); preta, dead; -2. come out, stick out, be prom-

+ prati, go against, withstand; go back to; recognize, 9816; pratīta, recognized,

+ vi, go asunder; separate; disperse, 8315; spread one's self over, i.e. pervade, 722; vīta, at beg. of cpds, having departed ..., i.e. free from · · .

+ sam, come together; assemble.

icchā, f. wish; desire; inclination. [V1 is, 'seek': cf. AS. æsce, 'an asking.']

ijyā, f. sacrifice. [√yaj, 252.]

itara [523], pron. a. other; the other; another; other than, i.e. different from, w. abl. [pron. root i, 5023: cf. Lat. iterum, 'another time.']

itás, adv. -1. used like the abl. of a pron. $[1098e^{2}]$, 24^{18} ; -2. from this (place), from here; here; from this (world), 58; itas tatas, here and there; -3. from this (time), now, 41 8. [pron. root i, 502 8.]

iti, adv. sce 1102a. -1. in this way, thus; so; iti devā akurvan, thus the gods did, 96° ; -2, used w. all kinds of quotations made verbis ipsissimis: tathā ity uktvā, upon saying "Yes," 42; sa pretaván káu yuvām iti, he asked, "Who are ye," 455; evam astu iti tāu dhāvitāu, with the words, "So be it," the two ran off, 4516; so RV., 8512; so MS., 9215; ity ākarnya, on hearing (so, i.e.) the preceding clokas, 17^{16} ; cf. 18^{10} ; -2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46 16) preceding it, but usually following it: martavyam iti, at the thought, "I must die," 299; gardabho 'yam iti jñātvā, recognizing (the fact). "This is an ass," 3420; -2b. interr. in place of the exact quotation: kim iti, alleging or intending what, under what pretext. with what intention, 304, 415; -2c, used in giving an authority: iti dhāraṇā, so (is) the rule, 62 17; ity eke, so some folks (say), 1019; -2d, used in citing a Vedic verse by its first word (60 13) or words (9820, etc.); -2e. at the end of a section or book (cf. atha), here endeth, 44; -2f. w. verbs [129] [iras

marked by iti, is nom., sometimes acc. both constructions at 61 22; damayantī_iti vicrutā, known as or named "D.," 63; -3. used to include under one head or as in a list several separate objects, 217, 1008, 1057; -4. evam superfluously added, 61 12; iti doubled, 60^{11} ; -5. iti ha = iti, 12^8 , 61 18. [pron. root i, 1102a: cf. Lat. itidem, 'just so.']

itihāsá, m. story, legend. Lagglomeration of iti ha asa, 'thus, indeed, it was': 1314b.]

itthå (V. only) and itthám, adv. in this way; so; kím ta itthá, how does this happen thee? 738. [adverbs made from the acc. sing. neut., i-d, of the pron. root i, see 1101: cf. Lat. itā and item, 'so.']

substantively, that which has "..." as its 1302c 1 end.]

1d, V. pcl. just; exactly; even; emphasizing the preceding word and to be rendered by laying emphasis on that word. [acc. of pron. root i, 1111a: cf. Lat. i-d, 'it.']

1 idám [501-2 - forms made from four stems, & and ana, I and ima, those from & being often unaccented, see 749 n.], pron. this, this here, $\tau \delta \delta \epsilon$, e.g. 20%, 86%, 87%; contrasted w. asau, 'that one,' 1037; asmin loke, in this world, 66 12; without loke and contrasted w. amutra, 1038; idam viçvam indrayudha, n. Indra's weapon, the bhuvanam, this whole world, 8512; idam sarvam, this entire (world), 63²¹; so 66¹⁹; so idam, $\tau \delta \pi \hat{a} \nu$, $56^{15,17}$; iyam prthivī. this earth, 1010; iyam alone, this earth, 931,2; -refers very often, like τάδε, to something following (just as etad and ravra to something preceding), e.g. 1322, 267, 4514, V indh, see idh. diately preceding, e.g. 1017, 249, 7412, 794; -joined w. pronouns: ko 'yam āyāti, who comes here? 2712; yo 'yam dreyate, iyacciram, adv. so long. [iyant (1249a) which is seen here, 4617; mām imam, me here, 76 16; nom. to be rendered here is or fyant [451], a. so great; so much are, 561, 421; imāu vātas, blow hither, 9012. [cf. Lat. i-d, Goth. i-ta, Ger. es, 'it.'] iras, n. ill-will; anger; assumed as basis of 2 idám, adv. now, 86¹⁹; here, 80⁹, 96⁹. [1111a: cf. 502.]

of naming, considering, etc., the predicate, idanim, adv. now. [pron. root i, 1103b.] √ idh or indh (inddhé [694]; īdhé [783b]; āíndhista; indhisyáti; iddhá; -ídhya). kindle. [cf. atθ-ω, 'hurn'; Lat. aed-e-s, 'fire-place, hearth, dwelling' (cf. stove and Ger. Stube, 'room'); aestus, *aid-tu-s, 'heat'; AS. ād, 'funeral pile'; āst, Eng. oast, 'kiln for drying hops or malt.']

+ sam, kindle, trans. and intrans.

idhmá, m. fuel. [vidh, 1166: for mg, cf. Eng. kindlings.]

idhma-citi, f. fuel-pile.

√ in (in-6-ti, prop. i-n6-ti [713]). drive; force; in enas. [cf. \inv.]

indra, m. Indra, name of a Vedic god; in the later language, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.

ity-ādi, at end of possessive adj. cpds used indra-purogama, a. having Indra as leader, preceded by Indra. [1302c2.]

beginning, i.e. "..." and so forth. [see indra-loká, m. Indra's world, heaven.

indra-catru, a. having Indra as his conqueror. [1302.]

indra-sená, f. Indra's missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16^{11} N.; - m. -a, name of a man, formed as a mere pendant to the fem. [indra + 1 sénā.]

indragni, m. Indra and Agni. [indra + agni: acct, 1255b.]

índrā-býhaspáti, m. Indra and Brihaspati. [acct, 1255a.]

rainbow. [āyudha.]

indriyá, a. belonging to Indra; as n. -1. the quality pertaining especially to Indra, i.e. great might, power, 7318, 976; -2. in general, one of a man's powers, i.e. a sense or organ of sense. [indra, 1214b.]

516; occasionally refers to something imme- V inv (invati). drive; send. [secondary root from i, 749b, 716: cf. in.]

imá, pron. stem, see idam.

+ ciram.]

[ir. pron. root i, 502.]

the following denom. [Vr, 'go for' in hostile sense: cf. Lat. ira, 'anger.']

√ irasya (irasyáti). liras, 1058.1

irasyá, f. ill-will; wrath. 11496: cf. īrsyā.]

frina, n. a run or runlet; gulch; gullied and so desert land. [vr, 1177b: for mg, ef. Provincial Eng. rnn, 'brook.']

iva, encl. pcl. -1. as; like; -2, used to modify a strong expression, in a manner; so to speak, 56 16; as it were, 1 10; perhaps; almost, 34^{13} ; -3, sometimes (like eva), just, quite; nacirād iva, right soon. [pron. root i, 1102b.]

V 11ş (iccháti [753]; iyéşa, îşús [783b]; āíṣīt; eṣiṣyáti; iṣtá; éṣtum; -íṣya). seek; desire; esp. w. inf. [9813]; pass. be desired; be approved or recognized, and so pass for, 5918; iṣṭá, desired, i.e. desirable, 14. [radical mg, 'go, go for,' \2 is being merely a causative of \$\forall 1 is: cf. cf. AS. *asce, 'petition,' whence ascian, Ger. (h)cischen, Eng. ask: icchati for *isskati, cf. √vāñch.]

+ anu, seek after.

+ abhi, seek for; ppl. abhīsta, desired, dear, 21 18.

√ 2 iş (işáyati [1042a²]; also íşyati [761c]; iyésa, īsús [783b]; isitá; ísayitum; -isya). send; set in swift motion; impel, 74 19. [caus. of √1 iş, q.v.]

+ pra, -1. presáyati: send forth; send, e.q. 9^{10} ; -2. présyati: drive forth, impel; start up (e.g. game); prāisam [970a] āicchan, sought to start up, 93 16; and so -3. présyati: call upon or summon (technical term used of the chief priest's calling 1036.

is, f. refreshment; strength; vigor; w. ūrj, īkṣaṇa, n. a look; glance. [vīks.] drink and food, like Ger. Kraft und Saft. isá, -1. m. is [399]; -2. as a. vigorous,

işu, m. f. arrow. [12 is, 'send': cf. los, 1 id (ile, ilise, itte [628, 630]; perf. ile; *loo's, 'arrow.']

1 istá, sec vlis, 'desire.'

fruitful.

sacrifice, holy work. [Vyaj, 252.]

iṣṭakā, f. brick used in the sacred fire- īdṛça, a. of this sort; such. [502 end, pile. [2 istá.]

be evil disposed ista-labha, m. acquisition of a desirable object. [listá.]

> [Virasya, istā-pūrtá, n. what is offered (to the gods) and bestowed (upon them), i.e. what a man offers to the gods for his benefit after death, and so, by metonymy, such fruit of these offerings as can come to him. 83 13 N. [2 istá, 247, 1253b.]

> > isti, f. sacrifice (simple offering of butter, fruit, etc.), 1016. [√yaj, 252, 1157. 1a.]

> > iha, adv. here, opp. of atra (871) and amutra (646); hither, 92; here on earth, ici bas, 27°; opp. of pretya (vi), 59°, 58°; in this book, 176; w. loc. [cf. 10994], iha samaye, in this case, 41 10, 42 15. [pron. root i, 1100a.]

τιερος, *τιμιτρος, 'desire'; w. icchā, 'desire,' V îkş (iksate; īksām cakre; ā(ksista; īkṣiṣyáte; īkṣitá; íkṣitum; īkṣitvá; -ikṣya; īkṣyáte). look; look at; see; behold. [desid. of √*ac, 'see,' contained in ak-sán, 'eye,' etc., 108g: see aksán. l

+ apa, look off to (like tier, es absehen auf); regard; expect.

: ava, look after; look after one's self. i.e. look behind or around.

+ upa, w. two mgs, like Eng. overlook: -1. look over, i.e. inspect; and -2. (more commonly) look beyond, i.e. neglect.

+ nis, look out or after; contemplate.

+ pari, look about one; investigate; consider.

+ vi, look; look on; viksita, beheld.

+ sam, look upon; behold; perceive.

upon another to begin a text or action), ikṣaka, m. beholder; spectator. [viks, 1181.7

√īnkh (inkhati, -te; īnkháyati, -te [1041²]). move unsteadily.

+ pra, rock or pitch onward.

īlitá). supplicate; call upon; praise. [Whitney, 54.]

2 istá, -1. offered; -2. as n. offering, idya, grdv. to be praised. [vid, 9632 and d: pronounced ilia, Whitney, 54.]

and 518.]

[131] [ujjayini

- fpsitá, a. desired to be obtained; desired.
 [desid. of √āp, 1030.]
- im, encl. -1. as acc. s. of pron. root i, him, her, it; him, 797; -2. indef., yá im, quicunque, RV. x. 125.4; -3. ká im, who pray? 77½; -4. to avoid hiatus: between átha and enam, 845.6. [see 1111a and 502 end.]
- V ir (irte [628]; irná; iráyati, -te; iritá). set one's self in motion; -caus. set in motion; cause to go forth, i.e.: -1. bring into existence; -2. utter (a sound), 14²³. [near akin w. Vr.]
 - +ud, rise up; caus. rouse; send out; utter; announce, 53 16.
 - + sam-ud, caus. utter, declare.
 - + pra, caus. drive or steer onward (ship). + sam, caus. bring together, i.e. into shape or being; create, 75⁶; sameriré, established (as an ordinance), instituerunt, 88⁵ N.
- īrṣyā, f. ill-will; envy; jealousy. [contracted fr. irasyā, q.v.: cf. çīrṣ-an and çiras.]
- √ iç (içe [628]; içişyáti). own, be master of, w. gen. [cf. AS. āg-an, 'possess,' Eng. owe, 'possess' (so Shakespere often), 'possess another's property, be in debt'; thence the participial adj. āgen, Eng. adj. own, 'proprius'; thence the denom. āgnian, Eng. verb own: further, to āh, preteritopresent of āgan, is formed a secondary past tense, āhte, 'possessed,' Eng. ouḍht, 'possessed' (so Spenser), 'was under obligation.']
- īçá, m. master; lord. [√īç.]
- īçvará, m. master; lord; prince; rich man, 22². [Vīç, 1171a.]
- Vīṣ (iṣate; īṣé; īṣitá). hasten from, flee before, w. abl. [if not desid. of Vi (108g¹ end), perhaps akin w. V1 iṣ, orig. 'go.']
- u, Vedic encl. copula. -1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g. 78¹⁴, 79⁹), esp. in anaphora (e.g. 79⁵, 90⁹); -2. now, straightway, w. verbs present and past and w. imperatives or imperative subjunctives, 71¹⁰, 85¹⁵, 85⁵, 87⁸; often followed by sú, right

soon; -pragrhya [see 1122a², 138c] when combined with 4tha (90¹⁶), úpa (78¹⁴), má (87⁸); for 83⁹ and 84¹¹, see notes; -3, in classical Skt. only w. (4tha, kim, and) na, and not, 21¹⁴, 27¹⁷.

u-kāra, m. the sound u. [Whitney, 18.] uktá, see vvac.

- ukti, f. expression; declaration, 53¹⁶ [Vvac, 1157. 1a.]
- ukthá, n. utterance, esp. of devotion; praise; hymn of praise; invocation. [vac, 1163a.]
- uktha-várdhana, a. strengthening, i.e. refreshing or delighting one's self with hymns of praise. [acct, 1271.]
- V ukṣ [252] or vakṣ (ukṣáti, -te; āúkṣīt; ukṣiṣyáti; ukṣitá; -úkṣya). sprinkle; besprinkle; drop, intrans., 75[†]. [secondary form (108g end) of √*uj or ug: cf. ὑγ-ρόs, 'wet'; Lat. ūvens (*ugvens) caelum, 'the dropping sky'; w. ukṣán, 'besprinkler, impregnator, bull,' cf. Goth. auhsa, 'bull,' Eng. ox, and for mg, √vṛṣ.]
 - + pra, sprinkle before one by way of consecration.
- ugrá, a. mighty; exceedingly strong; terrible. [vvaj, 252, 1188; see 6jas.]
- ugrá-çāsana, a. having a terrible way of ruling; as m. a strict ruler. [1298a.]
- V uc (úcyati [only w. preps]; uvóca [783b], ūciváns [803]; ucitá). be pleased; be wonted; ucitá: -1. with which one is pleased; proper; suitable; -2. accustomed.
- uccá, a. lofty; uccáís, adv. [1112c], high, of sound, loud. [fr. uccá, adv. instr (1112c) of údañc.]
- uccaya, m. heap, pile, collection. [11ci + ud, 'heap up.']
- uccārá, m. evacuation; excrement. [vcar + ud.]
- uccāvacá, a. high and low; rarious; diverse. [ud + ca w. ava + ca, 1314b.]
- úcchista, ppl. left; as n. leavi gs, esp. of a sacrifice or of food. [Veis + ud.]
- ucchedin, a. destroying. [Vchid + ud.]
- ujjayinī, f. Oujein, name of a city, Ptolemy's 'Οζήνη. [fcm. of ujjayin, 'victorious,' vji + ud, 11833: of like mg are Νικό-πολις and Cairc.]

√ uñch (úñchati, uňcháti; úňchitum) sweep together, glean. [for *unsk, *vansk orig. 'wipe, or whisk, i.e. sweep': cf. AS wascan, 'wash,' Eng. wash and whisk.] + pra, wash away; wipe out, 232.

uncista, same as ucchista.

uta, conj. and; also; even; connecting words, clauses, and sentences; repeated: uta · · uta · · (uta), both · · and · · (and); at beg. of verse, 7812; -uta vā: or even, 87²⁰; or, 84¹⁴ (cf. atha, 6); apy uta, also.

utkarşa, m. elevation. [√kṛṣ+ud.]

uttamá, a. -1. up-most; highest; best, esp. at end of cpds; excellent; chief; -2. (out-most, i.e.) ut-most; extreme; last (see 67 6 n.), 99 20. [úd, 'up, out,' 473.]

uttamagandhādhya, a. rich in excellent odors, 1519. [uttama-gandha + ādhya.]

uttamādhamamadhyama, a. highest and lowest and midmost; best and worst \ u d or und (unatti; unna, utta; -udya). and middling. [uttama + adhama + madhyama, 1257.]

úttara $[525^2]$, a. upper; higher; -1. being above, (opp. adhara) 7018; having the upper hand, victorious, 81^{21} ; -2. northern (on account of the Himālayas, cf. udanc); a_uttarasmat, as far as the uda, n. water. [vud.] north (side), 105 10; -3. the left (because in prayer the face is turned eastward: cf. dakṣiṇa), 9922; -4. (like ὕστερος) the latter (opp. purva); later; following, udag-ayana, n. north-course (of the 99 22; -am, as adv. finally, last, 104^{12} ; -5. as neuter subst. the final element of a phrase of salutation, 60^3 ; -6. answer, [úd, 473: cf. ὕστερος, 'latter'; Eng. comp. ut-ter, 'outer.']

uttaratás, adv. northward; to the north of; w. gen. [1130], 10513. [uttara.]

uttara-dāyaka, a. giving answer; contradicting.

uttara-paçcima, a. north-westerly.

w. gen., 1130.

with the hairy side up.

uttará, adv. northerly. [úttara, 1112e,

uttarā-patha, n. the northerly way; the north country.

úttarena, adv. northerly; north of, w. acc. [1129], 1025. [uttara, 1112c.]

uttarottara, -1. a. higher and higher [1260]; -am, as adv. more and more, 243; -2. as n. answer to an answer [1264]; wordy talk, 249. [uttara + uttara.]

utthā, see 233a.

utpala, n. a Nymphaea, i.e. water-lily or lotus. [\pat + ud.]

utpādana, n. procreation. $\forall pad + ud.$

utphulla, a. wide open. [Vphal + ud. 958.7

utsavá, m. -1. an undertaking, beginning; -2, feast-day, festival, 254, 4916. [\2 su + ud, 'set a-going'; but the development of 2 from 1 is not clear.]

úd, prefix. never used alone; up, up forth, out. [cf. AS. ūt, Eng. out: see uttara, uttama.]

-1. spring; boil or bubble up; flow; -2. wet, bathe. [cf. Lat. und-a, 'wave'; w. ud-an, 'water,' cf. υδ-ωρ, Eng. wat-er; w. ud-ra, 'otter,' cf. ῦδ-ρα, 'water-snake.' Eng. otter.]

+ sam, flow together; wet.

udaká [432], n. water. [Vud.]

uda-kumbhá, m. water-jar; jar with water.

sun), or the half-year from the winter to the summer solstice. [udañc.]

údagdaça, a. having the seams upward. [udañc + daça, 'fringe, border, seam.']

udañ-mukha, a. having the face to the north. [udañc, 1249a, 161.]

údañc [409b], a. directed upward; directed northward (on account of the Himālayas), cf. uttara), northerly; in cpds, udak, 1249a. $[ud + a\tilde{n}c, 407.]$

uttara-purastāt, adv. north-east of; udayá, m. a going up; rising (of the sun). $[\forall i (1148.1a) + ud.]$

úttara-loman, a. having the hair above, udára, n. belly. [orig., perhaps, 'rising, swelling, $\forall r + ud$: for mg, cf. the relation of belly to AS. belgan, 'swell.']

> udārá, a. (like Eng. exalted, i.e.) noble, excellent. $[\forall r + ud, 'rise.']$

udāra-carita, a. of noble behavior.

- udita, see Vvad; úd-ita, see Vi. ádīcī, see 4073, 409b.
- udumbalá, a. brown.
- uddicya, at, towards, see vdic.
- uddhata, see 163 and Vhan.
- ádbāhuka, a. having the arms out or upapfc, a. clinging close to, w. gen. [vprc extended. [ud + bāhu, 1305, 1307.]
- udya, grdv. to be spoken or pronounced. upabhŕt, f. wooden cup (used in sacri-[**vad**, 1213c end, cf. 963c.]
- udyama, m. raising (of the hands to work); exertion. [vyam + ud.]
- udyána, n. -1. a walking out; -2. (place for walking out, i.e.) garden, park. [vyā + ud, 1150.]
- udyoga, m. undertaking; exertion. [/vui + ud, 216. 1.]
- udyogin, a. active; energetic. [udyoga.] udvigna-manas, a. having a terrified mind, distressed. [vvij.]
- unmatta-darçana, a. having a frantic look. $[\forall mad + ud.]$
- unmārga, m. by-way, evil way. Մud ⊦ mārga.]
- unmārga-gāmin, a. going in evil wavs.
- úpa, -1. vbl prefix. to, unto, toward; opp. of apa; -2. prep., w. acc., unto, 81^{15} ; w. loc., in, 77^5 ; -3. in noun cpds [1289b], denoting something near, accessory, or subordinate. [cf. ὑπό, Lat. s-ub, 'under.']
- upakanisthikā (sc. anguli), a. f. next to the little, i.e. the third (finger). [upa (mg 3) + kanisthaka, 1222d.
- upakartr, m. one who does kindness; benefactor. $[\sqrt{1 \, kr + upa}, q.v.]$
- upakāra, m. friendly service; kindness. $[\forall 1 \, \mathbf{kr} + \mathbf{upa}, \, \mathbf{q.v.}]$
- upakāraka, a. doing friendly service. [upakāra.]
- upakārin, a. the same; as m. benefactor. $[\sqrt{1 \, kr + upa}, q.v.]$
- upacārá, m. a coming to or waiting upon; pregnantly, (polite) attention; (correct) procedure, i.e. duty. [\(\car + \mu pa. \)]
- upatya, a. lying under. [upa, 1245b: cf. \tilde{v}_{π} - $\tau \omega$ -s, 'lying under, supine.']
- upatyakā, f. land lying at the foot (of a mountain). [upatya.]
- upadeça, m. a pointing out to, a direction; instruction; advice. [\dic + upa.]

- upadecin, a. giving (good) instruction. [Vdic + upa.]
- upadestavya, grdv. to be taught. [do.] upanāyana, n. investiture. [technical term, see √nī + upa.]
- upa.
- fices), see srúc. ['tó-bringer,' vbhr (383b) + upa.]
- upabhoga, m. enjoyment; eating. [12 bhuj + upa, q.v.]
- upamá, a. highest. [úpa, 474.]
- upamá-çravas, a. having highest glory; as m. Upamaçravas, a name like Meyiotoκλης or 'YUI-κλης.
- upamá, f. comparison, image; and so likeness, resemblance; at end of cpds, having likeness with ..., like ... $[\sqrt{1} \, m\bar{a} + upa,$ 'compare.']
- upamārtha, m. purpose of an image; -ena, figuratively. [artha.]
- upayoga, m. ap-plication; use; utility. [vui + upa.]
- upári, adv. above; as prep., w. gen. [1130], above; at end of cpd [1314f], upon, 3916. [cf. ὑπείρ, *ὑπέρι, Lat. s-uper, 'over.']
- úpalā, f. upper mill-stone; cf. dṛṣad.
- upavañcana, n. a tottering unto, a faltering approach. [vañc + upa.]
- upavana, n. small forest, i.e. grove. [upa (mg 3) + vana.
- úpavita, ppl. wound about, esp. with the sacred cord; as n. [1176a], the being surrounded with the sacred cord; the cord itself. [vyā + upa, 954c.]
- upaveçá, m. a sitting down. upa.]
- úpaveçi, m. Upaveçi, name of a man.
- upaçama, m. stopping; cessation. [V2cam + upa, 'stop.']
- upasamgrahana, n. the clasping and taking to one's self (the feet of another), as sign of great respect. [vgrh + upasam.]
- upasevā, f. a serving; a being devoted to. $\lceil \sqrt{\text{sev} + \text{upa.}} \rceil$
- upasevin, a. serving; revering. [\sev + upa.]
- upástha, m. lap, groin.

11. [upa (mg 3) + ākhyāna.]

upādāna, n. the taking to one's self; Vurusya (urusyati). appropriation. [/1da + upa_a, 'take.']

upādhvāva, m. teacher. [vi + apa_adhi.] upānáh, f. sandal; shoe. ['under-bond,' Vnah + upa (247): for mg, cf. $\delta \pi \delta \delta \eta \mu \alpha$, 'sandal.'

upāntá, n. proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]

upāya, m. approach; that by which one reaches an aim; means; expedient, 392; stratagem; advantage, 396. [Vi + upa, adj.]

upáyana, approach. [√i + upa, n. 1150.1a.]

upārá, m. transgression. [√r + upa.] upeksā, f. overlooking; neglect. [Vīks

uposita, ppl. having abstained (i.e. from food), having fasted; as n. [1176a], fasting. $[\sqrt{3} \mathbf{vas} + \mathbf{upa}, \mathbf{q.v.}]$

V ubh (ubhnáti, umbháti [758]; ubdhá; -úbhya). unite; couple. [cf. ubhá.] + apa, bind, fetter.

ubhá, a. both. [cf. ἄμφω, Lat. ambō, AS. nom. fem. neut. $b\bar{a}$, Goth. nom. neut. ba. nom. masc. bai, w. dental extension, bajobs, all meaning 'both,' Eng. bo-th: orig., perhaps, 'couple,' and akin w. \ubh.]

ubhaya [5254], a. of both sorts; both. [ubhá.]

ubháya-kāma, a. desirous of both.

ubhayátas, adv. from both sides; in both cases. [ubháya, acet!]

ubhayatah-sasya, n. having a crop at both times, i.e. bearing two crops a

urá-ga, m. serpent. ['breast-going,' ura ūtí, f. furtherance, help, blessing; refreshfor uras: for mg, cf. khaga.]

√1 vr, 'cover,' 1151.1b, w. a specialization like that in Eng. chest, 'thorax.'

urú, f. urví, a. (prop. encompassing, and ūná, a. lacking. [cf. edvis, 'bereft'; AS. so, like Eng. capacious) extensive, wide, great; as n. (like Ger. das Weite) the dis-[VI vr, 'encompass,' 1178a: cf. ūrú, m. thigh. [prob. 'the thick' of the εὐρύ-s, 'wide.']

upākhyāna, n. subordinate tale; episode, uru-vyácas, a. having wide embrace, wide extending. [acet, 1298b.]

> to distance, i.c. escape; put another in the distance, i.e. save. [urú, 'the distance,' 1061".]

> urū-nasá, a. having broad snouts. [urú (247) + nás, 193, 1315e: acet, 1298b.]

ulūkhala, n. a mortar.

úlba and úlva, n. enveloping membrane of an embryo. [for *ur-vá, vl vr, 'enclose,' 1190 · cf. Lat. vol-va, 'covering, womb.']

ulbaná, a. lumpy, knotty, thick, massy. [ulba, for *urva, hence n, 189.]

1148. la: for mg, cf. Eng. to-ward, as an V uş (óşati; uvóşa; āúşīt; uṣṭá). burn. ffor cognates, see the collateral form vl vas, 'light up,' also usás, usrá, etc.: cf. ενω, 'singe'; ανω, 'kindle'; Lat. ūr-o, 'burn,' and ustus = ustá-s; AS. ys-le, 'glowing ashes.'

> uṣás [415b], f. morning-red; dawn; personified, Dawn. [1 vas, 'light up, dawn,' 252: ef. ηώs, Λeolic αύωs, Lat. aurora, *ausos-a, 'dawn'; radically cognate also is Eng. eas-t, 'the point where day breaks': see us and usra.]

úștra, m. camel.

uṣṇá, a. hot. [√uṣ, 1177a.]

usrá, a. bright; of or pertaining to the dawn; as f., usrá, dawn. [VI vas, 'light up,' 252, 1188, 181a: w. us-rá, cf. Old Germanic Aus-t-ro, a goddess of the (yeardawn, i.e.) spring-light, and AS. Eos-t-ra, the name of whose festival, easter, 'Easterday,' occurring in April, was transferred to the Christian festival that replaced it; for t between s and r, see under svasr: see us and usas.]

ment, food. [vav, 1157.]

úras, n. breast. [perhaps, 'a cover,' from údhan, údhar, údhas [430b], n. udder. [cf. οὖθαρ, Lat. ūber, AS. ūder, Eng. udder.]

> wan, 'lacking,' wanian, 'decrease,' Eng. wane.]

leg, from urú.]

 $\lceil 135 \rceil$ rna

- ürj, f. sap; strength; vigor; nourishment. [varj, 'swell with, be full of': cf. δργάω. 'swell with, abound'; Lat. virga, 'swelling twig.']
- ūrņa, n., and ūrņā, f. wool. ['cover,' Vlvr. 'cover' (cf. 712): cf. elpos, *&-Fp-os, Lat. rkti, f. praise, in su-v-rkti. [vrc.] vellus, Goth. vulla, Eng. wool.]
- ūrņa-mradas, a. having the softness of wool, soft as wool.
- ürņā-stukā, f. braid or plait of wool. V ūrnu, see 712, and √1 vr.
- urdhva, a. tending upwards; upright; elevated; -am, as adv., upwards; over; beyond; after, w. abl. [1128]; ata ūrdh-'lofty.']
- ūrdhva-drsti, a. having an upward gaze. [1298.]
- urmi, m. wave. [lit. 'roller, rolling billow,' v*vr, 'roll, turn hither and thither': cf. Ἰλλω, *Fι-Fλ-ω, Lat. volvo, 'roll'; Ger. Welle, 'wave.']
- √ lūh (úhati; āúhīt; ūdhá, ūhitá; úhitum; -úhya). remove.
- √ 2 ū h (6hate [745a]; ūhé; āúhīt, āúhiṣta; uhitum; -uhya). notice.
 - + api, grasp; understand, 8810.
- V r (íyarti [643e]; rnóti; rccháti [753 √ end, 608]; ára [783a2]; árat; arişyáti; rtá; rtvá; -ftya; arpáyati [1042d]). move, as trans. and as intrans.; -1. rise, 73 10; come upon or unto, reach, attain; -2. raise (e.g. dust); -caus. send; put; fasten; fit in. [w. ṛ-ṇó-ti, cf. δρ-νυσι, 'rouses'; cf. Lat. or-ior, 'rise,' or-tus, 'risen'; τοse, 'rose,' = ar-ta, 3d sing. aor. mid.; w. r-cchá-ti, cf. έρ-χε-ται, 'goes,' also ἐλ-θεῖν, 'go'; w. caus., cf. άρ-αρίσκω, 'fit,' Lat. ar-tu-s, 'well-fitted, close, narrow'; see also rtá.] + $\tilde{\mathbf{a}}$, -1. get into (trouble), 93^{15} N.; -2.
 - (like the American go for, 'treat harshly by word or deed') visit with trouble; ppl. árta, visited by trouble, distressed.
 - + ud, rise; raise.
 - + upa, go against, transgress. [for mg cf. rná.]

inis, (go forth, i.e.) dissolve connection

+ sam, come together, meet; go along with, 73^9 ; —caus. send; deliver to; consign, entrust.

- rg-vedá, m. the Rigveda (each stanza of which is called an re in distinction from a yajus and a sāman).
- √ rc (árcati; ānárca, ānrcé 1788); arcişyáti; arcitá; árcitum; arcitvá; -árcya; arcáyati). -1. beam; -2. praise; sing (praise); sing (of the winds); honor; -caus. [10412], salute. [cf. arka.]
- vam, from now on. [cf. Lat. arduus, fc, f. -1. hymn of praise; esp. a stanza that is spoken, as distinguished from one that is sung (sāman) or from a sacrificial formula (yajus); -2. stanza or text to which a certain rite or explanation has reference, 985; -3. the collection of rc's, the Rigveda, 5714, 633. [Vrc.]
 - rea, for re, at end of cpds [1209a, 1315c].
 - √ 1rj or r̃nj (r̃njáti, -te; fjyati, -te). reach out, esp. in a straight direction (and so, the opp. of Vvrj, 'bend, turn,' q.v. and see rjú), stretch out, intrans.; press on; with this root, compare the root raj, mg 1. [cf. δρέγ-ω, 'reach out'; Lat. reg-ere, 'direct'; Eng. right, 'straight, not wrong.']
 - 2rj (árjati; arjáyati | 104121; arjitá). reach, and so, get or obtain. [the same as V1ri, but w. another conjugation and w. trans. mg: for mg, cf. Eng. reach, intrans., w. reach, trans., and Ger. langen and erlangen.]
 - √3rj, in rj-rá, 'ruddy,' árj-una, 'silverwhite'; see also the root raj and root raj, mq 2. [cf. ἀργ-όs, 'bright'; Lat. arquo, 'make clear'; w. rajatá, 'silver,' cf. άργυρος, Lat. argentum, 'silver.'
 - rjīṣá, a. on-rushing. [V1rj, 1197b.]
 - rjīṣín, a. on-rushing. [rjīṣá, 1230a.]
 - rjú, a. straight, right, opp. of vrjiná. 'crooked, wrong.' [V1rj, 1178a.]
 - √ rñj, see √1rj.
 - rņá, a. (having gone against or trais gressed, and so) guilty; as n. 11176a and 1177, guilt; debt, 252. [Vr: cf. Lat. reus, 'guilty': for mg, cf. upara.]

rtá, a. fit, right; true; as n. [1176a], -1. established order; esp. eternal or divin order: -2. order in sacred things, sacred custom, pious work, 6915, 749; rtasya yoni or sadana, central place of sacred work or belief: in this world, the altar, 898; in the other world, the holy of holies, 757; -3. truth, $98^{8,9}$; -rtena, rightly. [prop. 'fitted, made firm,' Vr: for form and mg, cf. Lat. ra-tu-s, 'settled.']

rta-sáp [387a], a. following after right, righteous.

rtávan, f. -varī, a. true to established order (of regularly recurring natural phenomena, e.g. dawn), 7517; true to sacred law, pious (Manes), 91 10; holy, sacred (god), 758. [rta, 247: for fem., 435, 11712.7

rtā-vfdh, a. rejoicing in right, holy (Manes). [rta, 247.]

rtú, m. -1. a fixed and settled time; esp. time for sacrificing; -2. time of year, i.e. season; -3. the menses. [\sqrt{r} , 1161a: cf. ἀρτύ-ω, 'fit together, prepare'; Lat. artu-s, 'joint.']

end.]

rtv-ij, a. offering at the appointed time; as m. priest; in the ritual, pl., priests, of brahmán, and udgātf. [rtú + íj.]

fddhi, f. welfare; blessedness. 1157.7

√rdh (rdhnóti; ānárdha, ānrdhé [788]; eka-bhakṣa, m. sole food; at end of ardhisyáte; rddhá; rdhyáte). thrive; succeed; prosper, both as intrans. and as well.']

+ sam, pass. be prospered, i.e. fulfilled.

V 1rs (ársati; ānársa [788]). flow; glide. ekākín, a. solitary. [eka.] [cf. άψ-ορρος, 'flowing back,' παλίν-ορσος, 'darting back.']

V 2rs (rsati; rsta). push; thrust.

fsi, m. -1. singer of sacred songs, poet; ekādaçá, a. eleventh. [ékādaça, 487].] tions as a patriarchal saint or sage of the olden time and as occupying a position patriarchs; one of those inspired poets who "saw" the Vedas, which were "re- ekāhá, m. one day. [2áha.]

vealed" to them; -2. sapta_rsayas: the many Rishis; later, the seven stars of the Great Bear; -3. a Rishi, i.e. a person renowned for piety and wisdom, 100 22; see note to 114.

rsti, f. spear. [V2 rs.] rsvá, a. lofty.

e, pron. root in éka, etá, ena, evá, evám.

6ka [482a], num. -1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; advly in cpds, solely; -2. one (of two or more); the one, followed by anya, dvitīya, para; eke · · eke, some · · others; eke, some folks, some; -3. later, a certain, quidam; or almost as an indef. article [482a3], a or an, 208. [pron. root e.]

eka-tatpara, a. solely intent on, 454.

ekatra, adv. in one place. [eka, 1099.] ekadā, adv. at one time, simultaneously, at 379; elsewhere, at a certain time, i.e. once upon a time. [eka, 1103.]

eka-deça, m. a certain place, and so, a place or spot or part.

rté, prep. without; except. [1128 end, 1129 eka-nakṣatrá, n. lunar mansion consisting of a single star or one whose name occurs but once, see 1048 N. [nákṣatra,

whom there are four, hótr, adhvaryú, éka-patnī, f. wife of only one man, faithful wife. [acct, 1267a.]

> [Vrdh, eka-pada, f. -ī, a. having (i.e. taking) one step.

> > cpds [1298], having . as sole food, eating · · alone.

trans. [cf. Wedh, rādh: cf. ἄλθομαι, 'get eka-mati, a. having one mind, unanimous. eka-varna, a. having one color, not brindled.

ekānjali, m. one handful.

ékādaça, num. eleven. [éka + dáça, 4762.7

priestly singer; regarded by later genera- ekānta, m. an end; a retired or secret spot. [anta.]

ekāpāya, m. diminution by one. [apāya.] given in other lands to the heroes and ekartha, m. one purpose, i.e. one and the same purpose. [artha.]

- ékāika, a. one by itself; one singly; evá, adv. -1. in this way; so; in this sigeach one singly; every single one. [eka | eka.]
- ekāikaças, adv. one by one; severally. [ekāika, 1106.]
- ekona, a. lacking one. [ūna, 477a.]
- etá, see etád and cf. 499b with 497.
- éta, a. rushing; darting; as m. deer. آ۷i, 1176c.]
- etat-sama, a. equal to this. [1265.]
- etat-samīpa, n. presence of this one. [1264.]
- etád [499b], pron. this here, prop. referring to something near the speaker (e.g. 188, 1912, 51 19); this; refers almost always to what precedes (e.g. 69, 193, 5118, 685), has just happened (e.g. 2011, 2512, 13), or has just been mentioned (e.g. 75, 2513, 2811), as being nearer the speaker; very seldom - 286, 9219, 965-to what follows; joined with other pronouns: w. yad, 9415; w. tad, 459, 956; w. aham to be supplied, 529. [pron. root e, 499b: in usage, etád: idám:: ταῦτα: τάδε.]
- etad-artham, adv. for this purpose; therefore. [499b2, 1302c4.]
- etárhi, adv. nowadays. [etá, 1103c.]
- etā-dṛç, a. such; etādṛk, acc. s. n., such as I have, 8214. [518.]
- etā-dṛça, a. such; et. · · yat, such · · that. [518.]
- etavant, a. thus much, 129; etavan... yena, so great $\cdot \cdot$ that, 21^{10} . [etá, 517.]
- √ edh (édhate; edhám cakre; āídhiṣṭa; edhitá; édhitum). thrive; prosper. fident. w. vrdh, q.v.: cf. geha w. grha.]
- ena [500], encl. pron. used only substantively; unemphatic him, her, it, them. [pron.
- énas, n. sin. [perhaps, 'deed of violence,' √in.]
- énasvant, a. sinful. [énas.]
- ená, adv. in this way; here; pará ená: beyond here; beyond, w. instr., RV.x. evam-bhūta, a. such. [see 1273c.] 125.8; there; yatra · · ena, whither · · eso, a Prakrit form for esas, 498 thither. [pron. root a, see idam, and cf. 5022 and 1112a.]
- eranda, m. Ricinus communis, i.e. castor- āikamatya, n. unanimity. oil plant or Palma Christi.

- nification Vedic only, its place being supplied in post-Vedic by evám; yáthā · · evá, as · · so, 86 13; evá_id, in very truth, 746;
- -2. just, exactly, etc., emphasizing the preceding word; in this sense Vedic (695, 851, 871, 915) and post-Vedic; requires the most various translations - sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; andha eva, blind outright; vasudhā_eva, the whole earth; mrtyur eva, sure death; mūsika eva kṛtas, was changed back to a simple mouse; cintayann eva, just while he was thinking; uktam eva mayā, just what I told thee; lokāih kimcid vaktavyam eva, folks will be sure to say something; eka eva, entirely alone; pumānsa eva, only males; — in connection w. pronouns and adverbs: etad eva, this very; tathā eva, all so, i.e. also; na eva, by no means; w. very attenuated mg in ca eva, and also, and eva ca, and also, the latter at end of a cloka, 5815. [pron. root e, 1102b: sometimes evá, 248a.]
- evam-vid, a. knowing so or such, i.e. well instructed, knowing what's what.
- evamvidha, a. of such sort, such. [evam (1306) + vidhā, 1302c 5.7
- evám, adv. in this way; so; post-Vedic, and supplying the place of evá in my 1; used first w. Vvid: yá evám vidús, who know thus, have this knowledge, 971.3; vathā · · evam, as · · so; very frequent w. uktvā or crutvā, upon saying or hearing this; evam ukta, thus addressed; w. impers. used ppl., 78, 3922; evam astu, so be it: mā evam, not so! yady evam, if that's the case, 4811; evam, in that case, 114; evam, likewise, 1037; refers back (e.g. 282), 528), or forward (e.g. 315, 378, 506); used superfluously w. iti, 6112; as equiv. 12 evamvidha, 154. [pron. root e, 1102b.]

- [ekamati, 1211.]

āitihāsika, m. teller of old legends. [itihāsa, 1222e 2.]

āindrābārhaspatyá, a. belonging to Indra and Brihaspati. [índrabýhaspáti, 1204c.]

6kas, n. wonted place; home. [vuc.]

om-krta, a. having an uttered om, accompanied by om. [the natural order would require kṛtāum: order inverted to avoid such an undeclinable stem.]

6jas, n. strength; power. [√vaj or uj, 252, ef. ug-rám 6j-as, 786: ef. Lat. augus-tus, 'mighty, i.e. august.']

ojo-då [352], a. strength-giving.

odaná, m. n. grain boiled with milk; porridge. [Vud: for mg, cf. Eng. broth and brew.

cpaçá, m. top-knot; plume. [perhaps for *ava-paça, √2 paç.]

6m, a word of solemn asseveration and reverent acknowledgment, somewhat like ἀμήν; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf. pranava. [origin uncertain.]

óṣadhī, later óṣadhi, f. herb; plant; a simple.

aupamya, n. similitude; likeness. [upamá, 1211.]

Túpaveçi, m. patronymic of Aruna. [úpaveçi (or upaveçá?): cf. 1221.]

āuṣadhá, a. consisting of herbs; as n. herbs collectively; simples; medicine. [ósadhi, 1208d.]

1 ká [504], pron. -1, interrogative. who, what; used as subst. $(7^{6,7})$ or as adj. (1817); kim w. instr.: e.q. kim yuddhena, what (is there) with fighting, what's the use of fighting, 4514; so 1719, 243; so ko 'rthas, 1718; kim w. instr. and gen.: e.g. nīrujah kim āuṣadhāis, what has a well man (to do) with medicines, 223; so 322, kankana, n. ring-shaped ornament, brace-512); ka w. particles: ko nāma, who indeed; ko nu, who pray; ko va, who possibly, 181;

in negative clauses and w. the particles [see

507] ca, caná, cid, ápi; -2a. w. má: má kásmäi dhātam abhy àmitriņe nas, deliver us not over to any foe; -2 b. ka ca, some, any, adj. or subst.; kim ca, anything; w. relative, yāç (ca) kāç ca, (and) what soever, 68^{10} ; -2 c. w. ca na and cana: ka ca na, also or even not any; esp. after a negative: na tam çaknuvanti vyāhartum api, kim ca na, can not even speak to him, not even anything, i.e. can not even speak anything to him, 819; so 9621; and so (the feeling for the negation in cana in such collocations becoming lost), ka cana means any, anything, cf. cana; w. relative, soever; yat kimcana, whatsoever, 916; -2d. very often ka cid: any body or thing; certain, 1811; often w. negative: e.g. 99; 2411 (twice with, twice without); kimcit kimcid, each a little, 279; w. relative, ya ka cid, whosoever, whatsoever, any soever, 2111; kāni kāni cid, any soever, 8215; -2e. ka api, something, somebody, 1711; some, a or an, a certain, 212; na ka api: nothing, 3921; no, no one, 2010;

-3. derivs of ka, see 505; -4. exclamatory, at beg. of cpds: cf., e.g., kā-puruṣa, kim-prabhu, ku-drsti, ko-vida, and see 506, 1121e; -5. for kim as adv., see kim. [for the stem-forms ka, ki, ku, see 505: cf. Ionic κο-, Attic πο-, in κό-θεν, κῶς, etc., 'whence, how'; \(\tau_i\)-s, \(\tai_i\), Lat. qui-s, qui-d, AS. hwā, hwæ-t, Eng. who, wha-t; w. katará, 'which of twain,' ef. κό-τερο-ς, Lat. uter, AS. hwa-Ser, Eng. whe-ther, 'which of twain'; w. ka as indef., cf. Ti-s, 'any one.']

2 ka, m. Who, as name of a god, 94 15, 16 N. kańsá, m. metallie vessel; as collective, metallic implements.

 $kaks\bar{a}$, f. -1. region of the girth; -2. girdle, cincture; -3. (like French ceinture) circular wall; and so the enclosed court. [cf. kankana: cf. Lat. cinc-tus, 'girded'; for 1, cf. coxa, 'hip'; for 3, cf. canc-er, 'fence.']

let. [cf. kakså.]

kankāla, m. n. skeleton.

kaccid, see kad.

-2. indefinite, both adj. and subst., chiefly kaccha, m. border; shore; marsh-land; the district Cutch.

[139] [2 kara

kaccha-pa, m. tortoise. ['keeping, i.e. kaniṣṭhaka, a. smallest; f.-ikā [1222d]. inhabiting the marsh,' vbl 2 pa.]

kataka, m. n. dale.

káņa, m. a small grain (as of dust or rice). [cf. kanistha.]

kántaka, m. thorn.

milk-plants.

[kantaka.]

kathám, Vedic kathá, interr. adv. how? in what way? katham etat, how's that? katham nu, how indeed? katham cana, in any wise soever (emphasizing a preceding negation); katham api, somehow. [ka, kanyā-ratna, n. girl-jewel, excellent 1101.]

√ kathaya (kathayati). tell; talk about; kapaţa, m. n. fraud. how,' 'τὸ ὅπως λέγειν': denom. fr. katham, 1058.7

1 kathá, se kathám.

sion; -2. personified, Story, 569. [prop. 'the how, τδ ὅπως,' 1 kathå.]

kathā-chala, n. cover or guise of a

kathā-pītha, n. pedestal of Kathā, name of the first book of the Kathā-sarit-sāgara. [2 kathā, mg 2.]

kathāvatāra, m. incarnation of Kathā. V kam (cakamé; kamişyáte; kantá [955a]; [2 kathā (mg 2) + avatāra.]

kathā-sarit-sāgara, m. Story-streamocean, title of Soma-deva's collection.

kád, interr. pel. nonne, num; w. cid, nonne, num; kaccid dṛṣṭā, was she seen? [crystallized acc. s. n. of ka, 1111a.]

kadá, adv. when? na kadā cana, not at kambu, m. shell. a time, one day; kadā cid api na, never. [ka, 1103.]

kádru, a. brown; kadrů [355c], f. brown 1 kará, -1. a. doing; making or causing Soma-vessel.

V kan or kā (caké; ákānīt). be glad. [cf. Vkam and Vcan.]

kánaka, n. gold.

kanaka-sūtra, n. gold cord or chain.

kanaka-stambha-rucira, a. shining 2 kara, m. ray, beam. with gold columns.

kanistha, a. smallest; youngest. [cf. the following words and kana and kanyā.]

se. anguli, the little finger. [kanistha.]

kanistha-prathama, a. having the youngest as the first.

kánīyāns, a. smaller; younger. [cf. kanistha and 4672.]

kantaki-kşîrin, m. pl. thorn-plants and kandara, n. cave. [perhaps 'great cleft,' kam (see ka4) : dara.

kantakin, a. thorny; as m. thorn-plant. kandarpa, m. the god of love. [perhaps 'of great wantonness,' kam (see ka4) + darpa.]

kanyakā, f. girl. [kanyā, 1222b.]

kanyà, f. girl; maiden; daughter. kanistha.]

maiden.

pass. be called, pass for. [lit. 'tell the kapata-prabandha, m. continued se ries of frauds; machination, plot.

> kaparda, m. small shell used as a coin, 80 1 pana; -a xa, m. the same.

2 kathā, f. -1. story, tale, fable; discus- kapála, n. -1. cup or dish, 102 13; -2. cover or lid, 10416; -3. cranium. [for mg, cf. Lat. testa, 'earthen pot,' w. French tête, 'head.']

kapóta, m. dove.

kam, pcl. -1. emphasizing the preceding word, 7911; -2. interr. pcl., 8810. [ka, 1111a: cf. kád, kím.]

kāmáyate, -ti [10412). wish; will; desire; love. [cf. Vkan and Vcan.]

kamandalu, m. water-jar.

v kamp (kámpate; cakampé; kampitá; kámpitum; -kámpya). tremble or shake. kambalá, m. woolen cloth.

any time soever, never; kada cid, once on kambu-grīva, m. Shell-neck (i.e. having folds in the neck like a spiral shell), name of a tortoise. [grīvá.]

> or producing, at end of many cpds; -2. as m. the hand (lit. the busy one); -3 as m. nomen actionis, the doing, performance, in duskara, sukara. [V1kr: cf. Lat. cerus, 'creator.']

> [prob. same as 1 kara 2: the rays of the heavenly bodies are conceived as their hands and feet, cf. pāda 4.]

kara-vāri, n. water from the hand.

karuna, a. mournful, pitiable; -ā, f. pity. karunā-para, a. compassionate. [1302b.]

karkata, m. crab; -aka, the same.

kárna, m. ear.

kartá, m. (earth-) cut, ditch. [Vkrt: see garta.]

kartf, m. doer; accomplisher; officiating priest, 101 21. [V1 kr.]

kartavya, grdv. to be done or made, w. the various mgs of $\sqrt{1 \, kr}$. [$\sqrt{1 \, kr}$.]

brūhi, tell me what I must do. [1237.]

karpūra, m. n. camphor.

karpūra-pata, m. Camphor-cloth, name V kas (kásati; kastá; kāsáyati). move. of a certain washerman.

karpūra-vilāsa, m. Camphor-joy (lit. having pleasure in camphor), name of a kasmat, adv. why? wherefore? washerman.

karma, for karman in cpds, 1249a2.

tion.

karma-ja, a. deed-born, resulting from V kānks (kanksati, -te; the actions of a life.

karma-dosa, m. deed-sin, sinful deed.

karman, n. deed, work, action; sacred work (as sacrifice, ablution); rite, 591. kācá, m. glass. [V1 kr.]

kárhi, adv. when? karhi cid, at any time. [ka, 1103c.]

V kal (kāláyati), drive. [cf. κέλεται, 'urges on'; βου-κόλος, 'cattle driver'; Lat. celer, (like colloq. driving, i.e. 'hurrying') 'swift.'] kāṇa-bhūti, m. Kānabhūti, name of a + anu-sam, lead along after.

kala, a. dumb; indistinct; -am, adv. gen- kanda, m. n. section; joint of a stalk tly, and so pleasantly (of humming).

kalaha, m. strife, contention.

kalá, f. a small part, esp. a sixteenth.

kálpa, m. ordinance, precept; manner, way; etena kalpena, in this way.

kalmasa, n. spot, stain; fig., as in Enq.,

kalmaşa-dhvansa-kārin, a. sin-destruction-causing, preventing the commission of crime.

kalya, a. well, healthy. [cf. κάλός, 'fair' prob. not akin are AS. hāl, Eng. hale,

kalyána, f. -āni [355b], a. fair, lovely. [kalya.]

kalyāṇa-kaṭaka, m. n. Fair-dale, name of a place.

kaví, a. wise, possessed of insight (of gods, esp. Agni); as m. wise man, seer, sage; poet; pl. wise men of eld (whose spirits hover about the sun), 91 12. [prop. 'seer,' Vkū, 'see,' for *skū: cf. θυοσκόος, *-σκορο-ς, 'inspecting the sacrifice'; Lat. cav-ēre, 'look out, be cautious'; Ger. schauen, AS. sceāwian, 'look,' Eng. show, 'cause to look at.'7

kartavyatā, f. the to-be-done-ness; -tām kaví-kratu, a. having the power or insight (krátu) of a wise one; intelligent. [1296.]

> + vi, move asunder; open; bloom; caus. pass. be made to bloom.

[ka, 1114a.]

kānsya, a. brazen; as n. brass. [kansá.] karma-ceșță, f. deed-performance; ac- kāka, m. crow; -f. kākī, crow-hen; cf. vāyasa, 'crow.'

> cakānksa; kānkṣitá). desire, long for. [desid. of Vkam, but reduplicated somewhat like an intens. (1002), *kām-ka(m)-s.]

kāca-maņi, m. rock-crystal, quartz. [lit. 'glass-jewel.']

kāñcana, n. gold.

kāṇá, a. one-eyed; perforated (of the eye), blind.

Yaksha, see 533 n. [lit. 'Blind-luck.']

from one knot to another; arrow.

kāntāra, m. n. great or primeval forest. kānti, f. loveliness. [√kam, 1157, cf. 955a.]

kā-purusa, m. miserable man, coward. [see 1 ká. 4, and 506.]

káma, m. wish, desire, longing; love; at end of possessive cpds [1296], having desire for ..., desirous of ...; kāmam, see s.v. [\kam.]

kāma-dúh (-dhuk, -duham, -dhugbhis, etc. [155]), -1. a. yielding wishes, granting every wish; -2. as f., sc. dhenu, the fabulous Wonder-cow. [for 2, cf. the horn of Amalthea.]

[141] [Vkirtaya

kāmam, adv. at will; if you please; kāça, m. visibility, in sakāça. [vkāç.] kāmam tu · · na tu, if she please, · · , but kāṣṭhá, n. stick of wood; log. by no means ..., 6412. [kāma, 1111b.]

kāmin, a. subst. affectionate (spouse). [kāma.]

his wives. [see sakha.]

kāya, m. body. [√1ci, 'build,' Whitney kāṣṭhika, m. woodman. [kāṣṭha.] 43: for mg, cf. $\delta \epsilon \mu \alpha s$, 'body, form,' and ki, cf. 1 ká.4, and 504. of 'a man's figure.']

body. [kāya.]

kāra, a. making; as m. maker; deed, action; sound. [V1kr.]

kārana, n. that which makes or occasions; cause, 577; occasion; reason; sake, 101; ground for a judgment, 22¹¹. [v1kr.]

kārin, a. causing. [do.]

kārú, m. praiser, poet, singer. √2 kr. 'mention with praise.']

kārttikeya, m. metronymic of Skanda, god of war (so called because he was kumāra and svāmikumāra. [kṛttikā,

kāryà, grdv. to be done, faciendus, w. the various shades of mg belonging to √1 kr; requiring to be instituted, 4 19; requiring to be shown; -as n. what is to be done; emergency. [V1kr, 963b.]

kārya-kāla, m. time for action.

kārya-hantr, m. business-destroyer, mar-plot.

work. [akṣama.]

 $k\bar{a}l\dot{a}$, m. -1. the right or proper or appointed time; -2, time in general; -3, kis, interr. pel. so at 88^{10} . Time, as the destroyer, i.e. Death.

kāla-pāça, m. snare of Death.

kāvya, n. poetry; poem. [kaví.]

kavyaçástra-vinoda, m. entertainment with poetry and science. [kāvya-çāstra,

v kāç (káçate; cakāçé; kāçitá; -káçyā). kīdṛç, a. of what sort? [see 518.] be visible; shine.

+ ava, be visible, lie open.

+ ã, look on.

+ pra, shine out; become clear.

kāṣṭha-ccheda, m. dearth of wood. [227.]

kāṣtha-bhārika, m. wood-carrier.

kāminī-sakha, a. in the company of kāṣṭhā, f. race-course; course; track of the winds and clouds in the sky.

δέμω, 'build,' and Eng. noun build, as used kim-suhrd, m. a bad friend. [see 1 ká 4, and 506.]

kāyika, a. corporeal; performed by the kitavá, m. gambler; f. -vī, as a., addicted to gaming. [poss. kim + tava, 'what of thee?' 'what is thy stake?']

> kím, -1. as nom. acc. s. n. to ká, see 1 ká; -2. as interr. adv. [1111a], how? 738. why? 18^{10} ; -3. as interr. pcl.: num; kim aham ajñas, am I a fool ² 39²¹; an, 78¹³, -4. in connection w. other pcls: kim ca. moreover, see ca 3; kim tu, however, 2012; kim cana, somewhat, 469; kim punar, how much more (or less)? 1715. under 1 ká.]

nourished by the Pleiads, krttikas): cf. kim-artha, a. having what as object; kimártham, as adv. why ! [1302e 4.]

kim-prabhu, m. a bad master. [see 1 ká 4, and 506.]

kim-bhrtya, m. a bad servant. [do.] kiyad-dūra, n. small distance; -re, as adv. [1116], a little way. [kiyant.]

business; work; matter, 417; affair; duty; kiyant [451], pron. a. -1. how great? how much? what sort of a^{1} 45^{10} : -2. (how great, in a derogatory sense, i.e.) not great; small, 461. [1 ká or ki, 505, 11722.7

kāryākṣama, a. unequal to or unfit for kiyāmbu, n. water-lily, perhaps. [cf. ambu,] kíla, kílā (248a), adv. indeed, emphasizing the foregoing word.

> [1 ká, 504²: see 1117: cf. nákis, |

kīta, m. worm; caterpillar.

kīdrg-vyāpāra, m. what basiness. [kidre, 145.]

kidrgvyāpāravant, a. having what business. [1233.]

kīri, m. praiser. [\2 kr.]

v kīrtaya (kīrtáyati 1056, 1067); pess. kīrtyáte). -1. make mention of; tell; -2. repeat; call. (kīrtí, 10612.)

[142]kīrti]

+ pari, tell around, announce.

+ sam, announce.

kīrtí, f. mention; esp. good report, fame. [\frac{2 \text{ kr.}}{}]

ku, see 1 ká 4, and 504.

kukkura, m. dog. the onomatopoetic kurkurá.]

kutumba, n. household; family; -aka, kúlāla, m. potter. the same.

kuttanī, f. bawd.

kuṇḍa, n. round vessel; round hole in kulīna, a. of good family. [kula, 1223d.] the ground (for water or sacred fire).

kundala, n. ring, esp. ear-ring. kunda and 1227.]

kútas, adv. from what place? whence? wherefore? why? how? 1917. **ku**, 505.]

kutūhala, n. -1. interest felt in something extraordinary; eagerness; -at, as adv. [1114b], eagerly; -2. interest caused by something remarkable, 56¹¹.

ku, 505.]

ku-dṛṣṭi, f. a bad or false view; hete- √ kū (kuváte). founc only w. ā, and perrodox philosophy. [see 1 ká 4, and 506.]

kuntī, f. Kuntī, one of the two wives of Pandu.

√ kup (kúpyati; cukópa; kupitá). -1. kúṭa, -1. n. horn; -2. m. n. peak. [for become moved or agitated; boil; and so -2. fig., as in Eng., be angry; boil with rage.

+ pra, the same.

kumārá, m. -1. new-born child; boy; youth, 51^{10} ; -2. The Youth, epithet of Skanda, the eternally youthful god of war - see kārttikeya; -f. -ri, girl. [cf. sukumāra.]

kumāra-datta, m. name of a man. ['given by the god Kumāra.']

kumbhá, m. jar; pot; urn. [cf. $\kappa \dot{\nu} \mu \beta \eta$, 'vessel.']

kumbha-kāra, m. pot-maker, potter.

kumbhikā, f. pitcher. [kumbha.]

kúru, m. as pl. the Kurus, a people of India; as sing. Kuru, the ancestor of that people.

kuru-çrávaņa, m. name of a prince. [lit. 'glory of the Kurus,' like Πυθο-κλης: acet, 1271.]

kúla, n. -1. herd or large number or swarm (of quadrupeds, birds, insects); -2, race; family; and so, as in Eng., good family, noble stock. [\dagger3 kr, q.v.: cf. ākula. l

[younger form of kula-cila, n. family and character. [1253b.]

kú-liça, m. axe. [perhaps 'cutting well,' see 1 ká 4, and 506.]

kulīra, m. crab.

fef. kuçá, m. grass; esp. the sacred grass, Poa cynosuroides, with long stalks and numerous pointed leaves.

[1ká or kuca-piñjūla, n. tuft or bunch of Kuca. kúcala, -1. a. in good condition; equal to or fit for a task; able; clever, 4618; -2. as n. welfare, well-being; kuçalam te, hail to thee.

kuçalin, a. well; prosperous. [kuçala 2.] kútra, adv. where? whither? [1ka or kuça-hasta, a. having Kuça in the hand. [1303.]

haps meaning see, look. [prob. for *skū, see under kavi.]

+ ā, look forward to, i.e. intend. ākūta.]

mg 2, cf. the Swiss peak-names, Schreckhorn, Wetter-horn, etc.]

kúpa, m. cave, hole; well. [cf. κύπη, 'cave, hut,' Lat. cūpa, 'vat,' 'niche for the dead,' borrowed Eng. coop, 'vat,' whence cooper.]

kūrmá, m. tortoise.

√ 1 kr (Vedic, krnóti, krnuté [715]; later, karóti, kuruté [714]; cakára, cakré; V. ákar, ákrta [831, 834a]; luter, ákārsīt; karişyáti; krtá; kártum; krtvá; -kŕtva; kriyáte; cíkīrṣati; kāráyati, -te). do. make, in the various meanings and uses of these words; thus,

-1. perform, 59²¹; accomplish; cause; effect; prepare, 8315; undertake, 522; commit, 2912; show: e.g. honor, 56; familiarity, 917; compassion, 2119; love, 4218; favor, 5221; contempt, 5416; attend to: an affair, 114; engage in: trade, 4611; a quarrel, 42 19; -2. do something (good or

[143] [kṛta

bad) for a person (gen.), 32, 915; -3. make or procure for another, 824; grant: -middle: get for one's self; assume: human voice, 314; take on: form or shape, 483, 496; -4. execute; follow: advice, 407; -5. work over, prepare: food, 683; -6. accomplish; be good for, 185; -7. make: a sound, 2617; utter: the syllable om, 608.9;

-8. (like Eng. do in don, doff) put in or on; w. loc., 81¹, 43⁶; set, 105¹¹; w. adverbs: see agratas, amā, āvis, tiras, puras, bahis; -9. make a person (acc.) to be something (acc.), 79¹²: transform into, 40¹³ ff.; render, w. factitive predicate acc., 18⁸; w. the predicate in composition [1094]: e.g. sajjī-kṛ, make ready, 34¹⁷; -10. w. adv. in -dhā, divide in parts, 57¹⁰; -11. do, go to work, proceed, 37⁸; pass. impers., 30¹⁶; -12. do, esp. sacred work; with karma, 97²; without karma (like þέζειν θεφ and facere), to sacrifice, 93¹²; -see also kṛta.

-desid. desire to perform; ppl. [1037], cikirgita, that which is sought to be done, intention.

-caus. cause to do or make or be done or made; see to it that a thing takes place, 16¹; pass. tena sa praṇāmam kāritas, by him he was caused to make obeisance, 36⁷; caus. equiv. to simple verb, 26⁵.

[cf. αὐτο-κρά-τωρ, 'self-actor, independent'; Κρό-νος, an old harvest-god, 'Perficus, the Completer, Ripener'; Lat. cer-us, 'creator'; κράνω, 'accomplish'; Lat. creāre, 'create': see kratu: orig. rootform, perhaps, skr, 1087d.]

- +adhi, put over; put in office.
- +apa, put off; injure, opp. of upakr.
- + aram or alam, see these words.
- $+\bar{\mathbf{a}}$, bring hither, 74^{10} ; prepare, fashion, make.
- + vy-ā, separate, analyse.
- + upa, bring something to some one; do a service, act as an auxiliary, opp. of apakr. [w. the use of upa, cf. that of sub in subvenire, 'aid.']
- + pari, (poss. surround, deck, and so) make ready; adorn.

+ pra, -1. carry forward, accomplish; effectuate, cause; -2. mid. set before; put before one, i.e. make the subject of discussion or treatment; w. buddhim, put a plan before one's self, i.e. decide.

+ prati, work against, counteract.

- + sam, -1. put together; conficere, prepare; -2. treat according to the sacred usages, administer a sacrament to, see samskāra; consecrate, 106^3 ; -3. adorn.
- 2 kṛ (ákārīt; intens. cárkarti). mention with praise.
- 3kṛ (kiráti [242]; cakára, cakré; ákārīt; kariṣyáti; kīrṇá [957b], -kírya). pour out or scatter abundantly (e.g. hail-stones); cast forth (missiles); strew; cover or fill with. [cf. kula, 'swarm.']
- + vy-ati, pass. be scattered in various directions; be brought to confusion [cf. vyatikara, 'disaster.']
- + ava, strew (loose earth); throw in.
- +ā, scatter abundantly; cover over, fill; ākīrņa, bestrown, covered. [cf. ākara, 'abundance, mine,' ākula, 'full.']
- + sam-ā, bestrew; cover.

krechrá, a. distressful; troublesome; as n. trouble.

krechra-karman, n. hard work; drudgery.

- V kṛt (kṛntáti, -te [758]; cakárta; ákṛtat; kartisyáti, kartsyáti; kṛttá; -kṛtya; kṛtyáte). cut; cut off. [cf. kaṭa (for karta, 'cut, depression in the head,' i.e.), 'temple,' and κρότ-αφοs, 'temple'; Lat. curt-us, 'docked, short.']
 - + ud, cut out or off; cut up, butcher.
- 1 krt, rbl in cpds. making; doing; causing; as m. maker. [V1kr, 1147c.]
- kṛtá, a. -1. made; done; -2. prepared; -3. attained, -4. well done and so, good; -5. as n. deed; -6. (perhaps made, i.e. won) and so, the side of the die marked with four spots, the lucky or winning one; -7. the golden age, name of the first yuga, see 582 n. [\lambda 1 kr.]

kṛta-kṛtya, a. having one's duty done or end attained.

kṛtakṛtyatā, f. condition of having performed one's duty. [1237.]

mind, of resolute character.

krta-māuna, a. having a kept silence, silent.

kṛta-samketa, a. having an agreement made, agreed upon as a rendezvous.

krtānjali, a. having a made gesture of reverence, with reverent gesture. [anjali.]

kṛtānná, n. prepared or cooked food. kṛṣṇa-pakṣa, m. the dark lunar fort-[anna.]

i.e.) shown to one, disdained. [avajñā.]

-2. a production, literary work. [√1 kr.]

kŕtu, a doing, a time; only in acc. pl. -krtvas, and that at the end of cpds. [V1kr, 1105².]

krte, as prep. on account of, for the sake of, for, w. gen. [1130] or in composition. [loc. of krta, lit. 'in the matter of' (cf. mg 5), 1116.]

kftti, f. pelt, hide. [Vkrt: for mg, cf. $\delta \epsilon \rho \mu \alpha$, 'hide,' and $\delta \epsilon \ell \rho \omega$, 'flay.']

kṛttikā, f. pl. the Pleiads. [cf. kṛtti: perhaps the constellation was conceived as having the shape of a pelt.

krtya, qrdv. to be done; as n. that which ought to be done or is to be done, and so, duty, purpose, end; -f. - $\hat{\mathbf{a}}$, action, deed. [V1kr, 963b end.]

kŕtvas, adr. times; see kṛtu.

krtsná, a. whole; entire.

v krp (kŕpate [745b]). mourn, lament.

krpā, f. pity, compassion. [√krp.]

kŕmi, m. worm.

v kre (křevati [761a]; cakárca; kreitá). grow lean. [cf. κολοκ-άνος, 'long lank person, κολοσσός, *κολοκ-jos, 'colossus'; Old Lat. crav-entes, Lat. grac-iles, 'le: slender.']

krçá, a. lean, haggard. [Vkrc, 958.]

v krs (kársati; krsáti; cakársa; ákrksat; karsisyáti; kraksyáti, -te; krstá; krástum ; krstvá ; -kŕsya). -1. kársati: tug, draw, pull; -2. kṛṣáti: draw keca-pakṣa, m. du. the two sides of furrows; plough.

+ a, draw on, attract; draw from (a source).

+ u d, pull up, elevate.

+ pra, draw forward, place in front.

kṛta-buddhi, a. having a made-up kṛṣṭi, f. pl. people, folk. [vkṛṣ, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.']

> kṛṣṇá, a. black, dark; w. pakṣa, the dark half of the lunar month, from full to new moon: as m., sc. paksa, the dark lunar fortnight.

kfsna, m. the black antelope.

night.

kṛtāvajña, a. having contempt (done, kṛṣṇa-sarpa, m. a very poisonous black Cobra, Colúber Naga.

kfti, f. -1. the doing, the production; kṛṣṇājiná, n. skin of the black antelope. [ajina.]

> √ kṛṣṇāya (kṛṣṇāyáte). blacken. [kṛṣṇá, 1059b.]

> √ klp (kálpate: cāklpé [786]; kalpsyáte; klptá; kalpáyati, -te). be in order; be suitable or serviceable to; help; klptá, in order, fixed, settled; -caus. put in order; ordain; arrange; dispose; fix (in the manifold applications of this word as used colloquially). [prob. not akin are Goth. hilpan, Eng. help. \

+ upa, caus. prepare; furnish; provide. + sam, caus. arrange together; determine; will; purpose.

klpta-kecanakhacmacru, a. having hair and nails and beard in order, i.e. trimmed. [keça-nakha-çmaçru, 1252.]

klptanta, having its end prescribed; limited. [anta.]

kéta, m. intention; desire; will. 'look, be intent upon.']

ketú, m. brightness; pl. beams. [vcit, 'look, appear, shine': cf. Goth. haidu-s, ('appearance, manner,' i.e.) 'way,' AS. had, 'way, manner, condition,' Eng. -hood, -head (vs in maiderhood, godhead), Ger. -heit: cf. under maya.]

kévala, a. exclusive; excluding all else; alone; -am, adv. only.

kéça, m. hair (of the head); mane. [see kesara.]

the hair of the head; the temples.

[145] **[vkri**

- keça-çmaçru-loma-nakha, n. pl. hair of the head, beard, hair of the body, and nails. [1253a.]
- keçānta, m. hair-end; long hair hanging down; locks.
- keçin, a. maned, with flowing mane. [keca.]
- késara, m. hair; mane. [written also keçara, cf. keça: cf. Lat. caesaries, 'hair, mane,' but not Eng. hair.]
- kesarāgra, n. ends of a mane. [agra.] kāivarta, m. fisher.
- kotara, n. hollow of a tree.
- koţţa, m. fort.
- ko-danda, m. bow (of an archer). ['goodstick,' see 1 ka4, and 506.]
- kodandātanī, f. the notched end of a bow. [atanī.]
- kopa, m. anger; -āt, adv. [1114b], angrily. [\kup.]
- kopākula, a. full of anger. [ākula.]
- kolāhala, m. n. uproar, confused cry. [onomatopoetic.]
- ko-vida, a. well knowing or skilled. [see 1 ká.4, and 506.]
- adv. [1114b], eagerly.
- kāunteya, m. son of Kuntī, i.e. king Yudhishthira. [metronymic, 1216.]
- kāuravya, m. descendant of Kuru, i.e. kramaças, adv. step by step; gradually; Yudhishthira. [patronymic, 1211: cf. 1208c.]
- kāulālá, n. pottery. [kúlāla.]
- kāuçala, n. cleverness; ability. [kúçala.] krátu, m. power, whether of body or of
- mind or of both: -1, might, 73^{17} ; -2. will, 75°; understanding, 80° — cf. daksa; inspiration, insight, esp. for sacred songs ceremony, cf. yajñakratu. $\lceil \sqrt{1 \, \mathrm{kr}}, \, \mathrm{d} \rceil$ effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see \$\langle 1 \kr 12\$ cf. κρατύς, 'mighty,' AS. heard, 'strong hard,' Eng. hard.]
- √ kram (krámati [745d], krámate; cakráma, cakramé; ákramīt; kramişyáti -te, krańsyáte; kranta [955a]; kramitum, krántum; kramitvá, krántvá -krámya; kramyáte; kramáyati, krám-

áyati [1042c2 mid.]). step; go; go towards.

- + ati, step beyond; excel; overcome.
- + sam-ati, excel. [sam intens., 1077b end.]
- iā, step near to; come upon; attack; overpower.
- ; ud, go out; depart (of the vital spirit); caus, cause to disembark.
- + abhy-ud, cause to step out.
- + upa, step unto; approach, 310.
- + nis, go out.
- +parā, step forth; advance boldly; and so, show one's strength or courage. [hence parākrama, 'valor': cf. kram + vi.]
- + pari, go around, circumambulate.
- + pra, step forward; set out; start from.
- + vi, move away or on; proceed; attack boldly; and so, show one's courage. [hence vikrama, 'valor': cf. kram + parā.]
- +sam, come together; approach; enter (a zodiacal sign, said of the sun).
- kāutuka, n. curiosity, eagerness; -āt, kráma, m. -1. step; regular progress or order; -ena, -āt, gradātim, cf. yathākramam; -2. procedure; method; way, 36^{21} . [\kram.]
 - in order. [1106.]
 - kravyá, n. raw flesh; corpse; carrion. [v*kru, which perhaps means 'coagulate, become stiff': w. kravís, 'raw flesh,' cf. κρέας, *κρέκας, 'flesh'; w. krū-rá, 'bloody, raw,' cf. Lat. crū-dus, 'bloody, raw,' cruor, 'blood'; cf. AS. hrāw, 'corpse'; Eng. raw, Ger. roh, 'raw.']
 - and acts; -3. sacred deed, sacrifice, 167; kravya-vahana, a. carrying off the corpses.
 - kravyád, a. consuming corpses. kravyāda, a. the same. [ada.]
 - kriyā, f. action; performance; doings; labor, pains. [v1 kg, 1213d.]
 - v krī (krīnāti, krīnīté; kresyáti; krītá; krétum; krītvá; -kríya). buy. w. instr. [281b] of price. [perhaps akin w. \1 kr, and so meaning 'do business, trade.']
 - : upa, buy.
 - vi, sell; sell for (instr.)

vkrīd] [146]

V krīd (krídati, -te; cikrída, cikrīdé; krīdisyáti; krīditá; kríditum; -krídya). play, sport.

krīdá, f. play, sport. [vkrīd.]

krītotpanna, a. bought or on hand (of food). [utpanna, vpad.]

v krudh (krúdhyati, -te [761]; cukródha; ákrudhat; kruddhá; króddhum; kruddhvá). be angry.

krudh, f. anger.

krúdhmi or krúdhmin, a. wrathful. [√krudh: cf. 1167 and 1231: paroxytone.]

V kruę (krócati; cukróca; ákruksat; krustá; króstum; -krúcya). cry out; call; howl. [cf. κραυγή, 'cry,' for *κραυκ-η: for γ in place of κ, cf. τήγανον, 'crucible,' w. τήκω, 'melt.']

krūrā, a. bloody; raw; fig. harsh. [see under kravya.]

krodá, m. -1. breast, bosom; -2. interior. [for mg 2, cf. garbha 2.]

kródha, m. anger. [√krudh.]

króça, m. call; calling distance; Anglo-Indian a Kos. [√kruç.]

kroçamātrāvasthita, a. stationed at the distance of a Kos. [kroça-mātra + avasthita.]

V kliç (klíçyate, -ti; cikléça; klişţá; kléşţum; -klíçya). be distressed.

kleça, m. pain; trouble. [√kliç.]

kvà, V. kúa, adv. -1. where t whither? kúa babhūvus, what has become of? -2. kva cid: anywhere; in any case, ever, 27²⁰; w. na, never. [1ká, 505.]

kṣa, as collateral form of \$1 kṣi in kṣa-tra, and as vbl of the same, w. the mg 'abiding, situate,' in antari-kṣa.

kṣaṇa, m. instant; moment; -eṇa, -āt, as advs [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of īkṣ-aṇa, 'glance': for mg, cf. Eng. 'in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']

kṣaṇika, f. -ī, a. momentary. [kṣaṇa.] kṣatá, ppl. of Vkṣan.

kṣatrá, n. -1. rule, dominion, power, 86²⁰; -2. later, the temporal power, imperium (as distinguished from the spiritual power, bráhman, 'sacerdotium'); the second or princely caste or a member of it. [from kga = $\sqrt{1 \text{ kgi 2}}$: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed $\sigma \alpha \tau \rho d - \pi \eta s$.]

ksatra-bandhu, m. one who belongs to the ksatra or second easte.

kṣatríya, m. -1. ruler, 75¹; -2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹6 N. [kṣatra, 12¹4a.]

V kṣan (kṣaṇóti, kṣaṇuté; ákṣaṇiṣṭa; kṣatá). harm; hurt; break. [closely akin w. √2 kṣi, q.v.]

kṣantavya, grdv. to be put up with or pardoned. [Vkṣam, 212.]

kṣapā, f. night. [cf. σκέπω, 'cover,' ψέφας, 'darkness': for ψ, cf. Vkṣar.]

kṣapāha, n. a night and day, νυχθήμερον. [2 aha, 1253b.]

V kṣam (kṣāmate, -ti; cakṣame; kṣamisyāte, kṣansyāte; kṣāntā [955a]; kṣāntum; kṣamyāte). -1. be patient; endure; put up with; kṣānta, patient; -2. forgive; pardon.

kṣamá, a. patient; bearing or enduring;
and so, equal to a thing, able. [vkṣam.]
kṣamā, f. patience; long-suffering. [do.]
l kṣáya, m. dwelling-place. [vlkṣi.]

2 kṣaya, m. destruction; decay. [(2 kṣi.]) kṣar (kṣárati, -te; cakṣára; ákṣār [890]; kṣaritá). -1. flow; -2. liquefy; melt away; and so, perish. [for *skar: cf. ψείρω (*σπείρω) - φθείρω, 'destroy,' ἐφθάρ-η, 'perished': for ψ, cf. kṣapā, kṣiti: for φθ, cf. 2 kṣi.]

kşara, a. perishable. [vksar.]

√ kṣa (kṣáyati [761d1]; kṣāṇá). burn.

kṣāra, a. pungent; saline. [vkṣā: cf. ξηρό-ν, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' fig. 'pungent.']

V 1 kşi, with two meanings, 'dwell,' and 'rule,' attaching themselves to the stems kşi and kşáya respectively; thus,

-1. kgé-ti, 3d pl. kgi-y-ánti: abide or while or dwell, esp. in quiet and safety, 7918; inhabit. [cf. kgití, 1 kgáya, kgétra, kgéma 1, 'dwelling-place'; àμμιστί ονες, 'dwelling around,' κτί-σι-ς, 'settlement.'] + up a, rest on, be dependent on.

-2. kṣáya-ti: pos-sess, be-sitzen; be master of; rule, 71°. [cf. kṣéma 2, 'pos-

[147] [khala

oual, 'get.']

[cf. the collateral form kṣa: for con- v kṣudh (kṣúdhyati; kṣudhitá). nection of 1 and 2, cf. the relation of Lat. sedere, 'sit,' and pos-sidere, 'be master of,' and of Ger. sitzen, 'sit,' and be-sitzen, 'be master of.']

√ 2 ksi (ksináti, later ksinóti; áksesta; kṣitá, kṣīṇá; -kṣiya; kṣiyáte; kṣapáyati [1042e]). destroy; make an end of; exhaust; - pass. wane; kṣīṇa, ruined, lost; -caus. weaken. [cf. φθίνω, *φθινυω, 'perish, wane,' φθί-μενος, 'dead': for φθ, cf. ksar: w. the secondary ksa-n, cf. κτά-μενος, 'slain,' κτείνω, *κτεν-jω, 'slay.'] + apa, pass. be afflicted, suffer loss.

ksit, vbl. inhabiter or ruler, at end of cpds. [V1 ksi 1 and 2: see 1147c.]

kṣití, f. dwelling, abode, 7918; piece of ground or land; the earth, the ground. [$\sqrt{1 \text{ kgi } 1}$. ef. $\kappa \tau i - \sigma_i - s$, 'settlement.']

kṣíti, f. destruction. [√2 kṣi: cf. ψί-σι-s $\phi\theta i\sigma is$, 'decay': for ψ , cf. kṣar.]

√ kṣip (kṣipáti, -te; cikṣépa, cikṣipé; ksepsyáti, -te; ksiptá; kséptum; ksiptvá; -ksípya; ksepáyati). dart; cast; throw, cause cause to fly or burst, 844.

 $+\bar{a}$, -1. throw at; -2. fig. (like Eng. fling, make flings at), deride, put to shame 8^{10} ; -3, draw towards one's self, call out (a person to vindicate himself), 55%.

+ ni, throw down (one's self, one's body). + vi-ni, lay down separately or orderly. + sam, dash together in a heap; de-

ksipta-laguda, a. having the cudgel thrown.

ksiprá, a. darting; quick; -am, adv. quickly. [Vksip.]

kṣīrá, n. milk. [prob. √kṣar.]

stroy.

ksīrín, a. milky; as m. milk-plant. [ksīra.]

ksīrodaka, n. milk and water. [udaka 12536.7

√ kṣud (kṣódati, -te; cukṣóda; kṣuṇṇá; -kşúdya). shatter; stamp upon; grind small.

kşudrá, a. small. [vkşud.]

kşudra-buddhi, m. Small-wit, name of khála, m. -1. threshing-floor; -2. a a jackal. [i298.]

session'; κέ-κτη-μαι, 'am master of,' κτά- kṣud-vyādhi, m. hunger and disease. [ksudh: 1253a.]

> be hungry; ksudhitá, hungry.

kşúdh, f. hunger. [√kşudh, 383a.]

ksudhā, f. hunger. [vksudh.]

kşudhārta, a. distressed with hunger. [ksudhā | ārta.]

ksétra, n. dwelling-place, 8717; piece of ground; field. [V1ksi 1.]

ksetra-pati, m. master of a field; farmer.

kṣéma, m. -1. abode; place of rest; security; well-being, 61^8 ; -2. possession; kşeme · · yoge, in possession · · in acquisition, i.e. in the enjoyment of what we have got and in the getting of more. [v1ksi1 and 2: for *ske-ma, 1166: cf. Goth. haim-s, 'village'; A.S. ham, Eng. home, and -ham in place-names; perhaps also κώμη (if for κώμη?), 'village.']

khá, n. -1. hole; hollow; -2. opening; -3, hole in the hub of a wheel; -4, void space; the sky. [vkhan, cf. 333.]

 $\mathbf{kha-ga}$, -1. a. moving in the sky, flying: -2. as m. bird. [for mg 2, cf. antarikṣaga and kha-gama, 'bird,' ura-ga and bhujam-gama, 'snake,' and turam-ga, 'horse.']

kha-gama, the same.

khanda, a. broken; as m. a break, section, piece, khandaka, m. lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the Eng. candy.]

√khandaya (khandayati). break; khandita, broken (of a command). [khanda, 1055.]

√ khan or khā (khánati, -te; cakhána, cakhnús; ákhān [890]; khanişyáti; khātá; khánitum; khanitvá, khātvá; -kháya; khanyáte, khāyáte; khanáyati). dig; caus. cause to be dug. [if for *skan, ef. Lat. can-ālis, 'ditch. canal.']

+ a, dig, burrow, in akhu.

khára, a. harsh; as m. ass (so called from his harsh bray), 67 19.

mean, low-lived fellow. [the tertium

[148] khalu]

- khálu, pcl. -1. now (continuative); atha khalu, now; -2. indeed (emphasizing the preceding word), 553; -3. to be sure (concessive), 983.
- √ khā, see khan.
- √ khād (khádati; cakháda; khādiṣyáte; khāditá; khāditum; khāditvá; khādváte; khādáyati). chew; bite; eat, esp. of animals; feed on, 2416; devour, 2111; khādita, eaten, 233, etc. [if for *skand or sknd, cf. κνίζω, √κνιδ, 'bite, sting,' κνίδη, 'nettle,' but not Eng. nettle.]
- khāditavya, grdv. edendus. [Vkhād.] √ khid (khidáti; khinná; -khídya). depress, but only fig. + ud, pull out.
- khilá, -1. m. piece of waste land between cultivated fields; a bare spot; -2. a

khu, a Prakrit form for khalu.

1250c.]

khecaratva, n. power of flying (by V ganaya (ganayati). number, calculate. magic). [1239.]

- kheda, m. depression, sorrow. [/khid.] kheda-vaça, a. having depression as minion of sorrow.
- √ k h y ā (khyáti; cakhyāú; ákhyat [847]; khyāsyáti; khyātá; khyátum; -khyáya; khyāyáte; khyāpáyati, -te [1042d]). simple verb only in pass. and caus. - pass. be well known; be talked of; -caus. make known. [orig. mg, perhaps, 'shine, appear or look (intrans.), see (trans.)'. + abhi, look at; behold, 7813.
 - $+\bar{a}$, -1. show, tell; narrate, 55^{19} ; -2. designate, name; -caus.: act. tell; mid. have told to one's self, 1057.
 - + praty-ā, (lit. show back, i.e.) turn away, repulse, reject, 920; refuse. [the Ger. zurück-weisen has just the same mgs.]
 - $+ \mathbf{v} \mathbf{y} \mathbf{\bar{a}}$, show to discriminately, i.e. explain.
 - + sam, tell together, i.e. reckon up.
 - + pari-sam, reckon up completely, 586.

- comparationis for 1 and 2 is perhaps khyāti, f. the being well known; fame; khyātim gam, become famous. [vkhyā.]
 - ga, vbl. going, in many cpds; situate, e.g. in madhyaga; as m. nomen actionis, the going, in durga, suga. [Vgam, cf. 333.]

gagana, n. sky.

gángā, f. the Ganges. [fr. Vgam = gā, w. intens. reduplication, 1002b.]

gaja, m. elephant.

gaja-yūtha, m. herd of elephants.

- gajendra, m. a great elephant. See indra.]
- gaņá, m. -1. troop, (of Maruts) 90^{18} ; crowd, (of friends) 39; host (of stars); flock, (of birds) 3^8 ; -2. pl. troop-deities, inferior deities which regularly appear not singly, but in troops, 67 13; esp. those that compose the retinue of Civa; then, as sing., a single one of Civa's attendants, a Gana, 55²⁰; -3. a number.
- khe-cara, a. moving in the sky. [kha, gananā, f. a numbering, calculation, taking into account. [Vganaya.]
 - [gana, 1055.]
 - ganita, ppl. calculated; as n. [1176a], calculation, arithmetic. [√gaṇaya.]
 - one's controlling influence, under the do- gata, ppl. -1. gone, 2²¹; departed; w.inf. snātum gata, gone to bathe, 442; so 412; -2, often at beg. of cpds, see these; -3. gone to: w. acc. 58, 1520; w. prati and acc., 23^{15} ; -4. (having arrived at, i.e.) situated in: w. acc., 6215; w. loc., 514; in cpd, c.q. svahasta-gata, situated on my own hand; -5, gone to a condition, see √gam 4; attained to, (fame) 56 12; -conditioned, in durgata, sugata. 954d.]
 - gata-prāna, a. whose breath is gone, dead.
 - gata-samkalpa, a. whose purpose or will for the moment is gone, purposeless. [1299.]
 - gatānugati, f. the going after him who has gone (before), the following in the old ruts. [anugati.]
 - gatānugatika, a. addieted to following in the old ruts. [gatānugati, 1222a.] gatásu, a. whose life is gone. [asu.]

g4ti, f. -1. a going, way of going, ability to go; -2. progress, 18¹⁸; eventus, issue, 20¹³; -3. way of escape, refuge, 52¹⁷; -4. the way or course esp. of the soul through different bodies, metempsychosis and so, a condition of the soul during these transmigrations, a man's lot or fate, 53¹², 65¹⁰, 66⁶, 66²¹ ff. [√gam, 1157: cf. βά·σι-ν, 'going, power to go.']

V gad (gádati; jagáda; gadisyáte; gaditá; gáditum; -gádya). speak. + ni, say.

gada, m. disease.

gantavya, grdv. eundum, used impers.
[Vgam.]

gandhá, m. smell; pl., w. çubha, perfumes.

gandharvá, m. -1. orig., perhaps, the deity of the moon, the Gandharva; -2. in Epos, pl. Gandharvas, heavenly singers belonging to Indra's court; as sing. one of these, a Gandharva.

gabhīrá (V., later) gambhīrá, a. deep.

gam (gácchati, -te [747, 608]; jagáma, jagmé; V. ágan [833], later ágamat; gamisyáti, -te; gatá; gántum; gatvá; -gátya, -gámya; gamyáte; jígamisati; gamáyati, -te). -1. go, move; go to, 36; go towards; go away, 2817, 366; come; w. pratīpam, go wrong; -2, go by, pass (intrans.): of time, 203; of days, 2913; -3. come unto, i.e. arrive at, w. acc., 37, 847; reach, w. loc., 69*; come into, w. loc., 716; get at, 9519; -4. go to a state or condition: w. pañcatvam, go to dissolution, i.e. die, 3221, etc.; so to destruction, 296; despondency, 4418; w. nijām gatim, (went) to his own proper condition, i.e. became a Yaksha once more, 53^{12} ; - 5. manasā gam, (go with the mind, i.e.) perceive, 15 10.

[cf. βαίνω (*βαν]ω, *γξεμ]ω), 'go'; Lat. νἔπιο, *grἔπιο, 'come'; AS. cum-an, Eng. come; for the kw which is to be expected in Germanic as answering to the old gr, cf. Ger. bc-quem, Old Eng. cwēmc, 'con-venient, fit, pleasant': cf. gáccha and βάσκε, 'go thou'; gatá-s, 'gone,' and βατό-s, '(gone over, i.e.) passable'; gáti-s and βάσι-s, 'a going': see also \('gā.\)]

+ adhi, -1. go to; attain; -2. get at, learn, study, read -cf. $\forall i +$ adhi.

+anu, go after, foliow.

+antar, go within, enter.

+ api, go unto, join, 915 ff.

+ abhi, go unto, 114; go.

aram, see s.v.

+ ava, come down.

 $+\bar{a}$, -1. go to, 6^{10} ; come to; come hither, 5^{22} , 10^{23} ; -2. return (52^{22}) , usually w. punar, 4^3 , etc.; $-\hat{a}gata$: -1. arrived, come, 7^9 ; w. inf. crotum $\bar{a}gata$, come to hear, 28^5 ; so 27^{10} ; arrived (as guest), 28^7 ; -2. returned, 24^{17} ; -3. having gone to a condition, e.g. death, 46^3 ; $-\bar{a}gantavyam$, grdv, as impers. pass. w. anena, this one will come hither; -desid. desire to return, 101^5 .

+ a b h y - ā, come unto, visit; abhyāgata, as subst. guest.

+ upa_ā, approach.

+sam-upa, a, go to together.

 $+ sam - \bar{a}$, assemble; meet, 61^8 .

+ud, go out, proceed from.

+ upa, go unto, approach.

÷ n is, proceed from (abl.), 51 11; nirgata, departed.

+ prati, come back, return.

+ vi, go asunder; vigata, gone, vanished.

+ sam, mid. come together, meet; unite one's self with; and so, come to enjoy;

-caus. assemble, as trans.

gama, a. going, at end of cpds. [vgam.] gambhīrá, a. deep; cf. gabhīrá. garut, n. wing.

garútmant, a. winged; as m. bird. [for mg, cf. paksin.]

√ garj (gárjati; jagárja; garjitá; garjitá; garjitá; -gárjya). roar.

garjana, n. roar.

gárta, m. (earth-)cut, ditch. [younger form of kartá, q.v.]

gardabhá, m. ass; -i, f. she-ass. [1199.] gárbha, m. -1. uterus concipiens, the conceiving womb; abde garbhád ekā-daçe, in the eleventh year from (the womb, i.e.) conception; -2. (as in Milton's Earth's inmost womb) the interior, inside, 345, 432, cf. kroda; at end of cpds, having in the interior, containing in the

padmagarbha; —3. conceptum, fruit of the womb; garbham dadhānās, conceiving fruit, 92^{12} ; embryo, 46^5 , 93^7 ; seion; and so —4. a new-born child. [Vgrabh, 'concipere': with garbha in mg 1, cf. $\delta\epsilon\lambda\phi\delta$ s and $\delta\epsilon\lambda\phi\delta$ s, 'womb,' $\dot{a}\cdot\delta\epsilon\lambda\phi\delta$ s and $\dot{a}\cdot\delta\epsilon\lambda\phi\epsilon$ - $\iota\dot{\phi}$ -s (sá-garbh-ya-s), 'of the same womb, i.e. brother'; in mg 3, cf. $\beta\rho\dot{\epsilon}\phi\sigma$ s, 'embryo,' and Eng. calf in mooncalf: in mg 4, cf. Goth. kalbo, Eng. calf.]

garbhavant, a., in fem. only, pregnant. [garbha3: see 1233.]

garbha-stha, a. being in the womb, unborn.

V garh (gárhate; jagarhé; garhitá; gárhitum; -gárhya). blame, reproach; garhita, despised.

V g al (gálati; galitá). -1. drip; -2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water': ef. V βαλ in intrans. mg, e.g. ποταμός είς ἄλα βάλλων, 'river flowing into the sea'; Ger. quellen, 'flow, spring,' Quelle, 'fountain.']

gava, equiv. of go, 'bull, cow, beeve,' in cpds. [see 1209a.]

gávyūti, f. pasture-land; generalized, territory, abiding-place. [lit. 'having food for cattle,' gó + ūtí, see go4. the y is euphonic, cf. 258.]

V gā (jígāti; ágāt). go; come. [collateral form of gam, q.v.: w. jígāti, cf. Laconic βίβατι, 'strides'; w. ágāt, cf. έβη, 'went.']

+abhi, go unto; w. çramam, become weary.

gātú, m. -1. motion, movement, course; -2. progress; equiv. to the Eng. fare in wel-fare (for mg, cf. verb fare, 'get on, go')—see sugātuyā; -3. (place of recourse, i.e.) refuge, abiding-place, 83°. [√gā, 'go,' 1161.]

gātra, n. -1. (means of moving, i.e.) a limb of the body; -2. by synecdoche, the body. [√gā, 'move,' 1185a.]

gāmin, a. going, going upon, going to. [\daggregam, 11833.]

gārbha, a. relating to the embryo or to pregnancy (of sacrifices). [garbha, 1208f.] gārbhika, a. relating to the womb, pre-

garbhika, a. relating to the womb, pre natal. [garbha, 1222e2.]

padmagarbha; -3. conceptum, fruit of the womb; garbham dadhānās, conceiving fruit, 92¹²; embryo, 46⁵, 93⁷; scion; and so -4. a new-born child. [Vgrabh, 'concipere': with garbha in mg 1, cf.] garbati, 1211.]

gfr [392], f: -1, invocation, praise, 74¹²;
-2, sing, and pl. speech, words, 87¹⁶, 49⁹;
-3, voice, 3¹⁴. [V1gr, 242^{1,3}.]

girí, m. mountain, 558.

v gu (intens. jóguve [10073]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. bovāre, 'howl.']

gun4, m. -1. a single thread of a cord; a string; esp. bow-string; -2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22²⁰; -3. as philosophical technical term, one of the three pervading qualities of all nature, to wit, sattva, 'goodness,' rajas, 'passion,' and tamas, 'darkness,' 66⁸ ff.; -4. as specialization of mg 2, a good quality, virtue, 1^{4,12}, etc.; excellence. [for play on mgs 1 and 4, see nirguna and 18⁵.]

guṇa-deva, m. Gunadeva, a pupil of Gunādhya. [lit. 'having virtue as his god,' 1302.]

gunavant, a. virtuous, 184; excellent, 32. [1233.]

guṇaçālin, a. possessing virtues, excellent. [see çālin.]

guṇāḍhya, m. Gunādhya, see 533 n. [lit. 'rich in virtue,' āḍhya.]

guṇānvita, a. endowed with excellence; (of an asterism) lucky. [anvita, vi.]

gunin, a. virtuous, excellent. [guna.]

gup (jugópa; gopsyáti; gupitá, guptá; gópitum, góptum; gupyáte; júgupsate, -ti). keep; guard; desid. seek to keep one's self from, i.e. shun, detest; ppl. jugupsita, detested, inspiring aversion, 5912. [prob. a secondary root, originating in the denom. verb-stem gopaya; see this and go-pa.]

gurú, a. -1. heavy; ana so -2. jig. (like Eng. weighty), important; -3. worthy of honor, 28¹³; -4. as m. the one to be honored κατ' έξοχήν, the teacher or Guru, 60⁴ ff.; loc. gurāu: in the house of the Guru, 61²³; in case of a Guru, 104⁴. [cf.

 $\lceil 151 \rceil$ [gopa

the comp. gárīyāns: cf. βαρύs, Lat. gravis, *garu-i-s, Goth. kaurus, 'heavy.']

- v guh (gúhati [745c]; jugúha [793f], juguhé; ághukṣat [916, 155]; gūḍhá [2223]; gűhitum; -gúhya). hide; gűlhá, hidden, 7615.
 - + apa, hide (trans.) away from, w. abl., 8514; put away, get rid of, 771.
- gúh, f. hiding-place; instr. guhá: used as adr. gúhā [1112e], in secret. [Vguh.]
- gúhā, f. hiding-place; cavern. [do.]
- gúhya, gidv. célandus; secret, hidden. [do.]
- guhyaka, m. one of a class of demigods, who, like the Yakshas, wait on Kubera, god of wealth, and, dwelling in mountain caverns (guhā), keep his treasures. [so named from their living in caverns or hidden places: 1222.7
- V 1gr (grnáti, grníté; jagára; garisyáti; gīrņā [957b]; -girya). -1. invoke, call; -2. salute, praise; -3. speak out, say. voice'; Doric γαρύεν, 'speak'; Lat. garrio, 'talk'; Eng. call.]
 - + sam, chime in with, agree.
- √2gr (giráti; jagára; ágārīt; gīrņá [957b]; -girya). swallow. Cf. Bopá, 'food,' βι-βρώ-σκω, 'eat,' δημο-βόρ-ο-s, 'folk-devouring'; Lat. carni-vor-us, 'flesheating,' de-rorare, 'swallow down, devour.'
 - + ni, swallow down; devour (the sun in an eclipse), 76 16 — see √gras.
- √ 3 gr (aor. ájīgar [867]; intens. jágarti [1006]; caus. jāgarāyati). -1. intens. be awake; wake, intrans.; jägrhi [1011], be thou watchful, have a care for, w. dat., 89^{17} ; wake up, intrans., 30^{16} ; -2. caus. wake, trans., 305. [for the history of the word, see 1020: for 1, cf. ϵ - $\gamma \rho \dot{\eta}$ - $\gamma o \rho$ - α , 'am awake,' έ-γρ-ετο, 'awoke' (intrans.); for 2, ef. ἐγείρω, 'wake' (trans.).]
- gftsa, a. clever; wise.
- V grdh (gfdhyati; jagárdha; ágrdhat; gardhisyáti; grddhá; grddhvá). -1. take long strides; -2, be eager or greedy gotra-ja, a, born in the family; as m a for. [for *chrdh: cf. Eng. greedy.]
- gfdhra, -1. a. greedy; -2. m. vulture. go-pá, m. -1. cow-keeper, cow-herd; -2. [Vgrdh, 1188a: the Ger. offers an exact

parallel: Geier, 'vulture,' is prop. 'the greedy (bird),' from Gier, 'greediness.']

- gṛdhra-kūṭa, m. Vulture-peak, a mountain in Magadha.
- grha, in V., m.; later, m. in pl.; otherwise, n. house, 287, 7915; w. mrnmaya, house of earth, the grave; grham gam, go home, 52^{10} ; so 40^3 , 68^{17} ; as pl. the house as consisting of various rooms and buildings, 8912; mansions, 877. ['that which receives one, 'Vgrah: cf. geha.]
- grhá-pati, m. master of the house. [acct, 1267a.]
- gṛhá-patnī, f. mistress of the house. [do.]
- grha-stha, a. abiding in a house; as m. householder or Brahman in the second stage of his religious life, see acrama.
- grhācrama, m. house-stage, second stage in a Brahman's life, see āçrama.
- gehá, n. house [ident. w. grhá: cf. the ident. Wrdh and edh.]
- [cf. gir, 'speech, voice'; γηρυς, 'speech, go [361e], m. f. -1. a beef in its old sense of bull or cow; pl. beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 8016), like "milk and honey" with the Hebrews; -2. beef in the derived and now usual sense of flesh; pl. pieces of flesh, 84^{16} ; -3. (the milch cow of kings, i.e.) the earth, 63^{7} ; -4. observe that gavyūti, gotra, gopa, gopati, gomaya, and many other cpds of go lose their special reference to cattle and take a more general mg. [cf. Boûs, stem Bor, 'a beef, ox, cow'; Lat. bos, stem bor, 'ox, cow'; AS. cū, Eng. cow.]
 - go-ghná, a. kine-killing; as m. cowslayer.
 - gótama, m. Gotama, a Vedic seer of the tribe of Angiras.
 - gotrá, n. -1. cow-stall, cattle-pen; -2. perhaps, pen of cattle, and so -3, group in general (see go 4); -4. esp. family, 19^{16} ; -5. family name, 10319, see naman 2. [from go: mgs 2 and 3 are not authenticated by the literature.]
 - relative.
 - keeper in general (see go 1). [2 pa.]

- gó-pati, m. -1. lord of kine; -2. lord in general (see go 4). [acct, 1267a.]
- V gopaya (gopayati, -te). be keeper, keep. [gopa, 1055.]
- go-på [351], m. -1. cow-keeper; -2. keeper in general (see go 4), 8516; protector, 6915. [2 pā.]
- V gopāya (gopāyáti, -te). be keeper; keep, 91 12. [gopā, 1055.]
- gomáya, -1. a. bovine; as n. -2. cowdung, 103^{22} ; -3. dung in general (see go 4); w. anaduha, dung of a steer, 105^{3, 20}. [see maya.]
- go-yukta, a. yoked with cattle; w. cakra, wagon drawn by cattle. [Vyuj.]
- go-raksaka, m. cattle-keeper, cow-herd. gó-sakhi [343a], a. having cattle as com-
- panions, rich in cattle. [sákhi, 186.]
- go-sthá, m. cow-stall, byre. [stha, 186.] gāunika, f. -ī, a. standing in relation to
 - the three guna's, see guna 3. guna, 1222e 2.7
- gāutamā, m. patronymic from Gotama; Gautama, name of various men. [gótama, 1208f.]
- V grath or granth (grathnáti; granthi- V grah, see grabh. syáti; grathitá; -gráthya). -1. string together, connect; -2. put together, *i.e.* com-pose (a literary work). [for mgs, cf. Lat. com-ponere, 'put together, compose'; also serere, 'connect, entwine,' w. sermo, 'discourse.']
- grantha, m. -1. (a string of words, i.e.) verse or couplet, 53^6 , etc; -2, a com-position, book, work, 178. [Vgranth: for mgs, see under grath, and for I, cf. Lat. serere w. series, 'row, string.']
- granthin, a. subst. having books, bookish, book-reader. [grantha.]
- V grabh, in Rigreda; later, grah.
 - -from grabh: grbhnati, grbhnaté; jagrábha, jagrbhé; ágrabhīt, ágrabhīsta [900]; grbhītá; grbhītvá; -gfbhya.
 - -from grah: grhnáti; jagráha, jagrhé; ágrahīt, ágrahīsta [900]; grahīsyáti, -te; grhītá; gráhītum; grhītvá; -gŕhya; grhyáte; grāháyati, -te.
 - -1. grasp; seize with the hand; hold; take; w. hástam or pāním, take the hand (of the bride at the wedding), 895; take

- hold on (loc.), 1418; grhīta keçeşu, seized by the hair; used of a rabbit taking, i.e. leading with him a lion, 33^4 ; -2. take possession of, take, 46^{22} ; get, 41^5 ; -3. receive, accept, 20^{10} , 56^{1} ; -4. of fluids, take in the tadle, 94° ; -5, of names, take upon the lips, mention, 64^{13} , 103^{19} ; -6. fig., as in Eng., grasp, i.e. perceive, know; -7. get, learn; -caus. cause to learn. [see under garbha: connection w. Eng. gripe, Ger. greifen, exceedingly doubtful.] + pari, -1. hold on both sides; and so -2. become master of; master, overcome, surpass.
- prati, take hold of, 5923; accept.
- + vi, -1. hold asunder; separate; make a division; and so -2, quarrel; fight.
- + sam, hold together, clasp.
- + upa-sam, clasp with the hands.
- gras (grásate; jagrasé; ágrasīt; grasisyáte; grastá; grasitvá; grasyáte; grāsáyati). -1. swallow; devour, 1010; -2. of the demon Rāhu, who swallows, i.e. eclipses sun and moon, 231. [perhaps akin w. v2 gr, 'swallow.']
- gráha, m. seizure (with a claw, i.e.), bite. [\dgrah.]
- grahana, n. the grasping, i.e. acquisition. $[\sqrt{\operatorname{grah} 6}, 7.]$
- grābhá, a. subst. grasping, grasper. \grabh.
- gráma, m. -1. inhabited place, hamlet, village, see 98^{16} N.; -2. the inhabitants, community.
- gráma-kāma, a. having desire for the village, fond of abiding in the village.
- gravan, m. stone; esp. stone for pressing the Soma.
- grāhá, a. subst. grasping, grasper, in cpds. [Vgrah.]
- gráhyà, qrdv. to be grasped; perceivable.
- grīvā, f. nape of the neck; neck. [for *gaervá: cf. Acolic δέρρα, *δερκα, Εpic δειρή, 'throat, neck.']
- grīşmá, m. summer.
- gha, form of ghan, i.e. han, in cpds. [1143c, 333.]

ghata, m. a jar.

ghaná, m. -1. slayer; -2. slaughter; -3, a compacted mass, lump; -4, cloud. [vghan, i.e. han: cf. φόνο-s, 'slaughter.'] gharmá, m. warmth, heat. [V2ghr: cf.

θερμό-s, for *φορμόs, Lat. formus, 'warm.']

√ghuş (ghóṣati, -te; jughóṣa; ghuṣṭá; -ghúsya; ghosáyati). sound; make a noise.

V 1g hṛ (jígharti; ghṛtá; ghāráyati). besprinkle; be-drop; drip (trans.); ghrta,

+ praty-abhi, caus. sprinkle over repeatedly.

+ vy-ā, sprinkle here and there.

V 2 ghr, glow, be warm, in a-ghrni, 'glowing,' and gharma, q.v.

ghṛtá, n. -1. butter, clarified and then hardened, Anglo-Indian ghee, much used for culinary (cf. 681) and religious (cf. 8817) purposes: cf. ájya, 'butter in a melted state'; -2. butter or fat in general, also as symbol of fruitfulness and abundance. [V1 ghr, 'drip,' 1176a: for mg, cf. Eng. dripping, 'fat which falls in drops from meat in roasting.']

ghrta-paçu, m. sacrificial beast made of ghee.

ghrta-ccút, a. dripping with (ghee, i.e.) fatness.

ghorá, a. awful; dreadful; horrid.

ghora-cakșus, a. having an evil eye.

ghorākṛti, a. having an awful form. [ākṛti.]

ghósa, m. noise. [Vghus.]

ghna, a. killing; destroying; removing. [\sqrt{g} han, i.e. han: see 216.9.]

√ ghrā (jíghrati [749a]; jaghrāú; ghrātá; -ghráya; ghráyáte; ghrápáyati [1042d]). smell; snuff at.

ca, encl. conj. and, also, $\tau \epsilon$, que; -1a. is found, esp. in the older literature, with both parts to be connected (e.g. 715.7, 977.11; so 135, 1612, 173, 1910, 387, 92); or only with the latter, as is oftenest the case in the later | caksuh-pida, f. eye-ache. -1b. in case of three or more parts to be | cáksus, n. eye. [Vcaks, 1154.]

connected, ca occurs: with the last only (e.g. three parts, 132, 172, 3114, 446; 718, 7210, 83 15; 1065; four parts, 22, 177, 28 10; five parts, 25, 215, 253); with the last two (76.7, 22^{5} , 37^{15} , 45^{7} ; 77^{12}); sometimes after each, (29 3,4); very varely after the first of a series (266; 2122); various irregular combinations on page 67 passim; see also 21 20 N.;

-2. variously combined: w. eva (e.q. 1321; 916, 119, 1415; 59, 125, 142, 8, 20, 1516, 254; 3014), and w. api (see examples under api); ·· ca, ·· tathā, ·· ca, both ··, likewise \cdot , and, $10^{4,9}$; $\cdot \cdot \cdot$ ca, $\cdot \cdot \cdot$ ā, both $\cdot \cdot$, and ..., 855; sa ca, often at beg. of clause $(e.g. 24^{23}; so 34^{18}; 41^{7});$ -3. anyac ca, api ca, kim ca, tathā ca, joining two proverbs of like drift, moreover, further, likewise;

-4. otiose, 6^9 ; -5. connecting things contrasted: but, 816, 1720, 1843, 192; and yet, 1^{12} , 3^{20} ; -6. (even, concessively, i.e.) though, 2612; -7. (like Eng. and or an, and Icelandic enda, 'moreover,' 'if') if see ced; -8. w. interrogatives, rendering them indef., see ka, kim.

[cf. $\tau \epsilon$, 'and'; Lat. que, 'and'; Goth. -h and Ger. -ch in ni-h and no-ch, the exact equivalents of Lat. ne-que, 'and not, nor': for ca 8, cf. $-\tau\epsilon$ and $-\kappa\alpha$ in $\pi o - \tau\epsilon$ and Doric πο κα, 'at any time'; Lat. quis-que, 'any, each.']

cakrá, n. -1. wheel; chariot-wheel, wagonwheel; -2. by synecdoche, wagon, in pithacakra. (prob. reduplicated form, ca-kra, fr. V*kr or *kl, 'roll,' cf. κυλίω, 'roll': w. ca-krá, cf. κύ-κλος, *κFε-κλος, AS. hweohl, hweol, Eng. wheel.

ghnya, grdv. to be slain, in aghnya. [do.] V caks (cáste [628]; cacaksé; cástum; -cákṣya). -1. appear; -2. look upon, behold; -3. (cause to appear, i.e.) announce, tell. [reduplicated form of Vkāc. see 675 and 108g 1 end.]

 $+ \tilde{a}$, -1. look on; -2. show, tell, 63¹.

+ vi, appear far and wide, sh' ie.

+ sam, look upon, consider.

cáksas, -1. perhaps adj. beholding, see 1296^{3} end ; -2. *n*. look; eye. [\(\forall \text{caks}.\)]

language (e.g. 24.7, 35, 88; 828, 8446; 9846); cákṣuṣmant, a. possessing eyes. [1235.]

cañcala] [154]

cañcala, a. moving to and fro; trembling. [Vcal, 1148.4, w. intens. reduplication, cf. 1002b: cf. κίγ-καλ-os, 'wag-tail'; Lat. quer-quer-us, 'shaking with fever chills.']

cañcu, f. beak, bill.

canaka, m. chick-pea.

cánda, a. impetuous; wrathful.

candala, m. a Chandala or man of the most despised class of society (born of Qudra father and Brahman mother). [cf. canda.]

V cat (catant; cattá; caus. catáyati). get candrá-varna, a. of shining hue. off; hide; caus. drive away.

catasr, fem. to catúr.

catúr [482d], num. four. [w. catváras, cf. τέτταρες, Lat. quattuor, Goth. fidvor, AS. feower, Eng. four.]

catur-aksá, a. four-eyed. [see 1300b.] caturthá, f. -í, a. fourth; -am, adv. the fourth time. [catúr, 4875.]

catur-yuga, n. the four ages. [1312.] catur-varga, m. group of four.

catur-vidha, a. of four kinds; four-fold. [vidhā, 1302c 5.]

of four, a quaternion. [catúr, 178: 1245a.] catus-pathá, m. n. place where four

ways meet, quadrivium. [catúr, 178, 187:

catus-pad, a. quadruped; as n. s. collectively, the four-footed beasts. [catúr, 178:

catus - pada, f. -ī, a. having (taken) four

catvara, m. n. quadrivium. [catúr.] catvar, strong form of catur, q.v.

V can (ácanīt). be glad in; gladden. [collateral form of Vkan: cf. Vkan, kāma, cāru.]

caná, adv., immediately following the emphasized word. -1. not even; svápnac caná, not even sleep, 791; -2. w. preceding negation, even; ná devánám áti vratám, catátma caná, jivati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 882; hence, the feeling for the negation in cana in such collocations becoming faint, -3, even, at all, w. interrogatives, emphasizing their indefinite sense; na kim cana, not any thing even

or at all, 819; see esp. 1 ká 2c, also katham, kadā, and kim. [cf. Lat. -quam and -cunin quisquam, quicunque, 'any one'; Goth. -hun in ni hvas-hun, 'not any one.']

candrá, a. shining, shimmering; as m. the moon; the moon-god. [for ccandrá, q.v.]

candrámas, m. the moon; the moon-god. [orig. a descriptive cpd, stem candra-más (383d6), nom. candra-mas, and so with long a throughout, but transferred to the ăs-declension (cf. 418).]

V cam, sip, only with a.

+ā (ácāmati | 745d | ; ácacāma ; ácānta [955a]; ācámya; ắcāmayati). sip (water), i.e. rinse the mouth.

camasá, m. beaker; cup, made of wood, square, and with handle. [Vcam, cf 1197.7

campaka, m. Michelia Champaka, a tree with strong-smelling yellow blossom.

campakavant, a. abounding in Champaka trees; as f. Champakavatī, name of a forest. [1233.]

cátustaya, a. of four; as n. a collection V car (cárati, -te; cacára, cerús, ceré; ácārīt, ácarista; carisyáti; caritá; cáritum; caritvá; -cárya; caryáte; caráyati, -te). -1. move, 77 12; go; wander; wander about; used of men, beasts, waters. heavenly bodies; -2. (like Eng. proceed -cf. Lat. pro-cedere, 'go on') act; w. ppl. [1075b], go on, i.e. keep on (doing a thing), 9611; -3. (like Eng. go about, i.e.) undertake, set about; bhāikṣam car, go begging, beg; undergo (troubles), 8812; perform (a vow, duty); observe (silence); commit (offense or injustice), 809, 637; sasyam car, feed on corn, 3416; carita, see s.v. | cf. περι-τελ-λομένων ένιαυτων, 'as years go round,' and περι-πλ-ομένων ένιαν- $\tau \hat{\omega} \nu$, 'as years went round,' with τ before a palatal and π before a non-palatal; also πόλ-os, Milton's 'turning sphere': see also car + ud, and the younger collateral form cal, and under cancala: akin is also

+ anu, move along after, follow.

+ apa, go off, be absent.

+ abhi, go against, trespass against; esp be unfaithful (of a wife).

[155] [Vcit

- + \bar{a} , -1, move unto, approach, 86^3 ; -2. | cāturmāsyá, n. a sacrifice to be made go to (an undertaking), set about; and so, do, 106, 6411, 6614; practice (virtue); perform (vow); follow (rule); -3. proceed, conduct one's self, cf. ācāra, 'conduct.' + u d - $\hat{\mathbf{a}}$, rise up out of (abl.), 77^{14} , of the
- + sam-ā, proceed; do; perpetrate.
- + ud, go up, rise, of the sun; cause to go out, evacuate, cf. uccāra, 'evacuation.' [cf. súryam uc-cárantam w. ηλιον ἀνα-τέλλοντα, 'the rising sun.']
- + upa, -1. come to; -2. come to, esp. in order to serve, and so, attend, wait upon politely; -3. proceed with, undertake.
- + parā, move away from, 863.
- + vi, move in different directions, spread over; of waters, overwhelm; wander about; caus, cause to go hither and thither in thought, balance, ponder.
 - + sam, go, walk, wander.
- cara, a. moving; as subst. animal (as distinguished from plant). [Vcar.]
- cárana, -1. m. n. foot; -2. as n. a wandering. [Vcar: for 1, cf. nayana.]
- caritá, -1. ppl. done; -2. as n. sing. [1176a], (like Ger. Wandel and Eng. walk) behavior; proceedings; deeds. [Vcar.]
- carita-vrata, a. having his (marital) duty performed.
- carca, f. a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. Vcar.
- carman, n. skin; pelt.
- carya, grdv to be accomplished; -f. - \bar{a} , (like Eng. walk) way of life; a performing, busying one's self with. [Vcar.]
- V carv (carvitá, cūrņá; cárvitum). chew, crush with the teeth.
- carsaní, a. active, busy; as f. pl. busy mortals, men, folk. [Vear, 1159b end.]
- V cal (cálati; cacála, celús; calisyáti; calitá; cálitum). move; start off. [younger form of Vcar, q.v.: cf. κέλ-ευθος, Lat. cal-lis, 'path.']
- cala, a. moving. [vcal.]
- cāndālá, m. a Chandāla. [see candāla and 1208f.
- cātana, a. driving away. [Vcat, caus.]

- every four months, i.e. at the beginning of each of the three seasons. [catur + māsa, 1211.7
- cāndrāyaņa, n. with or without vrata, the Chändräyana observance or lunar penance, 65% x. [lit. 'connected or according with the moon's course,' candra ayana.]
- cāraņa, m. wanderer; esp. wandering player or singer. [carana.]
- cārin, a. moving; observing; busying one's self with. [vear.]
- cáru, a. gladsome; dear; pleasant; fair. [Vean, q.v., 1192: cf. Lat. cā-rus, 'dear.'] caru-hasin, a. sweetly laughing.
- V 1 ci (cinóti, cinuté; cikyé [787]; ácet; cesyáti, -te; citá; cétum; citvá; -cítya; ciyáte). -1. arrange in order; pile up; build; construct, esp. the sacrificial altar; active, if the priest builds for others; middle, if the sacrific r builds for himself; -2. gather together, collect; get possession of.
 - + ud, heap up, collect.
 - sam, gather together, collect; accumu. late.
- $\sqrt{2}$ ci (cáyati, -te). -1. hate; -2. avenge, take vengeance on, punish. [cf. Arcadian απυ-τείω, Attic απο-τίνω, 'pay off,' αποτίνομαι, 'get paid to myself, take vengeance, punish,' ποινή, 'penalty.']
- 3ci (cikéti; cikáya, cikyús [787]; ácet; cesyáti; cétum; -cítya; cīyáte). -1 notice, observe; -2, look, investigate. [cf. Vcit.]
 - + nis, (search out, i.e.) ascertain; determine; consider as certain or settled.
 - + vi-nis, (look out this way and that, i.e.) ponder, consider, 1319.
- + pari, investigate thoroughly, find out. cikitú, prob. f. understanding. [Vcit, 1178c.]
- cikitvit, adv. with understanding. [cikitú, 1109.]
- v cit (cétati, -te; cikéta, cikité; ácait; cittá; cetáyati, -te). -1. look at, notice; observe; consider; -2, be intent upon, intend; -3. understand, know; perfect, cikéta, has understood, knows; cikitváns.

cit] [156]

Textension of V3ci: the Vcit shows an intrans, aspect, 'be noticeable or bright,' in ketu: cf. vcint.]

+ pra, know.

cit, vbl. knowing. [Vcit, 383a.]

citi, f. pile. [V1ci.]

cittá, n. notice; thought; mind. Γlit. 'noticed,' Vcit, see 1176a.]

mind.

citti, f. understanding; wisdom. [Vcit.] citrá, a. -1. noticeable, excellent; -2. clear; bright; bright-colored; of sounds, clear, i.e. loud; -3. variegated, 10^8 ;

varied; -4. as n. a bright-colored thing, a picture. [vcit, 1188.]

whose fame is excellent.

citra-stha, a. being in a picture; painted.

citrānga, m. Dapple-coat, name of a deer. V cur (coráyati). steal. ['having a variegated or mottled body': ánga.

cid, encl. pcl. -1. emphasizes, sometimes very gently, the preceding word: even, 7810,15; just, 742, 794; yāç cid, what very ones, 70^{16} ; at least, 79^{14} ; -2. generalizes a pron.: yé cid · · tấng cid, whatsoever :; unto all those, 91 10; so far Vedic; -3, in classical Skt., very common w. an interr., rendering it indef.: kac cid, a certain; na kā cid, not any; see ka, kad, kadā, karhi, kva. [acc. s. n. of pron. root ka, ki (505), w. palatalization: 1111a. l

V cint (cintáyati, -te; cintayám āsa; cintayişyáti; cintitá; cintayitvá; -cíntya). -1, think, reflect, have a certain thought; -2, set one's thoughts upon, think upon or of, consider, turn one's attention to; -3, call attention to; make an observation, 359. [younger form of **√cit:** cf. 255 and 240.}

+ vi, reflect.

+ sam, think to one's self.

cintana, n. a thinking upon. [Veint.] $cint\bar{a}$, f. -1. thought; -2. esp. (like μέριμνα), anxious or sad thought; sorrow; -3. plans, 433. [vcint.]

wise; - caus. make to know, instruct. cintā-para, a. having sad thought as one's chief thing, sunk in sad thought. [1302b.]

cintāviṣa-ghna, a. destroying the poison of sorrow.

cintitopasthita, a. which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' cintita + upasthita, 1257.]

citta-pramathin, a. disturbing the cintya, grdv. to be thought of, comprehensible. [Vcint.]

> cirá, a. long, of time; -am, -āt, as adverbs [1111c, 1114c], long, for a long time.

cira-mitra, n. an old friend.

cīt-kāra, m. the sound cīt, i.e. the braying of an ass. [cīt, onomatopoetic.]

cira, n. strip of bark or cloth; rag.

citrá-cravas, a. whose praise is loud or V cud (códati, -te; ácodīt; codáyati, -te). drive on; speed; excite; caus.

+ pra, caus. drive on; further; inspire.

curā, f. theft. [Vcur.]

cūdā, f. tuft of hair left on the crown of a child's head after the ceremony of

cūdā-karman, n. ceremony of tonsure, 59^{19} .

cūrņa, m. n. meal, powder. [Vcarv: for mg, cf. pista.]

√ cūrņaya (cūrņayati). powder, crush fine; crush; smash. [cūrṇa, 1055.]

V crt (crtáti; cacárta; crttá; -cŕtya). fasten together.

+ pra, loosen, untie.

cétana, a. noticing; cetanā, f. consciousness; mind. [vcit.]

cétas, n. consciousness; mind; heart.

céd, adv. never at beg. of sentence, clause, or half verse. if; apodosis, if it follows, marked by tad (374), tatas (52r), or not marked (322, etc.), or marked by na, if negative (189); na ced, if not, 528; no ced, forms a shortened but complete clause, and if not, 27¹⁷. [ca + fd, 1133⁵: see ca 7.]

v cest (céstati, -te; cicésta; cestitá; céstitum; cestitvá). move the limbs; bestir one's self; be active; act.

ceșțā, f. activity; performance. [Vceșt.]

[157]

- cestita, ppl. performed; as n. s. [1176a], deeds. [Vcest.]
- códana, n. an impelling; order; precept. [Vcud.]
- cāuda, n. ceremony of tonsure. [cūdā.] cāura, m. thief. [curā.]
- V cyu (cyávati, -te; cucyuvé; ácyosta; cyosyáte; cyutá; cyávitum; cyāváyati). -1. move, bestir one's self; -2. go off, disappear; -3, come to nought, 68^{12} ; -4. fall (from, abl.), 51^9 ; -5. set agoing, undertake, mölīri, 743. [akin, perhaps, are έ-σσευα, 'impelled,' and δορυ-σσόος,
 - + pra, caus. move or lead onward.

'lance-brandishing.']

- V 1 chad (channá; chādáyati; chādayám cakre; chāditá; chādayitvá; -chádya). cover; cover over.
 - + ā, cover over; conceal, 2510.
 - + pari, envelope, cover over.
 - (instr.).
- V 2chad or chand (chántti; cacchánda; ácchān [8902]; chadáyati [mgs 1, 2]; chandáyati [mg 3]; chandayám āsa; chanditá). -1. appear, seem; -2. seem good to, please; -3. (please a person, acc., with a thing, instr., i.c.) offer a person, acc., a thing, instr. [prob. ident. w. √cand.]
- chanda, m. pleasure; will. $[\sqrt{2} \text{ chad.}]$ chala, m. n. (perhaps cover, i.e.) guise, disguise; pretence, deceit. [perhaps fr. $\sqrt{1}$ chad.
- chága, m. goat. ffor *skaga: cf. Germanie skepo-, for *skeqo-, Ger. Schaf, AS. sceap, Eng. sheep.]
- chāyā, f. shade; shadow; image. [cf. σκιά, 'shadow.']
- chāyā-dvitīya, a. having one's shadow as second, accompanied by one's shadow. [1302b.]
- V chid (chinátti; cicchéda; ácchāitsīt; chetsyáti; chinná; chéttum; chittvá; -chídya; chidyáte). -1. cut off; hew down; sever; cut in two; nibble; -2. divide. [cf. $\sigma \chi i \zeta \omega$, $\sqrt{\sigma \chi_i \delta}$, 'split'; Lat. scindo, scidi, 'cut'; AS. sceādan, 'divide,'

- Eng. water-shed, 'the divide between two valleys.']
- + ud, -1. cut out; -2. destroy; pass. be cut off, fail, be lacking.
- + vi, cut asunder; sever.
- chidra, n. hole; defect; weak spot. [Vchid.]
- chucchundari, m. musk-rat.
- cheda, m. cut; cutting off; failure, dearth [Vchid.]
- já, vbl. born; born from; occasioned or produced by; only in cpds. [Vjan, 333: cf. jā, the older form, 354.]
- jágat [450d], a. movable; as n. all that moves, men and beasts. [Vgam: cf. 383b3
- jaghána, m. n. the hinder parts, the but-
- jaghanyà, a. hindermost; last; lowest or worst. [jaghana, 1212d4.]
- + pra, cover; clothe one's self with jangama, a. movable; as subst. all that moves, equiv. to the uncient jagat. [Vgam, 1148.4, cf. 1002b.]
 - jángha, f. lower half of the leg, from knee to ankle; shin. [prob. fr. 11ha, 'move,' 1148.4, cf. 1002b.]
 - jațā, f. matted hair; tangled locks.
 - jathára, n. belly; womb. Takin are Goth. kilbei, 'womb,' AS. cild, Eng. child.
 - v jan (jáyate [772]; jajána, jajňé [794d]; ájanista; janisyáti, -te; jatá; janáyati, -te; ájījanat). see 761b end, and 772. -1. transitive, janáyati and active forms: beget; bring forth; generate or produce; -2. intransitive, jayate and middle forms: be born; be produced; come into being; be born again, 181; be, 861; jajne, natus est, ortus est; jajñānās, ceildren; for jāta, see s.v. [cf. ye-yov-ws, 'born,' e-yevετο, 'became'; Lat. genui, 'begat'; AS. cennan, 'beget, bring forth'; AS. cynn, Eng. kin, 'race, family'; AS. cyn-ing, Eng. king, 'the man of (noble) kin'-for mg, cf. kulīna w. kula 2: cf. also jana and jani.]
 - abhi, pass. be born unto, be destined unto from birth.

jana] $\lceil 158 \rceil$

+ā, caus. cause to be born for some one, | √ jas (jásyati; jajása; jāsáyati). be ex-

+ upa, mid. be born, arise.

+ pra, mid. be born; caus. procreate.

+ sam, mid. be produced; samjāta, having arisen.

jána, m. creature; man; person; in pl. (e.q. 4016), and collectively in sing. (e.g. 77¹¹), folks; a people or race or tribe; dāívva jána, heavenly race, the gods. [Vian: cf. yévos, Lat. genus, Eng. kin, 'race.']

jana-padá, m. (tribe-place, i.e.) district; community.

jani [343c], f. woman; wife. [Vjan: cf. γυνή, Eng. quean, 'woman': for mg, cf. jāyā.]

janítra, n. origin. [Vjan, 1185d.]

janitvá, n. wifehood. [jani.]

jániman, n. production, creation. [√jan, 1168.2a.7

jání, f. same as jani.

janús, n. origin; ingenium, nature; creation. [**\jan**, 1154².]

jantú, m. creature; man. [Vjan.]

jánman, n. birth; production; creature, 723. [Vjan.]

√ jap (jápati; jajápa; ájapīt; japiṣyáti; japitá, japtá; jápitum; japitvá, japtvá). say in under-tone; mutter.

jamád-agni, m. Jamadagni, a Rishi, friend of Vicvamitra, and foe of Vasishtha. [jamant, unclear: see 13094.]

jambuka, m. jackal.

jara, a. growing old, aging. [√jr.]

jarád-așți, a. long-lived. 1299b end.]

jarad-gava, m. Old-bull, name of a vulture. [jarant.]

jarad-dāsa, m. old slave or servant. [jarant.]

járant, ppl. aging; old. [Vjr: cf. γέροντ-α, 'old man.']

jarás, f. the growing old; old age. [vjr: cf. γηρας, 'old age.']

jaritf, m. invoker; singer.

jalá, n. water. [see √gal.]

jala-dhara, m. rain-cloud. [lit. 'waterholder.']

jalāçaya, m. water-abode; lake. [āçaya.] |

hausted or tired to death; caus. exhaust; quench.

jasra, a. dying out. [vjas.]

jå [352], vbl. born, at end of epds. [Vjan or jā: cf. já, later form of já.]

√ jāgr, same as v3gr, see 1020.

jātá, ppl. born; grown; come into being, present; at beg. of cpds: arisen, existing, manifest; produced, aroused; as n. a living being; birth. [Vjan, 955b.]

jāta-karman, n. birth-ceremony.

jāta-rūpa, a. having native beauty; splendid; -pá, n. gold.

jāta-vievāsa, a. having arisen confidence, inspired with confidence.

jātá-vedas, m. Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, i.e. of gods and men,' or, better, 'having all beings or things as his possession.']

jāta-samkalpa, a. having a purpose or desire arisen, feeling a passion for another.

jātāmarşa, a. having anger aroused, vexed. [amarşa.]

jātāvamāna, a. having arisen contempt, filled with self-contempt. [avamana.]

jāti, f. birth; position or rank. [Vjan, 11571.7

jāti-mātra, n. mere rank. [see mātrā2. and 1302e 3.]

játu, adv. at all, ever; na jātu, not at all. [Vjan, 1111d: development of mg unclear.]

jātersya, a. having jealousy aroused, jealous. [īrṣyā.]

[jarant, see | j anu, n. knee. [cf. γόνυ, Lat. genu, Eng. knee, whence kneel.

> jāmadagnya, a. of Jamadagni; as subst. descendant of J. [jamádagni, 1211.]

jāyá, f. wife. [Vjan: for mg, cf. jani.] jārá, m. paramour.

jála, n. net.

√ 1 ji (jáyati, -te; jigáya, jigyé [787]; ájāiṣīt, ájeṣṭa; jayiṣyáti, -te; jeṣyáti, -te; jitá; jétum; jitvá; -jítya). overpower; conquer; win (battles); win by conquest. [cf. βία, 'force,' βιάω, 'to force'; Lat. vis, *gvis, 'force': cf. /jyā.]

+ ud, conquer; be victorious.

: parā, pass. be conquered.

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- + vi, mid. be victor; conquer (con-|jīvin, a. living. [vjīv.] quests); subdue.
- √2ji (jinóti). enliven; quicken; hence [716], Vjinv. [for *gvi: cf. Blos, 'life' see also √jīv.]
- jijnasa, f. investigation. ['effort to find out,' fr. desid. of viña, 11494.7
- jitapsaras, a. having the Apsarases conquered, surpassing the Apsarases. [apsaras.]
- jitendriya, a. having the senses conquered, having the passions subdued. [indriya.]
- √ jinv (jínvati; jijínva; jinvişyáti; jinvitá). be lively, hasten; trans. quicken; speed onward. [secondary root fr. 12ji, see 716.]
- jívri, a. old. [for jírvi, vjr, 11932.] jihvá, f. tongue.
- jihvāgra, n. tip of the tongue. [agra.] jīm úta, m. thunder-cloud.
- jīrá, a. quick. [V2ji, 1188: cf. Vjyā.]
- jīrá-dānu, a. having swift drops, swift dripping, i.e. well watered.
- √ jīv (jivati, -te; jijiva, jijīvé; ájīvīt; jīvisyati, -te; jīvita; jivitum; jīvitva; -jívya; jīváyati). live; be alive; caus. make alive. [see \2ji: cf. Lat. viv-ere, 'live'; AS. cwicu, 'alive,' Eng. quick, 'alive, lively.']
 - + anu, live after, be dependent on, live upon.
- jīvá, a. living; as m. the principle of life, the individual soul, 664. [vjīv: cf. Lat. rivus, 'alive.']
- jivana, n. existence. [vjīv.]
- jīvana-hetu, m. cause of existence, i.e. means of subsistence.
- jīva-pati or -patnī, a. f. having one's husband yet alive.
- jīva-praja, a. having one's children yet alive. [prajā.]
- jīva-loká, m. the world of the living (as distinguished from that of the Manes), 86 18, 23 12.
- jīvitá, ppl. alive; as n. [1176a], life. [Vjīv.] jīvitavya, grde. vivendum; as n. impers.,
- see 999. [Vjīv.]
- jīvitāçā, f. the wish for life, hope to save one's life. [āçā.]

- √ jus (jusáte, -ti; jujósa, jujusé; ájosista; justá). taste, esp. with pleasure; relish; take pleasure in or accept graciously, [cf. γεύομαι, 'taste'; Lat. qus-tus, 'taste'; AS. ccôsan, Eng. choose.
- jústa, a. acceptable. [ppl. of √juş, w accent altered as in dhúrta.]
- juhů [356], f. sacrificial ladle for pouring the melted butter into the fire, cf. srúc. [Vhu, 1147b2.]
- √ jū (junáti [728]; jūjáva [7864]; jūtá). speed, intrans. and trans.; incite, inspire; further, assist to. [cf. V2ji.]
- V jr (V. járati; later, jíryati, -te; jajára; ájārīt; jīrņá (957b)). decay; grow frail or worn out or old. [cf. járant, 'old,' and γέρουτ-α, 'old man'; jarás and γηρας, 'old age.']
- jógū [352], a. loudly singing; praising. [fr. intens. of \(\mathbf{q} \mathbf{u}, \ 1147 \text{b}^2, \ 1002 a. \)]
- jóṣas, n. pleasure. [√juṣ.]
- jña, vbl. knowing, at end of cpds. [vjñā, 333.7
- √ jñā (jānáti, jānīté | 730); jajñāú, jajñé; ájňāsīt [911], ájňāsta; jňāsyáti, -te; jñātá; jñátum; jñātvá; -jñáya; jñāyáte; jňapávati, -te, jňapávati, -te [1042d2]; jñaptá). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. ε-γνω, Lat. co-gnovit, 'knew'; AS. cann, 'have learned, i.e. know, am able,' Eng. can; AS. ge-cnāwan, Eng. know.]
 - + sam-anu, wholly acquiesce in; approve; give leave; dismiss.
 - + abhi, recognize; know.
 - + praty-abhi, recognize.
 - 4 ava, look down upon; despise.
 - + $\bar{\mathbf{a}}$, attend to, notice; caus. command.
 - + pari, carefully observe; find out.
 - + pra, know; esp. know ene's way or bearings or how to go to work; prajnata, clearly to be known, well known.
 - + prati, recognize, allow; promise; affirm.
 - + vi, distinguish; understand; know; recognize; consider as; observe; find out; - pass. vijnayate, in stating a dogma, is well known or recognized (by good author-

ities); -caus. make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñāti]

jñāti, m. kinsman; relative. [Vjan: cf. κασί-γνητος, 'brother-born.']

jñāna, n. knowledge; wisdom; esp. knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñānin, a. wise; possessing jñāna; understanding (what one reads), 68 15. [jñāna.] jñeya, grdv. to be known or considered as.

jyā or ji or jī (jināti; jijyāú [785];
 áivāsīt: ivāsváti: iītá). βιάω: over-

ájyāsīt; jyāsyāti; jītá). Βιάω; overpower. [cf. 1 jyā, 'power,' and √1 ji, 'overpower.']

1 jya, f. superior power; βία; force. [√jyā: ef. βία, 'force.']

2 jyá, f. bow-string. [cf. βιός, 'bow.']

jyayans, a. stronger or superior; older. [comp. of jya, 'being strong or superior,' the vbl of vjya, 470 2.3.]

jyéstha, later jyesthá, a. best; principal; first; oldest. [superl. of jyā, the vbl of Vjyā, 470° see jyáyāńs.]

jyeştha-prathama, a. having the oldest as the first.

jyotiş-kṛt, a. light-making. [jyotis: 187.]

jyótismant, a. full of light; light. [jyotis: 184b.]

jyótis, n. light (of sun, dawn, etc.); as pl.
the heavenly bodies; stars. [\jyut.]

jyótsnā, f. moonlight. [jyotis: cf. 1195.] jráyas, n. stretch; expanse. [/jri.]

V jri (jráyati). perhaps, go, stride; used

only w. upa, stretch out to.

V jval (jválati, -te; jajvála; ájválīt;

jvalisyáti; jvalitá; -jválya; jvaláyati, jvaláyati, jvaláyati, -te). burn bright; flame; caus. kindle, make to flame.

+ pra, caus. kindle.

jhat-iti, adv. with a jhat, as quick as one could say "boo." [jhat, onomatopoetic: see 1102a 2 mid.]

ities); -caus. make any one know or un- | jhalla, m. a cudgel-fighting athlete (dederstand: make a representation to, with | scended from outcast Kshatriyas).

thio, a Prakrit form for sthito.

V dhāuk (dhāukate; dudhāuké; dhāukitá; dhāukayati). approach; caus. bring near.

+ upa, bring to; provide.

tá [495], pron. he, she, it, they; that, those; both subst. and adj., 115, 38,9; -1. correl. of ya, which usually precedes [512], 314, 9 18, 10 5, 22 1, 29 15, 32 10, 70 16, 77 13; but sa. ·· ya, 17²², 33¹⁶, 73⁹; otiose, 18²⁰, 20¹⁴; -2. in connection w. a pron. of the 1st or 2d pers.: e.g. tám tvā · · īmahe, thee, who art such a one (as aforesaid), we beseech, i.e. therefore we beseech thee, 76 13; cf. 82°; tébhyo nas · · brūhi, to us, who are these (unsuccessful ones - just described), tell thou, i.e. do thou tell us then, 9613; similarly, w. a verb in the 1st or 2d pers., whose subject is not expressed, 6917, 732, 76 12, 17, 83 1, 95 13, 99 4, 100 4; -3, w. other pronouns: tasya · · etasya, of this, 956; yat tad · · tad, what (was) that · · , that, 577; ya ta, whoever, anybody, 184; ya ya ·· ta ta, whoever ·· that, 13^{12} ; cf. 45^{13} ; -4. attenuated in mg (like the Greek 5) to a simple article: te devās, the gods, 9214; sa bhīmas, Bhīma, 115. | w. sa, sā, tad, cf. δ, ή, τό, Goth. sa, so, bata, AS. se, seō, Sat, 'he, she, it,' Eng. that; cf. also Lat. is-tud, 'that.' |

V takṣ (tákṣati; tatákṣa, tatakṣé; átakṣīt; taṣṭá; -tákṣya). hew; work (wood); make (of wood or other material); fashion. [cf. tákṣ-an and τέκτ-ων, 'carpenter'; ἔ-τεκ-ον, 'produced'; Lat. tignum, 'log'; cf. Vtvakṣ and toka.]

taj-jīvana, n. his subsistence. [tad.]

 v tad (tādāyati; tādayām āsa; tādītā; -tādya). beat.

+ pari, strike; pelt.

tatá, m. father. [cf. τέττα, Lat. tata, 'papa': Eng. dad, though of similar make, has of course no direct connection.]

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tatas, adv. -1. (as abl. of pron. root ta [1098], and synonymous w. tasmat) out of it, 36^{13} ; -2. from that (place), from there, 10315; thence; there; itas tatas, here and there, hither and thither, 2511, $29^{15,17}$; -3. from that (time), thereupon, 22; then, very often, e.g. 1111, 2011, 5617; correl. w. yad, 92 13; w. yadā, 37 9; w. ced, 525; tatah prabhrti, from then on, 47, 32^{17} ; -4. therefore; -5. otiose, 47^{11} ; 52.11, 11 16; then, w. otiose tada, 31, 48. [pron. root ta, 497, 1098.]

tat-ksana, m. that moment; -am, adv. in that moment, straightway. [tad.]

tat-tīra, n. its bank. [tad.]

tattva, n. (that-ness, i.e.) essence, real condition or state of a thing. [tad.]

tattva-jña, a. knowing the essence or the truth or what's what.

tat-para, a. having that as highest object; given over to, intent upon. [tad.]

tat-pārçva, n. his side. [tad.] tat-prahrsta, a. pleased with that.

[tad.] tatra, adv. -1. (as synonymous w. loc. of tad-abhimukha, a. turned towards tad in all numbers and genders) in or among or on this or these or them, 137, 218, 3811, 57²²; in this matter, 37⁸; herein, 98²;

-2, there, often, e.g. 28, 56; thither, 66, 1114, etc.; correl. w. vatra, 24^4 ; -3, on that occasion, in that case, then, 41, 1422, 401. [pron. root ta, 497, 1099.]

tatra-stha, a. abiding there.

tat-samnidhāna, n. his presence. [tad.]

tat-sapatnī, f. her co-wife. [tad.] tat-samīpe, adv. near him. [tad: see samipa.]

tat-sahacārin, a. accompanying him. [tad.]

 $t \pm t + \bar{a}$, adv. -1. so, thus, 11^4 , 24^{16} ; in this way, 9920; w. yathā, yathā regularly preceding: yathā · · tathā: as · · so, 21 16, 616, 7713; in order that · · thus, 3016, 377; but tathā · · yathā, so · · as, 22 13, 43 20; tad-upadeça, m. his advice. yathā yathā · · tathā tathā, to what tad-grha, n. his house. degree · · to that degree, the more · · tad-bhaya, m. fear of it or them. the more, 4814; yathā tathā, in one way tad-bhāṣā, f. tha. language. or another, 629; -2. particle of assent, so tad-rasa, m. the essence of it. be it, yes, 42, 86, 4812, 945; that is so, 5216; tad-vacana, n. his words.

-3. so, in like manner, 198; or, simply conjunctive, also, likewise, 108, 1213, etc.; tathā_eva, just so (cf. Middle Eng. al so, i.e.), likewise, also, 111, 710; tathā ca, 1820, see ca3; -4. tathā_api, so even, even under those circumstances, nevertheless, 21¹¹. [pron. root ta, 497, 1101.]

táthā-vidha, a. of such sort, in such condition. [tathā (1306) + vidhā, 1302c 5.] tad, -1. as nom. acc. s. n. to ta, see ta; used also in cpds and derivatives, see 497; -2. as adv. there; yatra ·· tad, where ·· there, 103^{18} ; -3. then, in that case, 27^{17} , 36^{5} ; ced · · tad, if · · then, 375; so yadi · · tad, 37^{12} ; tad · · vad, then · · when, 71^{2} ; simply continuative: tat ko vrtras, who then is V., 97^{19} ; so 24^{2} ; -4. in this way, i.e. therefore, accordingly, 188, 1913, 22, 2714, etc.; yad · · tad, since · · therefore, 176; so yatas · · tad, 377. [cf. 495.]

tad-anga, n. his person.

tad-anantara, a. immediately adjoining that; -am, adv. [1311], immediately after that; thereupon.

him; -am, adv. [1311], towards him.

tad-abhivādin, a. signifying that.

tad-ardhika, a. amounting to or lasting half of that.

tadá, adv. at that time; then, 220; in that case; often otiose in Epos, 37; so after tatas, 31, 49; yadā · · tadā, when · · then, 2617; yadā yadā · · tadā tadā, whensoever · · then, 31 11; yadi · · tadā, if · · then, 259. [pron. root ta, 497, 1103.]

tad-ākrti, a. having the appearance of them (i.e. of Picachas).

tad-ājñā, f. his (the moon-god's) com-

tadāhāra-vartman, n the way of that food. [tad-āhāra.]

tad-ipsita, a. desired by those two.

tadīya, a. pertaining to him, her, it, or them; such. [tad, 497.]

[tad: 1107.]

tad-vid, a. knowing that; as m. connoisseur or judge.

tad-vrksa, m. that tree.

tad-vrddhi, f. the interest of them.

V 1 tan (tanóti, tanuté; tatána, tené V tand (tándate). relax, grow weary. [794e]; átānīt; tansyáte; tatá; tántum; tandrā, /: fatigue. [Vtand, 1188e.] tatvá; -tátya; tāyáte [772]). **– 1**. stretch, trans. and intrans.; extend, reach; spread over; -2, continue, endure, 79^{13} ; -3. stretch (a weft or a line); continue of sacrifice and supplication (which are compared with a weft), perform, make. [cf. τάνυμαι, 'stretch'; Lat. tenere, 'hold,' tendere, 'stretch'; AS. benian, Ger. dehnen, 'stretch': see also tanu.]

+ \bar{a} , spread over; overspread (esp. with light), beshine; stretch (a bow).

+ pari, stretch around; surround; envelope.

+ vi, stretch out; spread out, cover; vitata, stretched, hung, dependent, 9211. + sam, hold together, intrans.; bind together; make continuous; samtata, (just like Lat. con-tinens) uninterrupted.

√2tan (tányati). resound. [cf. τόνος, 'tone'; Lat. tonare, 'thunder'; AS. noun bunor, 'thunder,' whence denom. verb bunrian, Eng. thunder; AS. bunres dag, Eng. Thurs-day, 'day sacred to the Old Germanic god of the thunder-storm, bonar tapasvin, a. the same. [1232.] or Thor': see tanyatú, 'thunder.']

tanú, f. [3442] tanu, tanú, tanví, a. thin, tenuis, slender; — tanu or tanú [decl. 356], as subst. f. body, 563, 8918; person; one's own person, self, used like atman [514] as reflexive pron., 7312, 7812; outward form or manifestation, 8411. [prop. 'stretched out, thin,' V1tan: cf. τανυ-, 'extended, long,' in cpds; Lat. tenuis, Eng. thin, Ger. dünn, 'thin.']

tanu-trāna, n. body-cover, 3417.

tanu-madhya, a. having a slender mid-tamas, n. -1. darkness; -2. spiritual dle, i.e. slender-waisted.

tanū-tyáj, a. abandoning the body, risking life, brave.

tanti, f. cord; esp. a long line to which tamo-nistha, a. resting or founded on calves are tethered by means of short ropes; tanti, the same. [V1 tan.]

tad-vat, adv. in this way, so; likewise. tantu, m. thread, 891; metaphorically, of the thread, i.e. course, of a sacrifice. [Vltan.]

tantra, n. thread; warp of a web; fig. fundamental doctrine; division of a work. [\ 1 tan.]

tandrita, a. wearied, only w. a -. [tandrā, 1176b.]

tannimittam, -ena, see nimitta. [tad.] tanyatú, m. thunder. [V2tan.]

(the line of a family); -4. metaphorically, V tap (tápati, -te; tatápa, tepé [794e]; átāpsīt; tapsyáti; taptá; táptum; taptvá; -tápya; tapyáte, tápyate [761b]). -1, be warm; burn, intrans.; -2, heat; make glowing; burn, trans.; -3. fig. (like Vcuc), distress, pain; -4. pass. suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. tepere, AS. befian, 'be warm.']

> + upa, heat; become sick; sicken, used impers., w. acc. of the person, 1013.

+ sam, heat; pain.

tapah-prabhāva, m. efficacy of devotion.

tápas, n. -1. heat, fire; -2. voluntary suffering (see tap 3, 4), self-castigation, self-torture (6421), mortification, asceticism, devotion. [vtap.]

tapasvant, a. full of devotion; pious. [1233a.]

tapo-já, a. asceticism-born, whose element is asceticism. [tapas.]

v tam (támyati, -te [763]; tatáma; átamat; tantá [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. mg, prob., 'be dark,' see tamas: cf. támisrā, 'darkness,' Lat. tenebrae, *temsrae, 'darkness,' Old High Ger. dinstar, 'dark'; Old High Ger. dëmar, 'dusk,' Ger. dämmern, 'become twilight,' but not Eng. dim.]

darkness, infatuation; -3, darkness as one of the three pervading qualities of all existence, see guna 3. [Vtam.]

darkness.

tamo-nuda, a. darkness-dispelling. tamo-bhūta, a. dark, enveloped in dark-[lit. 'become darkness,' tamas: ness. 1273c.]

tara, m. crossing, passage. [Vtr.]

taram-ga, m. wave; wave as subdivision of a work entitled "ocean," 5613, cf. 451 n. tāyú, m. thief. [cf. stāyú.] [lit. 'which goes crossing the water': taram, grd of \tr, 995, cf. 1250a.]

taráni, a. pressing onward. [vtr, 1159b.] taru, m. tree. [prob. a modern form of tavac-chata, f. -i, a. having or embracdáru, q.v.]

taru-kotara, n. tree-hollow.

taruna, a. young; tender; -ka, n. sprout. tavat-krtvas, adr. so many times. [cf. $\tau \epsilon \rho \eta \nu$, 'tender, fine.']

taru-tale, under the tree, see tala.

V tark (tarkáyati [1041²]; tarkayám āsa; tarkayisyáti; tarkitá; tarkáyitum; tarkayitvá; -tárkya). -1. think over, 13^{16} ; reflect, 13^{13} ; -2. form an idea of. [orig. mg, 'turn,' and so (like Lat. volvere animo), 'turn over or revolve in one's mind': cf. tarku, 'spindle'; $\tau \rho \epsilon \pi \omega$, Lat. torqueo, 'turn'; Old High Ger. drāhsil, 'turner,' Ger. drechseln, 'turn.'] + pra, form a conception of.

tárhi, adr. at that time; then; yadi... tarhi, if ... then. [pron. root ta, 497, 1103c.]

tala, m. n. -1. surface; -tale, at end of cpd, equiv. simply to on, 6^{17} , 46^{17} ; -2. the surface or place under an object, e.g. a tree; -tale, at end of cpd, equiv. simply to under, 341, 438; -3. sometimes otiose in cpds, e.g. nabhas-tala, sky-surface, i.e. sky.

tálpa, m. couch; bed. [for *star-pa, vstr, 12012 end: for mg, see under str.]

talpa-civan, f. -varī, a. lying on beds $[1169, 2^{2},]$

tavisá, a. powerful. [vtu, 1197b.] táskara, m. robber.

therefore; yad · · tasmāt, since · · therefore. [pron. root ta, 1114a.]

tāta, m. used in voc. s., to a father, but generally to a junior or an inferior, my dear. [cf. tata.]

tāditnā, adv. then. [perhaps instr. (1112d) of *tadītna, and this fr. *tadi-tna, 'of that time,' and this fr. *tadi (1245e), correl. of yadi.]

tadre, a. such. [see 518: for declension, see dfc.]

tādrea, a. such. [see 518.]

tāpasá, m. ascetic. [tápas.]

tāmasa, a. dark; pertaining to darkness or the guna called tamas. [támas.]

tārā, f. star. [form of transition to the a-declension (399) from tr, see under stŕ.]

ing so many hundreds. [tāvant (1249a) + cata.]

[tāvant, 1249a.]

 $t avant{457}, -1$. adj. so great; so much; so many, 1054; extending so far, 1019; lasting so long, 589; correl. w. yāvant, 1019, 1054; -2. tāvat, as adv. so much; so far; to such an extent, 9514; so long; for a while, 191; yāvat · · tāvat: as long as $\cdot \cdot \cdot$ so long, 156, 323, 4018; when $\cdot \cdot \cdot$ then, 44 15; just as · · then, 22 7; tāvat · · yāvat, so long $\cdot \cdot$ as, 19², 42³; -3. at once; now, 24 20, 34 6, 53 17; -3a. w. 1st pers. pres. ind., first, before doing any thing else, at once, 20^{18} , 23^{8} , 38^{11} ; -3b, w. imperative: at once, 2423; tāvat · · tatas or paçcāt, first · · then or afterwards, 27 18, 384; -4. concessively, iha samaye, tāvat, in this case, one must admit, 41 10; -5, emphasizing, like eva, what precedes, 304, 257. [pron. root ta, 517.]

tigmá, a. sharp. [vtij, 216.5.]

v tij (tejáyati; tejayám āsa; tejitá). be sharp. [orig. *stig: cf. στίζω, 'prick,' στίγ-μα, 'prick'; Lat. in-stigare, 'prick on'; Eng. stick, 'to pierce.']

tithi, m. f. a lunar day (of which there are 15 in a half-lunation).

tásmāt, adv. from this (cause), hence; tirás, -1. prep. through; across; -2. as adv. crossways, sideways; aside; w. kr [1713, 10784], put aside, treat disrespectfully, scold. [vtr, 'cross': e1. Lat. trans, 'across.']

tiras-kāra, m. a scolding. [vkr + tiras:

tiryaktva, n. condition of a beast [tiryak, middle stem of tiryañc, 1249a. 1239.]

tiryáñe [409d], -1. a. directed across; horizontal; -2. as subst. m. n. beast (going horizontally, as opposed to man, who walks upright — ūrdhva); -3. acc. s. n. tiryak, as adv. across. [tiras or tir, w. añc, 409d: tir, like tiras, is akin w. √tr.]

tilá, m. -1. the sesame plant, Sesamum indicum; -2, its seed, which is eaten, and furnishes good oil.

tisr, fem. to tri, see 482c.

tīra, n. shore or bank. crossing or going into the water,' Vtr.]

√ tu (távíti [633]; tūtáva [7864]). power; be strong. cf. τύ-λη, 'swelling, lump,' Corcyraean τῦ-μο-s, 'mound'; AS. þūma, 'the big (finger),' Eng. thumb; further, túm-ra, 'fat, strong'; Lat. tum-ulus, 'mound,' tum-or, 'swelling.']

tú, pcl. never at beg. of sentence. -1. w. imperative, pray; -2. in sooth, 78^{10} ; -3. but, 812, 2613, 3410, etc.; on the other hand, 204; tu .. tu, on the one hand .. on the other, $2^{16, 17}$; so ··, ·· tu, ·· tu, 60^3 ; na tv eva tu, but by no means, 6310, 643; kamam tu · · na tu, see kāmam; kim tu, nevertheless, 395; -4. used loosely: as equiv. to ca, 581; often as a mere explctive [1122a 4], e.g. 49, 64 13b.

tu, pron. root of 2nd pers, see tvad.

túc, f. progeny. [cf. toka.]

√ tud (tudáti; tutóda; tunná). Lat. tundo, tu-tud-i, 'strike, struck'; Goth. stantan, Ger. stossen, 'strike.']

+ a, strike at, pick at.

V tur (turáti, -te). press onward swiftly [subsidiary form of \tr (242) and allied w. \tvar.]

1 turá, a. -1. swift, esp. of horses; -am. as adv. swiftly, in turamga; -2. quick, ready, willing, 7817. [Vtur.]

2 turá, a. strong, mighty, 789. ſ√tu, 1188.]

turamga, m. horse. ['swiftly going,' turam + ga, see 1 tura: for mg, cf. khaga.]

turiya, a. fourth. [for *ktur-ia: catúr, 4875, 1215.7

🕯 tul (toláyati; tolayám āsa; tolayişyáti; tŕ, m. star, see st 🕻

tolitá; -tólya). -1. raise up; -2. esp. raise up a thing so as to find its weight: weigh; -3. counterpoise; -4. equal. [orig. mg, 'bear, i.e. hold up': in the cognates, the mg 'bear, i.e. endure' appears: cf. Lat. tul-i, 'endured'; Goth. bul-an, Eng. thole, 'endure'; Ger. Ge-dul-d, 'endurance'; also έ-τλη-ν, 'bore,' πολύ-τλά s, 'much enduring'; Lat. latus, *tla-tus, 'borne.']

[prop. 'place of tula, f. balance; weight; equality. [Vtul: ef. Anglo-Indian tola, about 180 grains troy: cf. τάλαντον, 'balance, weight.']

[orig. 'swell, grow': tulya, a. keeping the balance with; equal to; like. [tulā, 1212d4 end.]

> tulyākṛti, a. having like appearance; alike. [**ākṛti.**]

> tuvi, a. in cpds. mighty; much; many. [Vtu, 1155.]

> tuvi-bādhá, a. distressing many (enemies) or besetting (them) sore.

túvismant, a. mighty. [tuvis.]

tuvis, n. in derivs. might. [Vtu, 1153.]

√ tuş (túşyati, -te; tutóşa; tuştá; tóştum; -túsya; tosáyati). become quiet; be satisfied or pleased; caus. satisfy; gratify.

sam, caus. satisfy.

tusti, f. satisfaction. [Vtus.]

tūṣṇim, adv. silently, in silence. [prob. fr. an obsolete *tūṣṇa, 'silent,' √tuṣ, 1111d.]

push. [cf. Τύδεύς, 'The Hammer, Martel'; V tr (tárati, -te; tiráti, -te; tatāra, terús [794e]; átārīt; tarisyáti, -te; tīrņá; tártum; tīrtvá; -tírya; tāráyati). - 1. cross over (a water, the sky); -2. get across or to the end; get through, escape; survive. [cf. τέρμων, Lat. terminus, 'boundary': see Vtrā and tiras: for treatment of rootvowel, see 242.]

> +ava, descend, esp. from heaven to earth; come down, esp. of divine beings who become incarnate as men; alight; betake one's self to, caus. take down or off.

+ ud, come up out of the water.

+ abhy-ud, come out of the water unto. cross the water unto, 894.

+ pra, take to the water; start on. + vi, cross through; traverse.

[165] [trikāla

- rc, 243, 1315c.]
- herbs'; Eng. thorn; Ger. Dorn, 'thorn.']
- trtiya, a. third. [fr. tri, through trita, 243, 4874: cf. τρί-τος, Lat. ter-tius, Eng. thir-d, Ger. dri-tte, 'third.']
- V trd (trnátti, trntté; tatárda, tatrdé; trnná; -tŕdya). split; bore; open. + anu, bore after (waters), release, make flow.
- V 1 trp (třpyati, -te [761a]; tatárpa; átrpat; trapsyáti; trptá; -tŕpya; tarpáyati). be satisfied; become content; -caus. satisfy, please; nourish. [cf. $\tau \epsilon \rho \pi \omega$, satisfy, please,' τρέφω, 'nourish.'] + ā, become content or glad.
- √ 2 trp, steal, not actually occurring in vbl tyáj, vbl. abandoning, w. tanū-. [√tyaj.] forms, but rendered probable by the deriv. trpu, 'thief,' the cpds asu- and pacu-trp, and by the Avestan Vtrf, 'steal.'
- V tṛṣ (tṛṣyati; tatárṣa; átṛṣat; tṛṣitá; tarṣáyati). be thirsty. [cf. τέρσ-ομαι, 'become dry'; Lat. torret, *tors-et, 'grows dry, scorches'; Eng. noun thirs-t; Ger. dorr-et, 'grows dry'; also Lat. terra, *ters-a, 'the dry (land).'}
- tṛṣā, f. thirst. [Vtṛṣ.]
- tṛṣṇā, f. thirst. [Vtṛṣ, 1177a.]
- téjas, n. -1. sharpness, edge; -2. tip of flame or ray; gleaming splendor, 16; fire; -3. (splendor, *i.e.*) beauty of person, 8^{10} ff.; -5. moral or magic power, 11 23; influence, dignity, 95%; majesty, 16, 24. [Vtij: ob-
- téna, adv. in that way, 47 17; so; therefore, 187, etc.; yatas or yad or yena tena, for the reason that ··, therefore, 30 s, 57 6, 649. [pron. root ta, 1112a: of like derivatrāsa, m. terror. [vtras.] tion and mg is $\tau \hat{\varphi}$.

serve that ἀκμή has mgs 1 and 4.]

- tāilá, n. sesame oil. [tilá, 1208f and.]
- Vtvaks, and tuc.
- torana, n. arched portal; arch. ['passage,' Vtur, subsidiary form of Vtr, 'cross, pass.' tyá [499a], pron. that; that well-known (like
- tyakta-jīvita, a. having life set aside, tri-kāla, n. the three times, present, past, risking one's life, brave.

trca, m. n. strophe of three stanzas. [tri + tyaktajīvita-yodhin, a. bravely fighting. [1279.]

- tṛṇa, n. grass. [cf. (θρόνα --) τρόνα, 'flowers, ν tyaj (tyájati, -te; tatyája, tatyajé; átyāksīt; tyaksyáti, -te; tyaktá; tyáktum; tyaktvá; -tyájya; tyajyáte; tyajayati). -1. withdraw from; leave in the lurch; abandon (dove, goat, tree); -2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, i.e. risk (life). [cf. σέβομαι, 'shrink back from in awe, revere.']
 - + pari, leave to one's fate (a jackal); abandon; leave (one's party); relinquish or give up (play, food, affairs); parityakta, (abandoned by, i.e.) separated from, 663.
 - tyājya, grdv. to be abandoned. 963c.]
 - trayá, a. triple, threefold, 57 13; as n. triad, triplet, τριάς. [tri, 4894.]
 - V tras (trásati; tatrása, tatrasús, tresús [794e2]; átrāsīt; trasisyáti; trastá). tremble; fear. [cf. $\tau \rho \epsilon \omega$, $\tau \rho \epsilon \sigma - \sigma \epsilon$, 'tremble, trembled'; Lat. terreo, 'affright'; a-trastas and α-τρεστος, 'unterrified.']
 - trasádasyu, m. Trasadasyu, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for trasád-dasyu, 'affrighting the evil beings,' see 1309 . Vtras.]
 - -4. (like Eng. fire, i.e.) energy, vigor, power; V trā (tráti, tráte [628]; tráyate [761c]; tatré; átrāsta; trāsyáte; trātá; trátum; trātvā). protect; rescue; rescue from, w. abl. [collateral form of Vtr ('get through or across'), w. a caus. mg, 'bring through or across (trouble).']
 - trātŕ, m. protector, saviour. [vtrā.]

 - trásadasyava, m. descendant of Trasadasyu, 87 12. [trasádasyu, 1203c.]
- toka, n. creation, progeny. [cf. Vtakş and tri [482c], num. three. [cf. τρεῖς, τρία, Lat. tres, tria, Eng. three, Ger. drei, 'three.']
 - trincat [485], f. thirty. [cf. tri.]
 - trikadruka, m. pl. perhaps designation of certain Soma-vessels, three in number [cf. tri and kadrū.]
 - and future. [kāla, masc.: 1312.]

and future; omniscient.

tri-daçá [declined like kāma, 330], m. pl. the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Açvins), i.e. the gods. [tri + daça, 477c: cf. trinçat.]

tridacecvara, m. pl. lords of the gods, tvarā, f. haste. [vtvar.] i.e. the four chief gods, Indra, Agni, Varuna, and Yama. [içvara.]

tri-divá, n. the triple or third i.e. highest heaven. [div, 1315c: 13123.]

tri-dhatu, a. having three parts, tri-partite, threefold. [acct, 1300c.]

tri-rātrá, n. space of three nights, trinoctium. [rátri, 1315b, 13123,4: cf. the Eng. usage in sen-night, fort-night.

tri-vid vā, f. the three sciences, i.e. Vedas. [13123.]

tri-vidha, a. of three sorts, threefold. [vidhā, 1302c5: acct, 1300c.]

tri-vft, a. threefold, tri-partite. f'turning thrice, with three turns.']

tri-veda, in cpds and derivs. the three danstrin, a having tusks or large teeth. Vedas. [1312³.]

tri-savana, a. pertaining to the three Soma-pressings; -am, adv. at morning. noon, and evening. [savana.]

tris, adv. thrice. [see tri: cf. τρίς, Lat. ter, dáksa, a. able, dexterous, strong; as m. *ters, 'thrice': Eng. thrice is a gen. form, cognate in root only.]

trāividya, n. study of the three Vedas. [trividyā.]

trāivedika, a. relating to the three Vedas. [triveda, 1222e2.]

try-adhisthāna, a. having three manifestations.

tvá, pron. stem of 2d pers., see tvad.

V tvaks, work, principally in derivs., and ident. w. taks.

tvác, f. skin.

tvaj-jāra, m. thy paramour. [tvad, 194.] tvát, abl. of tva, and used in place of tva in cpds: by Hindus written tvad, q.v. [494.]

tvat-krte, for the sake of thee. [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

trikāla-jña, a. knowing present, past, tvad [491], so-called stem [494] of 2d pers. pron. thou; see tvat. [w. the real root tu, ef. Dorie τύ, Lat. tū, AS. δū, Eng. thou, Ger. du, 'thou.']

> V tvar (tvárate; tatvaré; tūrņá [cf. 957b], tvaritá: tvarávati). hasten; tvarita, having hastened, in haste. [see Wtur, tr.]

tvástr, m. -1. wright, workman, 756; -2. Twashtar, the artificer of the gods (703), former of fruit of the womb, giver of growth and long life (86 15), father of Saranyū (85⁴²). [Vtvaks, 221.]

tvávant, a. like thee. [tva, 517.]

tri-pada, f. -ī, a having (taken) three tvāṣṭrá, m. descendant of Twashtar. [tvastr.]

> dá, vbl. giving, in cpds. [V1 dā, 333, 354.] √ dańę or daę (dácati [746]; dadáńca; dacisyáti; dastá; danstvá; -dácya). [cf. δάκνω, 'bite'; Goth. tahjan, 'rend, tear.']

dança, m. gad-fly. [Vdanç.]

dánstra, m. large tooth; tusk; fang. [Vdanc, 1185b.]

[danstra.]

V daks (dáksati, -te; dadaksé; daksisyate). act. suit; mid. be able or dexterous or strong. [cf. daksa and daksina.]

ability, faculty, strength, power; csp. spiritual power, will; daksa and kratu, will and understanding (as faculties of the manas, 'soul'). [\daks: cf. δεξιός, 'clever, right,' and daksina.

dáksina, a. -1. clever, able; and so -2. (as opp. to awkward, gauche), right, of the hand, hasta, e.g. 10211; so pāņi, 605; foot, pāda, 605; side, pārçva, 10212; -3. southern (because in prayer the face is turned eastward: cf. uttara3), 1058; sc. agni, southern fire, 1023 N.; -4. as f., daksinā, sc. go, the able, i.e. fruitful cow. milch cow; milch cow as the customary reward for conducting a sacrifice; then, -5. in general, any reward or present for the sacrificing priest, see 1065; so 952,3; - see also adv. daksinā. [√daks: cf. δεξιός, Lat. dexter, 'clever, right'; Goth.

[167] Inday

- mg 3, comes Deccan, name of the country south of Hindustan, lit. 'the South.']
- daksina-paccima, a. southwesterly.
- daksina-pūrva [5254], a. southeasterly. daksiná, adc. southerly; toward the
- south. [dákṣina: acct, 1112e.]
- daksināgni, m. the southern fire, 1032, cf. 1022 N.
- daksināpara [5252], a. southwesterly. [daksina | apara.]
- daksiná-pravana, a. sloping to the south. [dakṣiṇā, adv.]
- dakṣiṇābhimukha, a. facing southerly. dám, n. house. [dakṣiṇā (adv.) + abhimukha.]
- daksināyana, n. south-course (of the sun), or the half-year from the summer to the winter solstice. [daksina + ayana.]
- daksināranya, n. the southern forest (a forest in the Deccan). √daksina + aranya.]
- daksināvant, a. abounding in gifts to the priests, i.e. (from the point of view of the priests) pious. [dákṣiṇā: see daksina 5.]
- \mathbf{dagdh} $\mathbf{\hat{a}}$, a. -1. burned; -2. pained, tortured; -3, wretched, good-for-nothing, cursed, damned. [ppl. of Vdah: for mg 2, cf. √cuc.]
- dagdhodara, n. one's cursed belly. [dagdha + udara.]
- dandá, m. stick; staff (of Brahman), 5923; mace, 97 "; rod as symbol of dominion and punishment. [cf. δένδρον, 'tree.']
- danda-bhaya, m. fear of the rod.
- dandin, a. bearing a staff; as m. warder. [danda.]
- dattá, a. given; as m. (a son) given (by his parents to others for adoption); common at end of proper names, esp. of Vaicyas. [ppl. of $\sqrt{1}\,d\bar{a}$, 955c.]
- dadrh, a. firm; dadhrk, acc. s. n., as adv. dambha, m. deception. [vdabh.] firmly. [Vdrh.]
- dadhán [431], n. sour milk; curds. forig., perhaps, 'milk,' fr. 12 dhā.]
- dadhi, supplementary stem to dadhan.
- dadhi-karna, m. Curd-ear, name of a cat. ['having curd-ears, i.e. ears as white as curds.']
- dadhŕk, sce dadrh.

taihsva, 'right hand': from daksina in dánt [396], m. tooth. [cf. οδόντα, Lat. dentem, Goth. tunbus, AS. tox, Eng. tooth, Old High Ger. zand, Ger. Zahn, 'tooth.']

dánta, m. tooth. [dant, 399.]

- V dabh or dambh (dábhati; dadábha, dadámbha, debhús; ádabhat; dabdhá; dábdhum), harm with guile; hurt; deceive.
- dábha, m. deception. [vdabh.]
- √ dam (dámyati [763]; dāntá [955a]; damitvá; -dámya; damáyati). -1. be tame; -2. tame; conquer; become master; control. [cf. δαμάω, Lat. domāre, 'tame'; Eng. tame, Ger. zahm, 'tame.']
- [cf. $\delta \hat{\omega}$, 'house': see under dáma.]
- dáma, m. n. house, home. [cf. δόμος, Lat. domus, 'house, home': it is not certain whether dáma comes from vdam and so means lit. 'the place where one is master, one's Gebiet,' or whether it is to be connected w. δέμω, 'build': in the latter case, it would mean lit., like Ger. Bau, 'a building,' and should be connected w. AS. timber, *tem-ra, 'building-material, a building,' Eng. timber, 'building-material,' Ger. Zimmer, 'building-material, a building, a room.']
- damá, -1. a. conquering, at end of cpds; as m. -2. Dama, i.e. Victor, name of a son of Bhima; -3. self-control. [vdam: cf. 'Ιππό-δαμος, 'Horse-tamer,' etc.]
- damana, -1. a. conquering, at end of cpds; -2, as m. Damana, i.e. Vincent, name of a priestly sage, and of a son of Bhīma. [Vdam: cf. Lat. dominus, 'master.']
- damayantī, f. Damayantī, i.e. Victoria. name of Bhima's daughter. ['conquering (men),' fr. √dam, 1043.5.]
- dám-pati, m. master of the house: as dual, master and mistress, man and wife; pair. [acet, 1267a.]
- √ day (dáyate; dayám āsa; dayitá). -1. part; allot; -2. take part in; sympathize with; have tender feeling for; love; -dayita, loved, dear; as f., -ta, [for 1, cf. κρέα δαίετο, 'parted, carved the meat'; for 2, cf. daleta & top, 'heart is divided or takes part in (?), i.e sympathizes.'

[168] dayā]

daya, f. sympathy; compassion. [Vday.] dayālú, a. compassionate. [dayā, 12273. dayāvant, a. compassionate. [dayā.] dayita, see vday.

dara, m. cleft, hole. [Vldr.]

daridra, a. wandering about; mendicant poor; as m. poor man. [fr. intens. o √1 drā, 'run about,' 1147b2: for mg, cf. Eng. tramp, in its American sense o 'vagrant beggar.']

darpa, m. wildness; wantonness; impu dence; pride. [\drp.]

darbhá, m. grass-tuft; grass used at sacri ficial ceremonies, esp. Kuça-grass, Poa cynosuroides. [Vdrbh.]

darça, m. sight; the moon when just be coming visible; the new moon; the day or festival of new moon. [Vdrc.]

darcaka, a. -1. seeing; -2. (fr. caus.) showing, making clear. [drc.]

darçatá, a. to be seen; visible. [Vdrc. 1176e.]

darçana, a. seeing; as n. the beholding, sight; the becoming visible, 10320; appearance, 4 10. [vdrc.]

darça-pūrņa-māsá, dual m. new and full moon; the days and the festivals of new and full moon.

dáça [4834], num. ten. [cf. δέκα, Lat. decem, Goth. taihun, Eng. ten, Ger. zehn, 'ten'; Eng. -teen in six-teen, etc.]

daçamá, f. -i, a. tenth; daçamí, sc. tithi, tenth day of a lunar half-month. [daça, 4876.

daça-çata, n. ten hundred; a thousand. dáçaçākha, a. having ten branches, i.e. fingers. [dáça + çákhā: acct, 1300a.]

daçā, f. the threads projecting at the end of a weft, fringe; lamp-wick; fig. wick of life, course of life; time of life.

daçāhá, m. space of ten days. 2 áha, 1312 4.]

V das (dásyati; dadása; ádasat; dastá; dāsáyati). suffer lack. [cf. /dās, dasyu: also δέω, 'lack.']

+ vi, become exhausted.

dasyu, m. demon, foe of gods and men. datr, m. giver; as a. [3753], generous, 214, [cf. /das, dāsá.]

v dah (dáhati, -te; dadáha, dehé; ádhāksīt; dhakṣyáti; dagdhá; dágdhum;

dagdhvá; -dáhya; dahyáte). -1. burn with fire; burn; -2. pass.: be burned; be pained or tortured; -3. dagdha, see s.v. [for *dhagh: cf. Goth. dags, AS. darg, Eng. day, Old High Ger. tak, 'day.']

+ ā, in ādahana.

+ vi, injure by burning, 8417.

+ sam, consume.

V 1 dā (dádāti, dádati [668]; dadāú, dadé; ádāt, ádita [884]; dāsyáti, -te; dattá [955c], -tta [1087e]; dátum; dattvá; -dáya; díyáte [770b]; dítsati [1030]; dapáyati). give; bestow; grant; impart; w. acc. of thing and dat. or gen., later also loc., of person, 1 17, 23 20, 21 17; varam da, grant a wish; çāpam dā, (give, i.e.) pronounce a curse; saubhagyam da, (give, i.e.) wish conjugal felicity; da, (give, i.e.) sell, w. instr. of price, 474; uttaram da, make answer; çrāddham dā, perform a crāddha, 443, 10417; punar dā, give back; -desid. desire or be ready to give. [cf. δίδωμι, Lat. dă-re, 'give.']

+ anu, (like Ger. nach-geben, 'yield,' and so) grant, admit; ppl. ánutta [1087e], ad-

+ \bar{a} , take (opp. of give), 28^{17} ; grasp, 70^6 ; ādāya, having taken, equiv. to with.

+ upa_ā, receive, appropriate.

pari, deliver over; commit; entrust.

+ pra, give; grant; impart (sciences); ppl. f. práttā [1087e], given in marriage, married.

V 2 dā (dyáti [761d3]; dadé; ádāt, ádita [884]; diná [957a], -tta [1087e]; -dáya; dīyáte). cut. [cf. /day, dāya.]

+ ava, cut off, esp. a part of the sacrificial cake; ppl. avatta [1087e], as subst. that which is cut off.

+ sam-ava, cut in pieces and collect them; ppl. samávatta, as subst. gathered pieces.

3 dā (dyáti [761d3]; ditá [954c]; -dáya; dīyate). bind. [cf. $\delta \epsilon \omega$, $\delta \delta \eta \mu i$, 'bind.'] da, vbl. giving, in cpds. [V1 da.]

dātavya, grdv. dandus. [V1dā.]

48². [√1 dā.]

ána, n. giving, imparting; gift. [Vlda, 1150: cf. Lat. donum, 'gift.']

[169] [vdiç

- dana-dharma, m. the virtuous practice of alms-giving.
- dānavá, m. child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1 dánu, 1208c.]
- 1 dânu, f. Dānu, name of a demon, 7018.
- 2 dánu, n. dripping fluid, drop, dew.
- danta, a. tamed, mild; subdued (as to one's passions); as subst. Danta, name of a son of Bhima. [ppl. of Vdam, 955a.] 1 dáman, n. a giving, gift. [\1 dā, 1168.]
- 2 dáman, n. bond. [√3 dā, 1168.]
- [dambha.] 1 dāya, a. giving. [V1dā.]
- 2 dayá, m. portion, inheritance. [√2dā: cf. dals, 'portion, meal.']
- dāyaka, a. giving. [1dāya.]
- dāra [2642], m. pl. wife.
- dāridrya, n. poverty. [daridra.]
- dáru, n. wood; log or billet of wood; stick. [see the equiv. drú and taru: cf. δόρυ, 'wood, beam, shaft'; δρῦς, 'tree, oak'; Goth. triu, 'wood, tree'; Eng. tree, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]
- dāruņa, a. hard; dreadful.
- ¹ dāç (dáçati; dadáça, dāçváns [790b]). grant, offer; esp. serve or honor a god with offerings; dāçvāns, as subst. a pious servant of a god, 6911. [w. dadáça, cf. δέδωκα, 'granted, gave'; ξ-δωκ-α is an imperfect indicative without thematic vowel, corresponding to *á-dāc-am; but both Greek forms became connected in the popular mind with δίδωμι, 'give.']
- V dās (only with abhi, abhidasati). bear ill-will to; try to harm. [cf. \das, dasyu, dāsa.]
- $d\bar{a}s\dot{a}$, m. -1. foe; esp. supernatural foe, evil demon; -2, (in opp. to $\bar{a}rya$) for of the gods, infidel; used like Caffre and Giaour; -3. (subdued foe, *i.e.*) servant, slave, 792; - dásí, /. female slave. [\das: cf. vdas, dasyu.]
- their master. [acet, 1251b, 1295.]
- **díti**, f. Diti, name of a deity without definite character, a mere pendant to aditi as sura to asura, and formed by popular

etymology as sura from asura. See aditi and dāitya.]

- didfksu, a. desirous to see. [fr. desid. of \drc, 1178f: acct!]
- didyú, m. missile. [see \1 dīv or dyū, and 1147b².7
- didhisú, a. desirous to win; as m. suitor, husband; esp. second husband. [fr. desid. of √1 dhā, 1178f, 1028d.]
- dina, -1. perhaps adj. clear, in su-dina; -2. as n. day. [perhaps ppl. of v'dī or di, 'shine,' w. shifted acct.]
- dāmbhika, a. subst. deceitful, deceiver. dina-traya, n. day-triad, trīduum, space of three days.
 - V div: there is no verbal root div in Sanskrit: cf. noun div and W1 and 2 div or div.
 - **dív** [361d], m. -1. sky, heaven, c.q. 72^{2} ; -1a. Heaven, personified as Father, e.g. RV. vi. 51.5; -1b. duhitá divás, of the Dawn, daughter of the sky or of Heaven, 75^{16} ; -2. day, e.g. 70^{8} , 79^{13} ; -3. observe that div is sometimes fem. in Veda, so 921.8, RV. x. 125.7.
 - [w. gen. div-ás, cf. the genitives \(\Delta i\delta s, \) *AIF-6s, Lat. Jov-is, and AS. Tiw-es in Tiwes day, Eng. Tues-day: (Tiw corresponds to the old Germanic Tiu, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. dyāús, cf. Zεύs, *Δjηύs: w. voc. dyāùs pitar, cf. Ζεῦ πάτερ, Lat Jū-piter, 'Heaven Father': w. dúhitar divas, cf. θύγατερ Διός, ἄμβροτ' 'Αθάνα, Oedipus Rex 159: cf. also δίως, 'heavenly'; Lat. nom. Dioci-s, 'god of heaven,' Jove'; sub dio, 'under the sky'; Eng. Tewes-ley, 'Tiw's lea,' a place in Surrey.]
 - divá, n. heaven; day, in divé-dive, day by day. [dív, 1209a.]
 - divā, adv. by day. [fr. the instr. div-a, w. shifted acct, 1112e.]
 - divāukas, m. caelicola, god. ['having heaven as a dwelling': diva + okas.]
 - divyá, a. heavenly; divine. [dív.]
- dāsá-patnī, a. f. having the demon for V die (dieati; didea; adiksat, adista [883]; dekṣyáti; diṣṭá; déṣṭum; -díçya; dicyáte; decáyati). point; direct; show. [cf. δείκνυμι, 'show'; Lat. dico, 'show, tell'; AS. tāh, Ger. zieh, 'pointed out (as

[170] diç]

also AS. tāh-te, twh-te, Eng. taught, 'showed, instructed'; AS. tacn, Eng. token.]

+ apa, show; make a false show of.

+ vy-apa, make a false show of.

+ a, point out to, give a direction to

+sam-ā, point out to, direct; com mand.

+ ud. point out; aim towards; uddicya, w. acc., with an aiming towards, equiv. to the prep. at, 26 22.

+ upa, show to, teach, instruct; give ad vice to, advise.

+ pra, point out, designate; direct.

dic, f. just like Eng. point, i.e. cardinal point, quarter of the heaven (N., E., S. W.); astāu diças, eight regions (N., E. S., W., and NE., SE., SW., NW.), 5712. [\dic, 'to point.']

-1. stroke, touch lightly; -2. smear; -3. besmear, pollute. [for *dhigh: cf. ξθιγον, 'touched'; Lat. fingo, 'form, fashion, esp. with the hand in soft material'; Goth. daigs, 'moulded mass of clay or bread-paste'; Old Eng. dag, Eng. dough.] + sam, pass. (be plastered together, be

indistinct, and so) be uncertain, doubtful. √ dī (dídeti [676]; dīdáya [7863], dīdiváns). shine, glance, gleam.

V dīks (diksate; didiksa, didīkse; adīksista; dīksisyate; dīksita; dīksitva; -dikṣya). consecrate one's self, esp. for performing the Soma-sacrifice. | perhaps desid. of Vdaks, 'make one's self suitable or ready': 108g.]

diti, f. glance, flame, actually occurring only in su-dītí. [Vdī, 1157. la.]

didivi, a. shining. [\sqrt{di} , 1193.]

dīná, a. scanty; cast down, sad; wretched. dīnátā, f. scantiness; smallness. [dīna.] dīnāra, m. denarius, name of a certain gold coin. [borrowed fr. Lat. denarius, a silver coin worth ten asses.]

√ dīp (dípyate; didīpé; dīptá; -dípya; dur-bhága, a. ill-portioned, ill-favored; dédīpti; dīpáyati, -te). blaze; flame; caus. kindle; intens. blaze brightly; fig. be radiant. [cf. /dī.]

+ ud, blaze up: caus. cause to blaze up.

guilty), accused'; Ger. zeigen, 'show'; dīrghá, a. long, in space and in time; -am, as adv.; -comp. drághīyāns, superl. drághistha. [Vdrāgh: cf. δυλιχός, 'long.'] dīrgha-karņa, m. Long-ear, name of a cat.

> dīrgha-rāva, m. Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)

dīrgha-varna, m. a long vowel.

dīrghavarnānta, a. having a long vowel as final. [anta.]

√ 1 dīv (dívyati; didéva [2403]; ádevīt; devisyáti; dyūtá; dévitum; -dívya). dice; play. [prop. dīū, see 7651 and 2; orig., perhaps, 'throw,' cf. didyu.]

+ a, in adevana.

√ 2 dîv (dévati [240³]; dyūná [957a]; dévitum; deváyati, -te). lament. [prop. dīū, see 7651 and 2.]

+ pari, moan, bemoan; caus. the same.

√ dih (dégdhi; didihé; digdhá; -díhya). duhkhá, a. miserable; as n. misery, pain, sorrow. [cf. sukha.]

> duhkhita, a. pained. [duhkha, 1176b.] ducchúnā, f. calamity; harm. cuna, 'mis-fortune, ill-luck,' 1683.7

> √ ducchunāya (ducchunāyáte). seek to harm. [ducchunā, 1058.]

dur-, the form taken by dus before sonants.

dur-atikrama, a. hard to overcome. ['having a hard conquest,' cf. 1304b.]

dur-ātman, a. evil-minded; bad.

dur-gá, a. whose going is hard, hard to go through or to, impassable; as n. difficult place; danger.

dur-gata, a. ill-conditioned; unfortunate. dur-jana, m. evil person, scoundrel.

dur-danta, a. overcome with difficulty: as m. Hard-to-tame (Δυσνίκητος), name of a lion.

dur-nivāra, a. whose warding-off is hard; hard to get rid of.

dur-bala, a. of (poor, i.e.) little strength; feeble.

lurbuddhi, a. of (bad, i.e.) small wit; foolish.

ā, f. ugly woman. [acet, 1304b.]

lur-bhiksa, a. (time) having its almsgetting hard, i.e. in which alms-getting is hard; as n. famine. [bhikṣā.]

[171]Vdrç

- bad luck.
- dur-matí, f. ill-will.
- [acct, 1304b.]
- dur-vijñeya, a. hard to distinguish.
- tiny).
- dur-vrtta, a. of evil life, wicked.
- V dul (doláyati; dolitá). heave upwards; dūtá, m. messenger; ambassador, envoy. swing. [cf. \tul.]
- dúvas, n. gift; [V1 dū.]
- duvás, n. perhaps same as dúvas, but see 74 10 N.
- V duvasya (duvasyati). reward with a gift; honor or worship (a god) with an offering. [dúvas.]
 - + \bar{a} , perhaps bring or entice hither by worship, but see 74 10 N.
- v dus (dúsyati; ádosīt; dustá; dūsáyati [1042a2]). spoil. [see dus.]
- dus-kara, a. whose performance is hard, hard to be performed. [dus.]
- dus-krtá, n. evil deed; sin. [dus.]
- [ppl. of \dus.]
- dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming w. action-nouns cpds w. the same mg as if compounded w. a future pass. ppl., e.g. dus-kara, 'having its doing hard, i.e. difficult to be done.' [cf. Vdus: also δυς-, 'mis-'. see 2252.]
- dus-tara, a. having its crossing hard, drdhá, see vdrh and 224a. hard to cross.
- √ duh (dógdhi, dugdhé; dudóha, duduhé; ádhuksat, -ata [918]; dhoksyáte; dugdhá; dógdhum; dugdhvá; doháyati). -1. milk; then, generalized -2. get the good out of a thing; -3. extract; -4. give milk; -5. in general, give or yield any good thing, 80^{16} ; —caus., like simple, milk, $\sqrt{}$ extract. [for mg 2, cf. αμέλγεσθαί τινα, 'milk a person dry.']
 - + nis, milk out of; extract from.
- dúh, vbl. yielding, in kāma-duh. [vduh.] duhitf [3733], f. daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. dauhtar, Eng. daughter, Ger. Tochter, 'daughter.']

dur-mangala, a. of bad luck, bringing V 1 du, subsidiary form of V1 da, in duvas, duvasya. [cf. Wstha and ga w. their equiv. collateral forms sthu and gu.]

- dur-máda, a. badly intoxicated; drunken. √2dū, go to a distance, in dūtá and dūrá. [cf. δεύομαι, 'am at a distance from something, fall short of.'
- dur-vipāka, m. evil issue (of one's des- dūdábha, a. hard to deceive. ['whose deceiving is hard': for duzdabha, i.e. $dus + dabha, 199b^3$.
 - [V2 dū, 1176a.]
 - oblation; worship, dūrá, a. far; as n. the distance; -caseforms us adverbs: -am, to a distance, far away; -e, in the distance, afar; at or from a distance; -āt, from afar. [\2 dū, 1188.]
 - dūrī-kr (dūrīkaroti). put far awav; send off. [dūra, 1094.]
 - dűrvā, f. millet-grass, Panicum Dactylon. dūļábha, same as dūdábha, Whitney 54.
 - V 1 dr (drnáti; dadára, dadré; ádársīt; dîrņá; -dírya; dîryáte; dárdarti [1002b]; daráyati, dāráyati). burst, trans. and intrans.; - caus. and intens.: split; tear, w. gen. [cf. δέρω, δείρω, 'flay'; AS. teran, Eng. tear, Ger. zerren, 'tear, rend.']
- dusta, a. spoiled; bad, morally; cross. V 2 dr (driváte; ádrta; drtá; -drtya). used only w. a, see 773 fcf. V Sex in Sevδίλλω, 'glance at'; AS. tilian, 'be intent upon, attend to, esp. the earth, i.e. till (the soil),' Eng. till; Ger. zielen, 'aim at'; AS. eor 8-tilia, 'earth-tiller.'}
 - + ā, (look at, i.e.) regard; pass. be regarded, i.e. respected.

 - dfti, m. bag of leather; bellows. [v1dr: for mg, cf. δέρμα, 'skin bag or bottle.']
 - V drp (dŕpyati; ádrpat; darpisyáti, drapsyáti; drptá; darpáyatı). be crazed, wild, proud, insolent, or arrogant.
 - √ drbh (drbháti; drbdhá). make into tufts.
 - drę (dadárca, dadreć; ádrāksīt, ádrsta; draksyáti, -te; drstá; drástum; drstvá; -dŕcya; drcyáte; dídrksate; darcávati). see; behold; -pass, be seen; be or become visible; appear; - cause (a person, acc., 333) to see (a thing, acc., 336, 357, 36^{7}); show (w. gen. 63^{2}); w. ātmānam, show one's self, appear, pretend to be (e.g. frightened, 414). [present forms supplied

[172]qić]

by V1 paç, q.v.: w. dadárça, cf. δέδορκε. 'saw': cf. Goth. ga-tarh-jan, 'make a show of.']

+ prati, pass. appear over against one or before one's eyes.

+ vi, pass. be seen far and wide.

+ sam, behold; caus. show; w. atmanam, show one's self, appear, pretend to be (e.g. dead).

dre [2183, drk, dream, drgbhyam], -1. vbl. seeing, looking; -2. as f. the seeing; drce, as inf. [970a], for beholding; -3. in cpds [518], look, appearance. [Vdrc.]

drça, m. the seeing; in cpds [518], look appearance. [do.]

drci, f. the seeing; drcaye, as inf. [970f], for beholding. [do.]

drcya, grdv. to be seen; worthy to be seen, splendid. [Vdrc, 963d.]

dṛṣád, f. stone; esp. nether mill-stone.

draad-upala, dual f. the nether and the upper mill-stone. [1253a, 1258.]

drata, ppl. of Vdrc, q.v.

drsta-purva, a. seen previously. [equiv. to pūrvam dṛṣṭa, see 1291.]

dfsti, f. -1. seeing; -2. sense of sight; -3. glance, look; -4. view. [Vdrc: cf. δέρξις, 'sense of sight.']

Vdrh (dŕnhati, -te [mg 1, cf. 758]; dŕhyati, drhháyati). -1. act. make firm or steady or enduring; establish; mid. be firm; drdh**a** [1176a], firm; -2. be firm; -3. caus. make stable. [cf. Old Lat. forc-tis, Lat. fortis, 'strong.']

drlhá, same as drdhá, Vdrh, Whitney 54. déya, grdv. to be given or granted. [Vdā, 963a.7

devá, f. devi, -1. a. heavenly, $74^{14, 16, 18}$. 92^7 ; as subst. -2. god, goddess; -2a. pl. the gods (in later times reckoned as 33, cf. tridaça); -2b. víçve devás, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see viçvádeva); -2c. deví, The Goddess, i.e. Civa's wife, Durgā; -2d. -deva, at end of Brahman-names, having . as god, so, e.g., gunadeva; -3. m. manusya-deva, god among men, i.e. a Brahman, see 951; similarly, -4. m. king, 1912, 504, 514,7,14; deça-bhāṣā, f. dialect of the country.

so used of a lion (3215) or even of a jackal (3621); f. queen. [perhaps fr. the noun div (1209i): cf. Lat. deus, 'god': the alleged root div, 'shine,' has no existence.]

devá-kāma, a. having love for the gods. [acet, 12932, 1295.]

devátā, f. godhead or divinity, both as abstract and as concrete; devata, instr., with divinity (collective), i.e. among deities, 73 20 [1237.]

devatvá, n. divinity, abstract only. [1239.] deva-dutá, m. messenger of the gods.

deva-dāivatya, a. having the gods as divinity, (of hymns) addressed to the

deva-pati, m. lord of the gods, i.e. Indra. deva-pana, a. serving the gods for drinking. [lit. 'god-drenching, i.e. gotttränkend': acct, 1271, 1251c.]

deva-yana, n. path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]

devara, m. husband's brother. 1209a.]

deva-rājá, m. king of the gods, i.c. Indra. [rājan, 1315a.]

deva-linga, n. god-characteristic, mark by which a god may be distinguished from

-te [mg2, see 767]; adrihīt; drdhá [224a]; deva-çarman, m. Devaçarman or God'sjoy, name of a certain Brahman. [of like mg is Θεό-χαρις.]

> deva-samnidhi, m. presence of the gods. devá-hūti, f. invocation of the gods. [acct, 1274.]

deví, see devá.

devī-kṛta, a. made by Durgā.

devi-kotta, m. Goddess-fort, name of a town.

devī-vinirmita, a. laid out by Durgā. $[\sqrt{1 \text{ ma.}}]$

devf [3692], m. husband's brother. [cf. δαήρ, Lat. lerir, 'husband's brother.']

degá, m. -1. (point, *i.e.*) place, 41^{18} . -2. country, 245, see 9816 N.; -3. place, pregnantly, as in Eng., i.e. proper place, 22^5 ; -4. as in Eng., place or region of the body, see muska-, skandha-. [Vdic. 'point.']

- destr, m. pointer, guide, instructor; f. dautya, n. message. [dūtá, 1211.] 1182: cf. *δεικτηρ in δεικτήριος, 'pertaining to one who shows.')
- deha, m.n. body; mentioned w. manas and vāc, 65%. [vdih, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. figura, 'shape, form,' from the cognate \lambda fig, fingo: see
- dehin, a. connected with the body, 6511; as m. a living being, man. [deha, 1230.]
- dāitya, m. descendant of Diti, q.v.; a Dāitya or demon. [díti, 1211.]
- dāitya-dānava-mardana, m. Daitya-and-Danava-crusher, epithet of Indra.
- dāiva, a. of the gods, 5721; coming from ment, i.e. fate, 18¹², etc. [devá, 1208f.]
- dāivata, a. pertaining to a divinity; as n. -1. a divinity or, collectively, the divinities, csp. that or those celebrated in any Vedic hymn; -2, idol, 62^{18} . [devatā, 1208e.]
- daivatya, at end of cpds, having . as divinity, addressed to ..., 635. [devatā, 1211.]
- 1222e.]
- dāivya, a. of the gods; divine. [devá, 1211.1
- (Anglo-Indian term), a little bamboo chair slung on four men's shoulders. [Vdul.]
- √ dolāya (dolāyate). swing like a dooly; waver. [dolā.]
- dolāyamāna-mati, a. having a wavering mind. [vdolāya.]
- $1 \operatorname{dosa}$, m = 1, fault, defect; bad condition, 55^5 ; -2. sin, transgression, fault, 118, 1817, 6521; dosam avāp, incur a transgression, 68^4 ; -3, harm; evil consequence; dosena, dosat, by or as a bad consequence of, by, faute de, 23²¹, 35². [vdus.]
- 2 dosa, m. evening, dark; f. dosá, evening, dark.
- dosā-vastr, m. illuminer of the darkness; or, as adj. [cf. 3753], lighting up in drú, m. n. wood. [see dáru.] the dark.

déstrī, Instructress, as a deity, 90%. [Vdie, dyava-prthivi, dual f. heaven and earth. [dív + pṛthiví, 1255 and a 2 .]

dyú, same as dív, 361d.

- √ dyut (dyótate; didyuté; ádyutat; dyotisyáti; dyuttá; -dyútya). gleam; lighten; shine. [akin w. noun dív, q.v.: cf. also \jyut.]
 - + vi, lighten.
- dyuti, f. sheen, 197; lustre; dignity. [\dyut.]
- dyumánt, a. heavenly, bright, splendid, [dyú.]
- dyūtá, n. gambling. [V1 dív, 1176a.]
- dy6, same as div, 361d.
 - drávina, n. movable property (as opp. to house and field), wealth. [\dru, 1177b.]
- the gods; divine; as n. divine appoint- dravya, n. -1. property; -2. in general thing, object; -3, esp. worthy object [vdru: see dravina.]
 - drastavyà, grdv. to be seen. [Vdrc.]
 - V 1 drā (dráti; dadrāú; ádrāsīt; intens. [1002e, 10242] daridrāti). run; intens. run about, run hither and thither. [cf. δι-δρά-σκω, 'run': see vdru.]
 - + apa, run off. [cf. ἀπο-δρᾶναι, 'run off.']
- dāivika, a. of the gods; divine. [deva, V 2drā (drāti; drāyate; dadrāú; ádrāsīt; drāsyáti; drāná). sleep. [cf. ἔδραθον, 'slept'; Lat. dormire, 'sleep.']
 - + ni, go to sleep; sleep.
- dola, m. a swinging; f. dolā, a dooly v drāgh, only in derivs. drag, draw; draw out; extend; lengthen. [poss. for *dhragh (cf. vdhraj), and akin w. Eng. drag: but see dīrghá.]
 - drághīvāns, a. longer, as comp. to dīrghá. [Vdrāgh, 467.]
 - v dru (drávati, -te; dudráva, dudruvé; ádudruvat [868]; drosyáti; drutá; drótum; drutvá; -drútya). hasten; run; run away, flee, 947. [ident. w. Vdram, 'run,' and w. Vldra, q.v.: cf. έδραμε and ἔδρα, 'ran.']
 - + ati, run past or by; escape.
 - + a, run unto, make an attack, charge, 9.4 5. 6.
 - + upa, run unto.
 - + sam-upa, run uato, rush at, 312.

drugdhá, see Vdrua.

[174] druta]

druta, ppl. having hastened [9522]; -am, dvi-jāti, a. and as m. same as dvijanas adv. hastily, rapidly; quickly; immediately. [Vdru.]

druma, m. tree. [drú: cf. δρῦμός, 'a wood.'] √ drumāya (drumāyate). pass for a tree. [druma, 1058, 1059b.]

√ druh (drúhyati; dudróha; ádruhat; dhroksyáti; drugdhá; drógdhum; -drúhya). hurt (by deceit, wile, magic); striv to harm; ppl. drugdhá: as m. one who has striven to harm, hurtful foe; as n. misdeed. [if for *dhrugh, cf. Old High Ger. triukan, Ger. be-trügen, 'deceive so as to harm.']

+ abhi, offend against.

dvá [482b], num. two. [cf. δύο, Lat. duo, Eng. two.

dvamdvá, n. pair; quarrel. [dvam-dvam 1252 2.7

dvayá, a. twofold; of two sorts; as n. couple, pair. [dvá: cf. δοιός, 'double.']

+ dáça, 4763: cf. δυώδεκα, Lat. duōdecim, 'twelve.']

dvādaçá, f. -i, ordinal. twelfth; dvādací (sc. tithi), twelfth day of a lunar half month, 59°. [dvádaça, 4877.]

dvādaça-rātra, n. space of twelve nights. $\lceil dv \hat{a} da q a + r \hat{a} t r_1, 1315b, 1312^{3,4}. \rceil$

dvādaça-sahasra, cardinal, n. twelve thousand. [481.]

thousand. [dvādaça-sahasra, 1204c.]

dvår [388e], f. door. [perhaps 'the closure,' fr. √dvr, 'close,' for *dhvr: cf. θύρα, 'door'; Lat. foris, nom. s., 'door'; Eng. door.]

dvára, n. door. [dvár, q.v.. 399.]

dvāra-pakṣa, m. side of the door.

tion. [4756.]

one of the three upper castes, re-born by virtue of investiture (see \(\ni \) + upa), 602, 58 20, 59 4, 62 7; in a narrower sense, a Brahman, 21 14, 434, 559, 64 16.

dvi-jánman, a. having double birth; as m. same as dvija; man of one of the three upper castes, 591. [acct, 1300c.]

man; man of one of the three upper castes, 59 19.

dvijottama, m. the highest of the twiceborn, i.e. a Brahman. [dvija + uttama.] dvitá, a. second. [dvi.]

dvitá, adv. just so; so also; equally.

dvitíva, a. second. [dvitá, 4874, 1215d.] dvídhā, adr. in two parts, in twain. [1104.] dvi-pád [391], a. having two feet; as m. the two-footed one, man, 162; as n. sing.

that which is two-footed, collectively, men, 901.3, 923. [cf. δίποδα, Lat. bipedem, 'biped.']

dvi-pada, f. -ī, a. having (taken) two

dvi-pravrājin, f.-nī, a. in f. going after two (men), unchaste, 9814.

is the repeated nom.s.n. of dva: cf. / dvis (dvésti, dvisté; didvésa; ádviksat, -ata; dvistá; dvéstum). hate; show hatred; be hostile. [cf. ο-δύσ-αντο, 'became wroth,' w. prothetic o.]

dvádaga [4834], cardinal. twelve. [dvá dvís, chl. hating, in cpds; as f. hate; as m. concrete, hater, foe. [Vdvis.]

> dvís. adv. twice. [see dvi, dva: cf. δίς. Lat. bis, *dvis, 'twice': the radically cognate Eng. twice is a gen. form.]

dvīpá, m. island.

dvīpi-carman, n. tiger-skin. [dvīpin.] dvīpin, a. having islands or island-like spots; as m. leopard; tiger. [dvipa.]

√ dvr, cover, close, in deries. [see dvar.] dvādaçasāhasra, a. consisting of twelve dvedhá, adr. in two, in two kinds. [for *dvayadhā, fr. dvaya, 1101".]

dvésa, m. hatred. [vdvis.]

dvésas, n. hatred; concrete, hater, foe. [\dvis.]

dha, vbl. bestowing, granting, in vasu-dha. [v1dhā, 333.]

dvi, form of dva in composition and deriva- V dhan (dadhanti). set in motion. [ef √dhanv.]

dvi-já, a. twice-born; as m. member of dhána, n. -1. the prize of the contest; not only the reward put up for the victor, but also the booty taken from the foe-Vedic; so w. Vji, win booty by conquest, 812; then, -2. in general, wealth, riches, property, money. [vdhā, 'put': ef. θέμα, 'thing put up as a prize,' and for the mg also Ger. Ein-satz, 'stakes.']

[175] [v1dhā

- dhanu, m. bow. [fr. dhanus, a transfer to the u-declension.]
- dhanuş-kāṇḍa, n. bow and arrow. [dhanus: see 1253b.]
- dhánus, n. bow. [Vdhan, 1154.]
- dhánya, a. wealthy; fortunate. [dhana.]
- √ dhan v (dhánvati; dadhanvé; ádhanvit). set in motion; run. [secondary form of √dhan.]
- dhanvan, n. bow. [\dhan, 1169.1a.]
 dhanvin, a. subst. having a bow, bowman. [dhanvan, 1230b.]
- V dham or dhmā (dhámati [750]; dadhmāú; ádhmāsīt; dhamiṣyáti; dhamitá, dhmātá; -dhmáya). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g
- +ā, blow up; ādhmāta, fig. puffed up. dhara, a. holding; bearing; keeping;
- dhara, a. holding; bearing; keeping wearing. [√dhr.]

and 750.]

- dhárma, m. -1. custom, 98 16; usage, 99 11; right; duty, 28 6; virtue, 21 7, 10 13, 15 17, 29 1; (virtue, v.e.) good works, 29 5, 63 11; correct course of conduct, 11 3; dharme, in a question of right, 21 14; -1a. dharmena, adv.: as was right, 14 17; dutifully, 16 5; -2. law; prescription, rule; the law (as a system), 28 5, 58 16, 19; -3. personified, Virtue, 67 17, 48 4.
 - [a post-Vedic word, taking the place of V. dhárman: dharma is fr. \sqrt{dhr} (1166b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. \sqrt{dhr} in mg 1, so that dharma is 'that which is established or settled'; in the latter case, cf., for the mg, $\theta \ell \mu \iota s$, 'that which is established as custom or law,' w. $\tau \ell \theta \eta \mu \iota$, 'set, establish,' and Ger. Ge-setz, 'law,' w. setzen, 'set.']
- dharma-jña, a. knowing the law or one's duty or what is right.
- dharma-jñāna, n. knowledge of the law.
- dharmatas, adv. in a way which starts from dharma, i.e. in accordance with good usage, 59 19; by rights, 61 16. [dharma, 1098c 3.]
- dharman, n. established ordinance; steadfast decree (e.g. of a god), 8010; dhar-

maṇā, according to the established order of things, in a way that accords with nature, 84°. [Vdhṛ, 1168.1c: see under dharma.]

- dharma-mūla, n. the root or foundation of the law.
- dharma-vid [391], a. knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.
- dharma-çāstra, n. authoritative or canonical compend of dharma, 58 th; law-book; law-shaster.
- dharmātman, a. having virtue or right as one's nature; just. [ātman.]
- $\sqrt{d hav}$ (dhávate). run. [see under $\sqrt{d h \bar{u}}$, and ef. $\theta \in \omega$, $\sqrt{\theta \in F}$, 'run.']
- dhavala, a. dazzlingly white. [\forall 2 dhav, \text{ 'rinse,' 1189, 1188.}]
- V 1 dhā (dádhāti, dhatté [668]; dadhāú, dadhé; ádhāt, ádhita [884]; dhāsyáti, -te; V.-dhita, later hitá [954e]; dhātum; dhitvá; -dháya; dhīyáte; dídhiṣati, dhítsati; dhāpáyati [1042d]).
 - -1. put, 86¹⁰; set; lay, 39¹⁴; -2. put in a place, bring to, w. tatra, 85¹⁹; w. loc., 89⁸, 95⁵; w. dat., 83¹; -3. put upon, direct towards; dharme dhā manas, set the heart on virtue, 66⁷; -4. put something for a person (dat.), i.e. bestow upon him, grant him, 84¹, RV.x.125.2; -5. put in a position, i.e. appoint, constitute, w. double acc., 88¹²; -6. make, cause, produce; -7. hold, keep, 86^{6,9}; -8. mid. take to one's self, receive, obtain, win; esp. garbham dhā, conceive fruit in the womb, 92¹²; -9. mid. assume, 19⁷; maintain; -10. hita, see s.r.; -11. desid. act. desire to grant; mid. desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. $\tau i\theta n\omega$, 'put' (the parallelism of its mgs is remarkable — $\theta \epsilon \sigma a\nu \lambda i\theta o\nu$, 'they set a stone'; $\theta \epsilon \sigma \ell a\nu i\delta \nu$, 'conceive a son,' etc., etc.); Lat. abde-re, 'put off or away,' and con-de-re, 'put together, construct establish'; Eng. do,

'put,' in the contract forms doff, don, dup; Ger. weg-thun, 'do away or put away.'

For the secondary mg, cf. θείναί τινα βασιλέα, 'make one a king'; AS. don hine to cyninge, 'make him a king'; Lat. fio, 'am made'; Eng. do, deed; Ger. thun, 'do'; Slavie dě-lo, 'deed': observe that fi-eri, 'become,' is to fă-c-ere, 'make,' as i-re (Vja), 'go,' is to jă-c-ere, 'make to go, throw.']

- + antar, -1. put into the interior of **a** thing; and so -2. hide, conceal.
- + api, put close upon; cover (a jar with its lid); ápihita, closed up. [cf. ἐπιτίθημι, 'put upon.']
- + abhi, put on; put a name upon, designate; address; speak to, 43 10; say, 42 20; abhihitam, (it was) said, 38 13.
- + ava, put down in; esp. duck (trans.) into the water; ávahita, fallen into the water; caus. cause to be laid in.
- 77¹, 79¹², 88¹⁵, 90⁵, 102^{21} ; -2. put on (wood on the fire), 82^{15} ; -3. mid. set for one's self on (the hearth a sacred fire), 95^{12} ; -4. mid. put on one's self, take on, 746; -5. take, i.e. take away, 8710.
- + vy-ā, pass. be separated; be uncomfortable or sick.
- + sam a, put upon; w. manas, concentrate the mind upon one thing; samāhita, 2 dhā, in cpds. as subst. drink. [\2 dhā, intent, eager, 1 13.
- + upa-sam-ā, set together (wood) unto (an already burning fire), put (fuel) on, 100 16, 105 10.
- + upa, put on (esp. a brick or stone on the sacred fire-altar or enclosure), 968 ff.
- + ni, lay down, 87*; set down (sacred dhānā, f. pl. corns, i.e. grain. fire), 856; w. kriyām, put labor upon dhānyà, a. cereal (adj.); as n. cereal (loc.), take pains with, 1911; nihita, put down, lying low, 7019.
- + sam-nt, lay down together; put together; pass, be near together; samnihita, near, impending, 2515.
- + pari, put around; esp. put (part of a sacrificial fence) around (an altar), 10513; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.
- + puras, see s.v.

- pra, set forward. [cf. pradhana, pra-
- + vi, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125.3; -3. (like Lat. dis-ponere) arrange, determine; prescribe, 597; vihita, ordained, 144; -4. lay out, make, build; prepare, 5418; -5. accomplish, 5612; make, do (in a great variety of applications); vadham vidhā. do slaughter, slay, 3214; pūjām vidhā, do or show honor, 2813; pravrttim vidhā, make an advance into, w. loc., expose one's self to, 2012; upāyam vidhā, employ an expedient, 392; kim vidheyam, what's to be done, 315; tathā vidhīyatām, so let it be done, 114; yathā · ·, tan mayā vidheyam, I must take such a course, that ..., 376; cf. 3822.
- + crad, see grad.
- + sam, put together, unite; embroil in, w. loc., 73 14.
- + a, -1. put or lay or set in or on, w. loc., \(2 \) dhā (dháyati [761d2]; dadhāú; ádhāt; dhāsyáti; dhītá; dhátum; -dhíya; dhītvå). suck; drink, 631. [cf. dadhi, dhenu: also θήσατο, 'sucked'; γαλα-θηνός, 'milksucking'; $\theta \eta - \lambda \dot{\eta}$, 'breast'; Lat. fe-lare, 'suck'; Goth. dadd-jan, 'give suck.']
 - 1 dhå, in epds. as vb/. bestowing, granting; as subst. place. √1dhā, 'place, grant.']
 - 'drink.']
 - dhātu, m. layer, as part of a composite whole. [√1 dhā, 'put, lay.']
 - dhātŕ, m. establisher; creator; Dhātar, as name of a deity, 90° N. [VIdha.]
 - dhāna, a. holding, containing. [11 dhā, 1150.7
 - (noun), grain. [dhānā.]
 - dhāraņa, a. holding; as n. a holding, keeping; wearing, 14⁴¹: -ā, f. established ordinance; rule, 62 17. [Vdhr.]
 - dhárā, f. stream, jet. [v1dhāv, 'run, pour.']
 - dhārāsāra, m. pl. stream-pourings, violent pourings. [āsāra.]
 - dhārin, a. holding; possessing, 2223; retaining, 6814. [vdhr.]

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- dharmika, a. righteous; virtuous. [dharma.]
- V 1dhāv (dhavati, -te; adhavīt; dhavisyáti; dhāvitá; dhāvitvá; -dhávya). run (of fluids), stream, pour; run (of animate beings). [see under \dhu.]
 - + anu, run after.
 - + upa, run unto.
 - + sam upa, run on unto, 313.
 - + pra, run forth, flow; run.
- V 2dhav (dhávati, -te; dadhavé; ádhavista; dhāutá; dhāutvá; -dhávya). rinse. dhi, vbl. containing, granting, in cpds. [V1 dhā, 1155.2e.]
- dhik, excl. fie! w. acc.
- √ dhī (dídheti [676]; dīdháya [7863]; dhītá). think. [see /dhyā.]

+anu, think over.

- dhi [351], f. -1. thought; dhiya-dhiya, with each thought, every time it occurs to one: -2. (like Ger. An-dacht, lit. 'thinking upon,' and then 'devotion') religious thought, devotion, 69 13, 74 19, 82 17; observe that mati, mánas, manīsa, mántra, and manman show this same specialization of mg, prayer, 74^{15} ; -3. intelligence, insight, mind, 891; understanding, skill. dhūrta-traya, n. rogue-triad, trio of [Vdhi.]
- 1 dhīti, f. perhaps draught, see 827 N. dhūsara, a. dusted over, dusty, dust-[V2 dhā, 'drink,' 1157.1a.]
- 2 dhītí, f: -1. thought; -2. devotion; -3. skill. [Vdhī: for 2, cf. dhí 2.]
- dhīmant, a. gifted with understanding, wise. [dhi.]
- 1 dhíra, a. wise, 783, 10. [Vdhī, 1188a.]
- 2 dhīra, a. firm; resolute, 482. [Vdhr: cf. Lat. fir-mus, 'firm.']
- dhivara, m. -1. a very clever or skilful man; -2. a fisher. [dhi, 1171.]
- dhúni, a. shaking, stormily moved, boisterous, wild. [fr. quasi-root dhun of dhunóti, √dhū.]
- V dhū (dhūnóti, -nuté; later, dhunóti, -nuté [see 711]; dudháva, dudhuvé; ádhūsta [887a]; dhavisváti; dhūtá, later dhutá; dhūtvá; -dhúya). -1. move quickly hither and thither; shake; -2. fan (a fire); -3. shake off.

[orig. 'move violently, agitate': cf. $\theta \delta \omega$, θύνω, 'rush on'; θεμός, 'agitation, anger,

passion, spirit': θύω, 'sacrifice,' is poss akin w. Vdhū as a generalization of mg 2: closely akin w. √dhū is √l dhāv, 'run,' and also vdhav, 'run' (cf. θέω, VθεF, 'run'): see also under dhūma.

+ ava, shake down; mid. shake off from one's self.

- dhūmá, m. smoke; vapor. [cf. Lat. fūmus, 'smoke': smoke has no such "swift eddying motion" as to make it easy to connect these names for it w. vdhu, q.v.; but on this connection their identification w. θῦμός should seem to depend: more prob. is the explanation of dhūmá as 'the enveloping or blackening,' fr. v1 dhvan, as vāma fr. van.]
- dhūmaka, m. smoke, at end of cpds [1307] for dhuma; f. -ika [1222d], the same.
- dhūrta, a. subst. shrewd, sly, cunning; rogue. [ppl. of \dhvr, 'harm by deceit' (cf. 957b2): according to the grammarians, dhurta, w. acct altered as in justa: for a somewhat analogous development of mg, cf. Middle Eng. schrewen, 'curse,' whence schrew-ed, 'cursed, bad,' Eng. shrewd, 'bad, artful.'
- swindlers.
- colored, gray. [vdhvans, dhvas, 1188d] cf. 181a.]
- v dhr (dadhara [786], dadhré; ádhrta; dharisyáti, -te; dhrtá; dhártum; dhrtvá; -dhŕtya; dhāráyati; ádīdharat). mgs of caus. forms ident. [10412] w. those of simple forms; hold, in its various mas, trans. and intrans.;

trans. -1, hold, bear, support, 3311, 393, 756.7, 879, 921; make firm, 9210; carry, 62 12; wear; -2. hold fast, 22 10, 331; hold in check, bear, withstand, 220, 8¹²; -3, keep (a cat), 31⁹; -4, set or lay or place in or on, w. loc., 33 10, 41 21; -5. hold or make sure or ordain for some one (dat.); mid. be ordained for some one (dat.), belong of right to, 753;

intrans. -6, mid. hold, i.e. remain, continue; w. this mg, even in the active, 155.

[cf. θρό-vos, 'support, seat,' θρά-vos, 'bench,' θρή-σασθαι 'sit'; Lat. fie-tus,

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relying on,' fre-num, 'holder, bridle.'] + a v a, caus. -1. set down, fix; -2. (like Eng. hold) assume as certain, 4414.

V dhrs (dhrsnóti; dadhársa; ádhrsat; dhrsitá, dhrstá; -dhŕsya; dharsáyati). be bold or courageous; dare; venture, 742; - caus. venture on some one or something; offend; overpower; dharsitá, overcome. [cf. θρασ-ύs, 'bold'; Lat. fastus, 'pride'; Goth. ga-dars, AS. dearr. Eng. he dare (all 3d persons sing. of a V preterito-present); AS. dors-te, Eng. durs-t.

+ a, venture against.

+ prati, hold out against, withstand, 825.

dhṛṣṇú, a. daring; courageous, doughty, 787; bold, 8417. [\dhrs, 1162.]

dhenú, f. milch cow; cow. √2dhā. 'suck,' 1162.]

dheya, n. the giving. 'bestow, give': 1213c.]

dhāirya, n. firmness; earnest or resolute bearing. [2dhīra, 1211.]

√dhmā, see √dham.

√ dhyā (dhyáti, dhyáyati [761d1]; dadhyāú; ádhyāsīt [911]; dhyāsyáti; dhyātá; dhyātvá; -dhyáya). think upon; meditate. [see \dhi and 108g.]

+abhi, set the mind on something; sink one's self in thought, 571.

dhyāna, n. meditation. [Vdhyā, 1150.]

dhyāna-para, a. having meditation as highest object, absorbed in contemplation. [1302b.]

√dhraj (dhrájati; ádhrājīt). draw onward, advance, intrans. [see \dragh, of which this is poss. a collateral form.]

V dhru, collateral form of Vdhvr.

 $\mathbf{dhrúti}$, f. a deceiving; infatuation. [vdhru.]

dhruvá, a. -1. holding or continuing, i.e. remaining fixed in place; as m. the pole-star, 100^8 ; -2. of abodes certain, safe, 79 18. [Vdhr in mg 6: see 1190.7

dhruvá, f. sacrificial ladle, 10213, see srúc. [lit. 'holder,' \dhr in mg 1: see 1190.7

'held or supported by (hence w. abl.), \vee dhvans or dhvas (dhvánsati, -te; dadhvánsa, dadhvasé; ádhvasat; dhvastá; -dhvásya). - 1. fall to dust, perish; dhvasta, exhausted, hurt, impaired; -2. vanish, be off; -3, only in ppl. dhvasta, bestrewn, covered over, esp. with dust. [cf. Eng. dus-t; prob. also AS. dwws and dysiq, 'foolish,' Eng. dizzy, Old High Ger. tusīc, 'foolish.']

> dhvansa, m. the perishing; destruction. [\dhvans.]

1 dhvan (ádhvanit; dhvantá; dhvanáyati). -1. cover one's self; dhvānta, dark; -2, become extinguished; -caus. -1. envelope, cover over; -2. blacken. [perhaps akin w. /dhvans: see dhuma: ef. AS. dunn, Eng. dun, 'dark, brownishblack.']

√ 2 dh van (dhvánati; dadhvána; dhvāntá [955a]). sound, resound. [cf. Old Eng. dune, Eng. din.]

[1dhā, mg 4, dhvaní, m. sound. [2dhvan.]

√ dhvr (dhvárati). bend or make crooked; cause to fall; harm by deceit. dhurta and dhruti: cf. AS. dwellan, 'lead astray, cause to delay,' Eng. dwell, intrans. 'delay, linger, abide'; Eng. dwaul, 'wander, rave,' dwale, 'stupefying potion': Dutch dwaal-licht, 'ignis fatuus'; Goth. dvals, 'foolish'; Eng. dull, dol-t; Ger. toll, 'mad.']

na [491], encl. pron. root of 1st person, see ahám. [w. nas, 'us,' ef. νώ, 'we two,' Lat. nos, 'us.']

 $n \, \hat{a}$, $a \, dv$. -1. not [1122b], 3^2 ; -1a. in connected sentences or clauses: repeated simply: 978, octies; 6214,15, quinquies; 6313,14, 714, ter; 413, 1718, 741, 8017, bis; with ca: na ··, na ·· ca, na ca ··, 6216; na ..., na ca ..., na ..., 631; with api: see api 2; with u, 2111; -1b. not repeated, but replaced by api ca or va api (see these), 212, 634; -1c. combinations: na ca. 816; na · · ca, 13^{7} , 62^{16} ; nāiva, 22^{19} , 23^{19} , 96^{10} ; na vāi, 92^{15} ; na vā, 96^{12} ; na tu, 64^{13} ; na tv eva tu, see tu; na ha, 9517; na iva. not exactly, 935; -1d. tantamount to ain negative cpds [1122b4], as nacira, nā[179] [\nam

adversative clause: with adversative conj., 34 10; without, 22 20, 41 13, 92 16; -1f. in em- nata, m. dancer, mime, actor (these form phatic litotes, 219; -1g. substantive verb to be supplied, 325 (asti); -1h. na precedes ced, if it belongs to the protasis, 639; if it immediately follows ced, it must be joined to the apodosis, 18^9 ; — 1i. for prohibitive negative, see ma; -1j. na, 'not,' coalesces metrically in Veda w. following initial vowel, e.q. 70¹², 71⁴, 83⁹;

-2. like [see 1122d and d2], in this sense Vedic only, 70 15, 18, 71 7, 9, etc.; ná, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. νη-, Lat. ne-, negative prefix in νη-κερδές, 'gain-less,' ne-fas, 'not right, wrong'; AS. and Old Eng. ne, 'not'; AS. $n\bar{a}$ (ne + \bar{a}), 'not ever, never, no,' Eng. no; Eng. na- in nathless, AS. na be los, 'not the less'; Eng. n- in n-ever, n-aught, etc.]

nákis, indecl. subst. pron. -1. no one, 781, 73^{20} ?; -2. nothing, 73^{20} ?; -3. even as adv. [see 1117], never, 7511. [ná + kís, see 504^{2} end.]

nakulá, m. Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nákta, n. night; -am [1111b], by night. [cf. νύξ, stem νυκτ, Lat. nox, stem nocti, Eng. night.]

√ naks (náksati, -te; nanáksa, nanaksé). attain unto; w. dyam, mount up to heaven. [collateral form of 12 nac, 'attain.']

naksatra, n. -1. sīdus, heavenly body, in Veda, of sun as well as of stars; star, 133, 7112; sing. collectively, 7811; constellation; -2. asterism of the lunar zodiac, 5910. [perhaps the stars are they that V nabh (nábhate), burst; tear dyām.]

nakhá, m. n. nail (on fingers or toes); claw; talon. [cf. ὄνυξ, stem δ-νυχ, Lat. unguis, 'nail, claw'; AS. nægel, Eng. nail.]

nakhin, a. having claws; as m. beast with claws. [nakha.]

nágara, n., and -rī, f. town, city.

nagaropānta, n. neighborhood of the V nam (námati, -te; nanáma, nemé ; 794e); town. [upanta.]

tidura, nadhīta, etc.; —1e. at beg. of na-cira, a. not long; -at, adv. [1114c], soon. [1122b 4.]

a very despised caste). [Vnrt.]

nadá or nalá, m. reed. [Whitney 54: cf. 2 nadá and nala.]

√ nad (nádati; nanáda, nedé; naditá; -nádya). sound; roar; bellow. I nadá and nadí.]

1 nadá, m. the bellower, i.e. bull. [\nad.] 2 nadá, m. reed, rush. [cf. nadá.]

nadi, f. roaring stream; river. [\nad: cf. Νέδα, Νέδων, names of streams.]

nánāndṛ [3692], f. husband's sister.

√ nand (nándati, -te; nanánda; nandis. yáte; nanditá; -nándya). be glad.

+ abhi, be glad in; greet joyfully.

nandana, a. gladdening; causing joy; as m. son, 21 17; as n. Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 4918. [caus. of vnand.]

nandi, m. The Gladsome One, euphemistic epithet of the dreadful god, Civa-Rudra. [\'nand: cf. civa.]

nandi-deva, m. Nandideva, name of a Brahman. ['having Civa as his god.']

nápāt, náptr [370], m. -1. in Veda, descendant in general; son; grandson, 8718; -2. in Skt., grandson, 639. [declension: in Veda, nápāt, nápātam, náptrā, náptrbhis, etc.; in Skt., náptā, náptāram, náptrā, náptrbhis, etc.: see 1182d: cf. νέποδες, 'young ones'; Lat. nepōtem, 'grandson'; AS. nefa, 'son's son or brother's son' supplanted by Old French neveu (Eng. nephew), which in Old Eng. meant 'son's son' as well as 'brother's son.']

napti [356], f. daughter, 726; granddaughter. [f. to nápāt: acet, 355b.]

'mount up' to heaven, cf. vnaks w. nábhas, n. -1. mist, clouds; -2. atmosphere, sky. [cf. νέφος, νεφέλη, 'cloud, mist'; Lat. nubes, 'cloud,' nebula, 'mist'; AS. nifol, 'misty, gloomy'; Ger. Nebel, 'mist': for mg 2, cf. Ger. Wolken and AS. wolcnu, 'clouds,' w. Eng. welkin, 'sky.']

> nabhas-tala, n. sky-surface, i.e. sky, see tala.

ánansít; nansyáti; natá [954d]; námi-

12*

namas] [180]

vati). bow (intrans.), bend one's self; aim at a person (qen.) with (instr.), 73 15; nata, narecvara, m. lord of men, i.e. king, bowed down, bending over, 68 19 N.; -caus. cause to bow, subdue; namyate, is sub- narottama, a. subst. best of men. [utdued, 316.

- + ava, bow down, 34^{17} .
- + ā, bow down to.
- + ud, raise one's self up, arise.
- + sam-ud, rise.
- + nis, bend out; contort one's self.
- + pra, make obcisance before (acc.).
- námas, n. bow, obcisance; adoration (by gesture or word); reverence; used also like the Lat. gloria in the Gloria patri. [\nam.]
- namas-kārá, m. a making of namas; adoration. [1713.]
- [1713, 1092a.]
- [namas, 1063, 1058.]
- námuci, m. Namuchi, name of a demon, foe of Indra, 8116, 976.
- that leads, \('\ni\), 1150. 1a: for mg, cf. ānana, gātra, caraņa, netra.]
- nára, m. man, 321, etc.; at 575, the primal man or spirit. 1209a.]
- nara-nārī, f. man and woman. [1253a.] nara-pati, m. lord of men; king.
- nara-vāhana, a. subst. having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Calivahana.
- naravāhana-datta, m. Naravāhanadatta, name of a son of king Udayana.
- naravāhanadatta-carita, n. adventures of N.
- naravāhanadatta caritamaya, f. -ī, a. containing the adventures of N. [1225: see maya.]
- nara-vyāghra, m. man-tiger, i.e. brave and noble man. [cf. naraçārdūla: 1280b.] nás [397], f nose. [nom. dual, násā: cf.
- nara-çārdūla, m. man-tiger, i.e. best among men. [cf. naravyaghra: 1280b.]
- nara-crestha, a. subst. best of men.
- nara-sūnu, f. daughter of the primal nas [491], encl. pron. form of 1st pers. [cf. man or spirit.

- tum, nántum; natvá; -námya; namá- narādhipa, m. lord of men, i.e. king prince. [adhipa.]
 - prince. [içvara.]
 - tama.]
 - narmada, a. granting or causing fun; making gladness; f. -dā, Narmadā (called also Revā), the modern Nerbudda river. [narman | da.]
 - narman, n. fun.
 - nala, m. reed; Nala, name of a prince of Nishadha. [cf. nadá, Vedic nalá.]
 - nalopākhyāna, n. Nala-episode, 11. [upakhyāna.]
 - 1 náva, a. new; of an earthen dish, (fresh, i.e.) unburned. [prob. fr. nú, 'now,' q.v.: cf. véos, Lat. novus, Ger. neu, Eng. new.]
- namas-kr (see √1 kr). do homage, 914. 2 náva [4834], num. nine. [cf. εννέα, Lat. novem, Ger. neun, Eng. nine.]
- V namasya (namasyáti). pay reverence. navatí [485], f. ninety. [2 náva.]
 - náva-nīta, n. fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, i.e. make it come,' in churning.]
- nayana, n. eye. ['leader, organ of sense návedas, a. perhaps well-knowing, cognizant of (gen.). [apparently fr. an affirmative particle na-, and vedas: see 12963 end.]
 - [transition-stem fr. nr. V lnac (nácyati; nanáca, necús; ánacat; naňksyáti [936]; nastá; nācávati). be missing; get lost; vanish; perish, be ruined. [cf. νεκ-ρόs, 'dead'; Lat. nex, 'death'; nocēre, 'harm.']
 - + vi, get lost; perish; caus. cause to disappear; bring to nought, 8120.
 - V 2 naç (náçati, -te; nanáça; ánat [833]). attain; reach, come up to, 741; w. acchā, draw hither, 7611. [see V1 ac, 'reach': cf. Lat. nac-tus sum, 'am having reached': AS. neāh, comp. neār, superl. neāhst, Eng. nigh, near (as comp., Macbeth ii. 3.146), next; AS. ge-neah, 'it reaches, es reicht, it suffices'; ge-noh, Eng. e-nough.]
 - pra, reach to, hit; fall upon, 788.
 - Lat. nas-turcium, 'nose-teaser, nasturtium'; nār-es, 'nostrils'; AS. nosu, Eng. nose; nos-tril, 'nose-thrill, nose-hole.']
 - νώ, 'we two'; Lat. nos. 'na.']

[181] [\nind

- nasa, for nás in cpds [1315c].
- √ nah (náhyati [761c]; naddhá [223°]; -náhya). bind; join. [despite naddha (a poss. false formation), and Avestan nazda (Morphologische Untersuchungen, iii. 144), probably for *nagh: cf. Lat. nec-t-ere, 'bind.']
 - + upa, tie on, lace.
- nahí, adv. not, to be sure; nahí me ásti, to be sure, I have no · . [ná + hí, 1122a and b4: acct of verb, 595d.]
- náhuṣa, m. Nahusha, name of an ancient king. [perhaps 'neighbor,' from náhus, and in that case a transfer-form (1209b).]
- náhus, m. neighbor. [vnah.]
- náka, m. vault of heaven, firmament.
- nātidūra, a. not very far. dūra, 1122b4.]
- √ nāth (náthate; nāthitá; náthitum; ní, prep. down; in, into. [cf. ἐνί, 'in'; -náthya). turn with supplication to.
- lord. [\nath.]
- nādhīta, a. un-learnéd. √i: 1122b4.]
- $n \hat{a} b h i$, f = -1, navel; -2, nave or hub. Eng. navel; also AS. naf-u, Eng. nave.]
- nābhi-vardhana, n. the cutting of the navel(-string).
- nāma-dhéya, n. the name-giving, naming, 599; name, 179, 6022. [naman.]
- $n \hat{a} m a n$, n. -1. distinguishing characteristic; form; -2. name, 13^{8} , 60^{216} , 78^{9} , 61°; nāma grah, (take i.e.) mention the name, 6413; personal name (e.g. devadatta), as distinguished from the gotra or 'family name' (e.g. kāçyapa, 'descendant of Kaçyapa'), 10319 N.; at end of cpds, having · · as name, named · ·, so 11 times, e.g. 19^{11} ; -3. nāma, adv. [1111b], by name, so 19 times, e.q. 13, 6021s, 9416; also nāmnā, 565; w. interrogatives, pray, 54 16. [origin unknown: cf. δ-νομα, Lat. nomen, Eng. name.]
- $n\tilde{a}r\acute{a}$, -1. a. human; -2. as m. man; -nárī, f. woman, 19, 8618, etc.; wife. [nr, 1208b: for mg 2, cf. mānava.]
- nārada, m. Nārada, name of an ancient devarși (see note to 114), who often appears on the earth to bring news from the gods, v nind, see nid.

and returns to heaven with reports from

- nārāyaņá, m. Nārāyana, son of the primal man. [simply a patronymic of nara, see 1219.]
- nāvá, f. ship. [transfer-form (1209, 399) fr. nāu, nāv.]
- nāça, m. loss; destruction. [√naç, 'be missing.']
- nāsā, dual f. the two nostrils, the nose. [transfer-form (399) fr. nás, strong nás.]
- nāsikā, f. nostril; dual, the two nostrils; the nose. [násā, 1222c 1.]
- nāstika, a. subst. atheist, infidel, not believing the Vedas and Puranas. na + asti, 'there is not,' 1314b.]
- [na + ati- nāhusa, m. descendant of Nahusha, patronymic of Yayati. [náhuṣa, 1208 and f.]
 - Eng. ne-ther, be-nea-th.]
- nāthá, n. a refuge; as m. protector; nikata, a. near; as n. neighborhood; presence. [1245g.]
 - [na + adhīta, nikhila, a. entire; all. [perhaps for nih-khila, 'without a gap,' nis + khila: 13052 end.]
 - [cf. δμφ-αλόs, Lat. umb-ilicus, AS. naf-ela, nijá, a. own; belonging to our party, 246; nijo ripus, foe in one's own camp, 37 15; often used as reflexive possessive pron., my own, his own, our own, etc., -or rather, my (47¹⁷), his (50¹⁴, 53¹², 56^{4,6}), etc. [perhaps 'in-born,' fr. ni + ja.]
 - ninyá, a. inner; hidden, 70²⁰; as n. secret, 783. [ni.]
 - nitya, a. -1. own (Vedic), 79^{16} ; -2. constant; eternal, 577; -am, adv. constantly always, 1716, 6419. [in mg 1, fr. ni, 'in,' 1245b, and so signifying 'inward, not alien.']
 - nitya-kāla, m. uninterrupted time; -am, adv. always, under all circumstances, 60%.
 - nitya-snāyin, a. constantly making sacred ablutions. [1279.]
 - √ nid or nind (nindati; nininda · ánindīt; ninditá; -níndya). blame; reproach. [cf. čveiδos, 'reproach.']
 - $\mathbf{nidr\hat{a}}$, f. sleep. $[\sqrt{2} \, \mathbf{dr\bar{a}}, ' \, \mathbf{sleep}, ' + \, \mathbf{ni},]$
 - nidhána, m. n. end; death, 519. [perhaps fr. Vdhā + ni, 'put down or out of the way,' 'make an end of.']

- nindaka, a. subst. scoffer. [\nid, nind.] nibandhana, n. a binding, ligation, 593; that on which a thing is fastened or rests or depends, condition, means, 467. [\bandh + ni.]
- hidden; -am, adv. secretly. $[\sqrt{bhr} + ni.]$
- nimajjana, n. bathing. $[\bigvee majj + ni.]$ nimitta, n. mark (for shooting at); sign, token; occasion or cause; -am, -ena, ad-

verbially, because of; tannimittam, -ena, because of this, on account of this.

- nimesá, m. closing or winking of the eyes. [\mis | ni.]
- niyoga, m. a fastening on; injunction, and so, commission; business, 306. [/yuj 'fasten or impose a task on a person.']
- nir, for nis before sonants [174]; see nis.
- nir-antara, a. without interval or free space; completely filled, 53 10; continuous; uninterrupted, 56 12.
- nir-apāya, a. without failure or danger; infallible or safe.
- tation; regardless, 5220; not expecting anything from another, independent, 31 17. [apekṣā, 3342.]
- hir-āmiṣāçin, a. not meat-eating. [see níc | 397], f. night. [cf. nákta.]
- nir-āhāra, a. without food, abstaining from food.
- nir-ukta, a. spoken out; loud; clear; as n. explanation; etymological interpretation of a word; esp. Nirukta, title of a commentary to the nighantavas or Vedic Glossary. [vac + nis.]
- nir-rti, f. dissolution; destruction. [Vr + nis, 1157. ld.]
- nir-guna, a. without a string, 185; void of good qualities, 185; worthless, bad.
- nir-ņāmá, m. [v'nam | nis.]
- nir-dhana, a. without money.
- nir-buddhi, a. without wit, stupid.
- nir-bhara, a. -1. without measure, much; -am, adv. very; -am prasupta, fast asleep; -2, full of.
- nir-mala, a. without impurity; pure; clear.

- nir-laksya, a. not to be perceived, avoiding notice. [see nis 3.]
- nir-vança, a. without family; alone in the world.
- nir-vāta, a. windless; sheltered.
- nibhrta, a. (borne down, lowered, i.e.) nir-vicesa, a. without distinction; undistinguished; alike; like.
 - nirvicesākṛti, a. having like appearance, looking just alike. [ākṛti.]
 - nivāra, m. the warding off. 'cover,' + ni. |
 - nivita, ppl. hung, i.e. draped, with hangings, esp. with the sacred cord; as n. [1176a], the wearing the sacred cord about the neck; the sacred cord itself. [vyã+
 - + ni: for mg, cf. alicui injungere laborem, nivrtta, ppl. -1. turned away; esp. of an action which is turned away, i.e. not directed (to any ulterior purpose or object), free from hope of reward in this world or the next, disinterested, opp. of pravrtta, q.r.; -2. having turned away from, and so abstaining from, 293. [vrt + ni.
- hir-apekṣa, a. without regard or expec- nivéçana, n. a going in and settling down to rest; resting-place; sleeping-place, bed, 1058; dwelling, 86. $[\forall vic + ni: for mg,$ cf. bhavana.

 - niçā, f. night. [cf. níc, nákta.]
 - niccaya, m. (ascertainment, determination, i.e.) a fixed opinion or a firm resolve. [poss. fr. $\sqrt{3}$ ci, 'notice, look,' + nis; but better, perhaps, fr. $\sqrt{1}$ ci + nis, and so, 'an un-piling, i.e. discrimination, determination.']
 - niccala, a. not moving. fnis + cala: see nis 3.]
 - niccita, ppl. determined, decided; -am, adv. decidedly, surely. [see under niccaya.]
 - contortion, sinuosity. nihereyasa, a. without a superior, i.e. best; as n. final beatitude. [nis + creyasa: acct, 13053.]
 - nihçvāsa, m. breathing out, expiration; sigh. $[\forall cvas + nis.]$
 - niḥçvāsa-parama, a. having sighs as chief thing, much addicted to sighing. [1302b.]
 - nisadha, m. pl. the Nishadhans, name of

- a people; Nishadha, name of a country, 17 N., 43.
- nisadhādhipa, m. ruler or king of the Nishadhans. [adhipa.]
- nişūdana, m. finisher (in its colloquial sense), one who makes an end of, destroyer. [\sud + ni.]
- niseka, m. an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [\sic + ni.]
- nisevin, a. devoting one's self to; cohabiting with, 67 22. [Vsev + ni.]
- niskramana, n. the stepping out; esp. the first going out with a child. [Vkram + nis.]
- nistha, a. resting upon.
- nisphala, a. fruitless, 6310; vain, 6811. nīdá, Vedic nīļá, m. n. -1. (place for [nis + phala.]
- **nis**, adv. prep. -1. out, forth; -2. in cpds [13052 end], having . away, without ..., e.g. nirantara; -3. in cpds, not, e.q. niccala.
- V nī (náyati, -te; nináya [800b], ninyé; ánāiṣīt, áneṣṭa [882]; neṣyáti, -te; nītá; nétum; nītvá; -níya; nīyáte; nāyáyati [1042b]). lead, 2415; guide; conduct, 85²⁰; carry, 39¹⁹, etc.; carry off, 36¹⁵, 43¹⁷; vyāghratām nī, bring to tiger-ness, change into a tiger; vaçam nī, bring into one's power.
 - + anu, (draw along toward one, i.e.) try to win or conciliate by friendly words. + abhi, bring hither to.
 - + $\bar{\mathbf{a}}$, bring to, 29^{14} ; bring, 31^9 ; bring (one liquid) into (another, loc.), mix, 10114; caus, cause to be fetched, 505.
 - + ud, bring up; rescue (as a drowning man from the water), 9010.
 - + upa, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see upanāyana; upanīta, invested with the sacramental cord.
 - + pari, lead around (a cow, steer), 9114. 105 ??; esp. lead a bride around the fire nīla-paţa, m. dark garment. (as wedding ceremony), page 99.

- + pra, -1. bring forward: -2. as liturgical terminus technicus, convey the sacrificial fire and water to their places on and near the altar; pranitas (sc. apas), holy water; -3. bring forward (one's feelings). i.e. come out with or manifest one's affection, 915.
- + vi, lead; guide; train; discipline.
- ní [352], vbl. bringing, in vaçaní. [\nī.]
- nīcá, a. low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. nīc-á, q.v.]
- nīcā, adv. down, low. fadverbially accented instr. - instead of nic-a, 1112e fr. nv-àñc.
- [Vsthā + ni, nīcá-vayas [418], a. whose strength is low; exhausted. [1306.]
 - settling down, i.e.) resting-place; -2. esp. bird's nest. [for ni-zd-a, i.e. ni-s(a)d-a $-198b^3 - \sqrt{\text{sad} + \text{ni}}$: cf. Lat. nidus, Ger. Nest, Eng. nest: for 1, see Whitney
 - nīda-garbha, m. nest-interior.
 - nīti, f. -1. conduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; -2, leading. $\lceil \sqrt{n\bar{i}}$, 'conduct.'
 - nīti-jñá, a. knowing how to conduct one's self discreetly.
 - nīti-vidyā, f. knowledge of nīti or political and social ethics, esp. as it concerns princes.
 - nīti-çāstra, n. doctrine or science of political and social ethics.
 - nītha, m. a leading; nīthá, n. (way, and so, like the German Weise) a musical air, song. [\ni, 1163a.]
 - nīrá, n. water.
 - nīrasa, a. sapless, dried up; tasteless; insipid, 54^{11} . [nis + rasa, 174, 179.]
 - nīruj, a. without disease; healthy, 223. [nis + rúj, 174, 179.]
 - nila, a. dark-colored, esp. dark blue; as n. indigo; nīlī, f. indigo. [hence, through the Arabic an-nil, for al-nil, 'the indigoplant,' come Eng. anil and aniline.]

 - nīla-varna, a. blue-colored

mixing, i.e. preparing of indigo.

nīlībhānda-svāmin, m. indigo-vat-proprietor.

nīvāra, m. wild rice; sing. the plant; pl. the grains.

nīļá, see nīdá.

-nútya). cry aloud; shout; exult; praise. +pra, murmur; hum; esp. utter the sacred syllable om.

 $\mathbf{n}\mathbf{u}$, adv. $-1\mathbf{a}$. now, at once, temporal; $-1\mathbf{b}$. now, continuative; adhā nu, so now, 798; -1c. now, introductory, 70^{1} ; -1d. so then, in encouraging or summoning; -1e. now, pray, in questions, 521, 718, 5120, 748, 7812; -2. asseverative: nakir nu, surely no one or nothing, 73 20; má nú, in order that surely not, 86 10; -3. w. relatives: yā nu, whatsoever, 74°; yān nu, i.e. yāt nu, as long soever as, 7913. [in V. often nú: cf. νύ, νῦν, Lat. nun-c, Ger. nu, nun, AS. nu, nū, Eng. now: see also náva, nūtana, nūnám.]

V nud (nudáti, -te; nunóda, nunudé; ánutta [881]; notsyáti, -te; nuttá, nunná; -núdya). push; thrust.

+ parā, thrust away; move from its place.

+ pra, push forward; set in motion.

+ vi, drive asunder or away; turn away, esp. from eares, like the Eng. di-vert; amuse. [for mg, cf. also dis-port and

nuda, a. dispelling, in cpds. [Vnud.]

nútana, a. of now; recent; young. [nú, 1245e.]

nūnám, adv. now. [nú, 1109.]

nf [370, 371 5, 9, 10], m. man; hero; used also of gods: of the Maruts, 744, 7718. [cf. ἀνήρ, stem ἀνερ, 'man'; Old Lat. nero, stem neron, 'manly, strong'; Lat. Nero.]

nr-cákṣas, a. men-beholding. [12963.]

√ nṛt (nṛtyati, -te; nanárta; ánartīt; nartisyáti; nrttá; nártitum; nartitvá). dance.

nrti, f. dance. [Vnrt, 1155. 1.]

nr-pa, m. protector of men, i.e. prince, king. nr-páti, m. lord of men, i.e. prince, king. [acct, 1267a.]

nīlasamdhāna-bhānda, n. vat for the nṛmṇá, n. virtus, manliness, courage, [fr. nr (1224e), as virtus fr. strength. rir.]

nr-cansa, a. man-cursing; malicious. netavya, grdv. to be carried. [vni.]

netra, n. eye. | 'leader,' √nī, 1185a: for mg, cf. nayana.]

√ nu (návate; nunáva; ánūṣṭa; nutá; | néd, adv. lest, in order that not, w. accented verb (595d) in the subjunctive (581c), 81 17. [ná + íd, 1111a ².]

> nedya, grdv. to be blamed. [Vnid, 963d.] nemi, f. felly, rim. [nam, 1155.]

> nāirukta, a. pertaining to the Nirukta; as m. an etymologist. [nírukta, 1208f.]

> nāisadha, a. pertaining to Nishadha; as m. prince of the Nishadhans, i.e. Nala. [nisadha, 1208f.]

> n 6, adv. and not, 2114; no ced, and if not, sec ced. [ná i u.]

nāu, see 491.

nāú [361a], f. boat; ship. [cf. vaûs, Lat. nāvis, 'ship'; perhaps AS, naca, 'skiff'. perhaps 'the swimmer,' vsnū, cf. vsnā.]

nyag-rodha, m. Ficus indica, banvan ['downwards-growing': (1249a) | rodha. |

nyànc [409b], a. directed downwards. [ni + añc, 407.]

 $ny\bar{a}y\dot{a}$, m. -1. (that to which a thing goes back, i.e.) rule, norm; -2. (that in which a thing goes, i.e.) way; -3, esp. the right way, propriety. $\int \sqrt{i} + ni$. 1148.2.7

nyāyya, a. regular, normal, right; -am. adv. rightly; properly. [nyāyá, 1211.] nyāsa, m. a putting down, commitment.

[12:18 | ni, 'throw down.']

1 pá, vbl. drinking, in cpds. [V1 pā, 333.] 2 på, vbl. keeping, keeper, in cpds. [12 på,

pakṣá, m. -1. wing, 93^2 ; -2. side, of a door or of the hair of the head; -3, half, esp. of a lunar month, 271, 5719, cf. kṛṣṇa-, cukla-; -4. side, i.e. party, 37 18.

pakṣa-bala, n. strength of wing.

paksin, a. winged, 9219; as m. bird, 223. [paksa.]

[185] [pati

paksimrgata, f. condition of bird or | V pan (panati, -te; panita). - 1. bargain; [fr. paksin + mrga: 1237, 1252.7

pakși-çāvaka, m. young of a bird; birdling. [paksin.]

páňka, n. mud, mire.

pankti, f. set or series or row of five; pana, m. -1. bargain, stipulation, 4514; row in general. [páñca, 1157.4.]

pankti-krama, m. order of a row: -ena, in a row, 3914.

V pac (pácati, -te; papáca, pecé [794e]; ápākṣīt; pakṣyáti, -te; páktum; pakcook, by baking or boiling or roasting; ripen. [cf. πέσσω, 'cook': πέπ-ων, 'ripe'; Lat. coquo, 'cook'; borrowed AS. noun coc, Eng. cook.]

to maturity; ripen (of an action), i.e. come to its consequences or issue.

páñ ca [4833], num. five. [cf. πέντε, Aeolic V πέμπε, Lat. quinque, Goth. jimf, AS. fif, Eng. fire.

pañca-tantra, n. Panchatantra, name of a collection of fables. ['having five divisions or books.']

pañca-tapas, a. having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pañcatva, n. fiveness; esp. dissolution of the body into the five elements (earth, water, fire, air, ether, see bhūta and 665 n.), i.e. death; w. gam, die. [pañca, 1239.]

páñca-pada, f. -ī, a. having (taken) five steps. [acct, 1300.]

pañcamá, f. -i, a. fifth. [pañca, 4876.] páñca-yāma, a. having five courses. [acet, 1300.]

pañca-çīrṣa, a. five-headed. fcīrsan, 1315a.]

V pat (pātáyati, etc.). split, slit. + ud, open out.

pata, m. woven stuff; cloth; garment.

pațala, n. veil; cover. [cf. pața.]

patu, a. -1, sharp; and so -2, fig. (nearly like Eng. sharp), clever.

V path (páthati; papátha; pathitá; pathitvá; patháyati). read aloud, 5423, 559; recite, 1711; repeat to one's self, study, 2211; caus. teach to talk, 1915.

buy; -2, bet, wage, stake, play. [prob. for *paln: cf. πέρνημι and πωλέω, 'sell'; Ger. feil, 'for sale, venal.'] · ā, in āpaņa, 'market.' + vi. sell.

-2. wage, gage, prize; -3. a certain coin, 47 16. [vpan.]

pani, m. -1. bargainer, who gives nought without return; chafferer, haggler, and so -2. niggard; esp. one who is stingy towards the gods, an impious person; -3. a malicious demon. [Vpan.]

panditá, a. learned; as m. learned man, Anglo-Indian pandit.

+ vi, cook thoroughly; pass. be brought pandita-sabhā, f. assembly of pandits. panya, grdv. to be bargained for or bartered; as n. arti-le of trade. [Vpan, 963.]

pat (pátati, -te; papáta, petús [794e]; ápaptat; patisyáti; patitá; pátitum; patitvá; -pátya; pātáyati, -te). -1. fly; move swiftly through the air; -2, descend, let one's self down; cast one's self at, 268; -3. fall down, tumble down, 348, 402,5; fall (morally), fall from one's caste; fall down (dead); -4. fall upon, be directed to, 136; -5. fall or get into, $22^{8,9}$; —cans. cause to fly; hurl (a curse), 4911. [cf. πέτομαι, 'fly'; πί-πτω, 'fall'; Lat. peto, 'fall upon, make for, seek': see also pattra.]

+ anu, fly after, pursue.

+ ud, fly up.

+ sam-ud, fly or spring up together, 36, 814.

+ ni, fly down; light, 38; tumble into, 36 13; caus. cause to fall; kill, 32 11, 33 17.

+ sam-ni, fall together, 9920; come together; caus. bring together or convene, 9 19.

+ parā, fly off, 931.

pátatra, n. wing. [vpat, 118°d.]

patatrin, a. winged; as m. bird. [patatra.]

pátana, n. fall. [Vpat.]

páti [343b], m. -1. master, possessor; lord; ruler, 4^2 ; -2. then (like Eng. lord), husband, 97, 895, 8619, 6413. [cf. πόσις. 'husband'; Lat impos, stem im-pot, 'not

master of ': Goth. fals in bruh-fal-s, 'bridegroom.' |

[forpati-ghnī, a. f. husband-slaying. mally a fem. to pati-han, 402.]

patitvá, n. condition of spouse; wedlock. [pati.]

pati-loká, m. husband's place, abode of the husband in the future life.

pati-sthana, n. husband's place.

patisthānīya, a. belonging to or in the husband's place; as m. husband's representative. [patisthāna, 1215.]

páttra, n = 1. feather; wing; -2. (plumage of a tree, i.e.) leaf — for mg, cf. parna; -3. a leaf for writing on; a written leaf, 54 19. [Vpat: cf. πτερόν, 'wing'; Lat. penna and Old Lat. pesna (for *pctna), 'wing'; Ger. Fed-er, Eng. feath-er.]

pattra-cāka, n. leaf-vegetable, a vegetable consisting chiefly of leaves.

pátnī, f. -1. mistress, lady; -2. then (like Eng. lady), wife. [fem. to páti, just as $\pi \delta \tau \nu i \alpha$, 'lady,' is to $\pi \delta \sigma i s$.]

patsutah-çi [352], a. lying at the feet. patsutás, adv. at the feet. [fr. patsú, loc. pl. of pád, 1098b.]

path [433], same as panthan.

patha, for path in cpds [1315c].

pathi [433], same as panthan.

pathi-rákṣi, a. guarding the paths. [panthan, 1249a: acet, 1276.]

pathya, a. (pertaining to the way, course, or progress of a thing, and so) suitable, wholesome; pathyà, f. pathway. [path, 1212d 1.7

√ pad (pádyate; papáda, pedé [794e]; ápatta [882]; patsyáte, -ti; panná [957d]; páttum; -pádya; pādáyati). -1, go, step, tread, only w. prepositions and in derivatives; -2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompounded verb very rare: see under påd and padá. 1

 $+\bar{\mathbf{a}}$, come unto; get into (a condition); esp. get in trouble.

+ vy-ā, fall away, perish; caus. destroy; kill.

+ ud, go forth or out of; come into páyas, n. milk. [vpī.]

existence; be produced; utpannam annam, food (not cooked for the occasion, but) already on hand, 1041; utpanne karve, when the emergency has arisen, 3814; -caus. engender, 238; produce; get, 42 17.

praty-ud, in ppl. pratyutpanna, ready or on hand to meet an emergency. +upa, fall upon; happen, take place, 100 10; come to, get at, reach; upapanna, (having gotten at ,9522], i.e.) in possession of, endowed with, 14, 23.

+ prati, -1. step to; enter upon, 66 18; -2. get into (a condition), 49 15; get at, acquire, attain, 9811; get back again, 6017; -3. go to meet, and so (like the Lat. ac-cédere), accede, yield; say yes to; consent, 48 12.

+ vi, fall asunder, 939; come to nought, get into trouble.

+sam, -1. turn out well, succeed, prosper; -2, become, 45^{12} , 47^{18} ; -3, fall together, be united with; sampanna, endowed with, 21).

pád [391], m. foot. [Vpad: cf. πόδ-α, Lat. pěd-ew, Eng. foot.]

padá, n. -1. step, 17^{21} , 99^{23} ; -2. footstep; -3, foot, 86^6 ; -4, standing-place, stead, place; home, 564; station, position, 411. [Vpad: cf. πέδον, 'ground'; Lat. op-pedum, op-pidum, 'town, (on or over the field)'; peda, 'footprint'; AS. fat, 'step, going, journey,' whence fetian, 'go for,' Eng. fetch.]

padma, m. n. lotus, Nelumbium speciosum (not the plant, but the flower, which closes at evening).

padma-garbha, a. containing lotuses; Lotus-filled, name of a lake. [see garbha

padma-rāga, a. having the color of a lotus; as m. ruby. [1296.]

panthan [433], m. road, path, way. [cf. πάτος, 'path'; Lat. pont-em, 'path, bridge': Eng. path and Ger. Pfad, if they belong here at all, must be regarded as very early borrowings, fr. the Greek πάτος, or poss. from the Scythian.]

pánthā [4335], same as panthan.

[187] [paridh

payo-mukha, a. having milk on the face or surface. [payas, 1303.]

para [5254], a. -1. far, distant, more distant, further off, 864; -2. following, later, future; -3. being beyond, surpassing, summus; chief, 687; best, 3611; utmost, 144; greatest, 4447; highest, 10341; at end of cpds [1302b], having · as chief thing, given over to · ; devoted to · ·; -4. a. and subst. other, 6443; eka · · para, the one · · the other, 5349; another, 3022; strange, hostile; stranger, 246; foe, 294; 3749. [V2 pr, 'bring across'; cf. πέρα, 'beyond'; Lat. peren-die, 'the day after,' i.e. 'day after to-morrow'; Eng. far and fore.]

para-dāra, m. pl. another's wife. para-dravya, n. pl. another's property. para-pakṣa, m. party of the foe. para-patnī, f. wife of a stranger.

param, adv. beyond; w. abl. [1128], after, 60²⁰. [pára, 1111c.]

paramá [5253], a. -1. farthest, extreme, last; of heaven, highest, 8313; so 853; -2. chiefest, 291; supreme; most excellent, 1517; at end of cpds [1302b], having as supreme object, devoted to :; -3. advly in cpds, before an adj. [1279], highly, exceedingly. [pára, 474.]

parama-çobhana, a. exceedingly beautiful.

paramānganā, f. most excellent woman. [anganā.]

parameçvara, m. supreme lord. [īç vara.]

parame-sthin, a. standing in the highest place; supreme, as epithet of Prajapati. [parame (1250c) + sthin, 186.]

para-loka, m. the other or future world.

parás, adv. far; in the distance; beyond; w. advly used instr. [1127] ená, beyond here, i.e. beyond, RV. x. 125. 8. [see pára.]

parástāt, adv. beyond; afterwards, at the end. [parás, 1100b.]

paras-para, one another; parasparam and parasparatas, adv. with one another; mutually. [an agglomeration (1314e) of paras (nom. s. m. of para) and para: the syntactical forms sometimes correspond to the logical relation of the two parts—so, e.g., in parasparam nindanti, 'they scold, the one the other'—but have come to be stereotyped and used often where the logical relation would require other caseforms: cf. anyonya.]

parasparādin, a. devouring one another. [ādin.]

párā, adv. to a distance, away, forth. [ct παρά, w. gen., 'away from, from beside Lat. per- in per-īre and Ger. ver- in ver-yehe. 'pass away, perish'; Eng. fòr- in fòr-bear 'hold off from.']

parākrama, m. s. and pl. bold advance; courage; strength. [Vkram + parā.]

parāñ-mukha, a. having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

párāñc [409a], f. párācī, a. directed away; averted; turning the back. [parā + añc, 407.]

parartha, m. the sake of others; -am, -e, adv. for others. [artha, 1302e4.]

parāvát, f. the distance. [parā, 383d1, 1245f.]

pári, adv. around; prep. w. abl.: from around, 87 s; from, 75 15. [cf. περί, 'around.']

parigha, m. iron bar for locking a gate.
[vhan : pari, 1143c, 333: for mg, cf. Ger.
Schlag, 'coach-door,' and schlagen, 'strike':
force of prep. unclear.]

parighopama, a. like iron bars. [upamā, 3342.]

pari-jana, m. the surrounding folk. περίπολοι; retinue. [1289a.]

pari-jāta, a. completely grown. [1289a.] parineya, grdv. to be led around. [vni+pari.]

parityāga, m. relinquishment. [/tyaj + pari.]

paridevita, n. lament. [/2 dīv, 'lament,' + pari, 1176a.]

paridhí, m. (a put-around, i.e.) enclosure, fence, protection, 861); in the language of the sacrifice, the three green sticks laid about the altar fire and supposed to hold it together, 10513,3. [Vldhā, 'put,' + pari, 1155.2e.]

m. waylayer. [pari + panthan, 1310a and c end.]

paribhú [352], a. being around, encompassing. [\langle bh\tilde{\mu} + pari, 323.1]

pari-vatsará, m. a full year. [1289.] parivartin, a. turning round, circling, constantly returning into itself. [Vvrt + pari.]

parivara, m. that which surrounds, i.e. retinue. [V1 vr, 'cover,' + pari.]

parigrit, f. (encloser, i.e.) one of the little stones by which the sacrificial altar is surrounded. [Vcri + pari, 'enclose': 383b.]

parisamkhyā, f. complete tale or enumeration; sum. [Vkhyā + pari-sam.]

parusá, a. knotty, rough, harsh. [parus, 1209b.7

párus, n. knot; joint, of a plant or of the body. [perhaps 'a fullness,' √ 1 pr, 'fill': cf. párvan. |

parókṣa, a. beyond the eye, out of sight. invisible; -e, adv. [1116], behind one's back. [for paro 'kṣa, i.e. parás + akṣá, 'eye': 1310a.

parokṣārtha, m. invisible thing, the invisible. [artha.]

parkați, f. waved-leaved fig-tree, Ficus infectoria.

parná, n. -1. wing; plume, feather; -2. leaf - for mg, cf. pattra. (1177a), see under \sphur: cf. Lithuanian spárna, 'wing'; Ger. Farn, Eng. fern, so called (like πτερίς, 'fern,' - cf. πτερόν, 'feather,') from its feathery fronds.]

paryālocana, n. deliberation; -ā, f. plan, consilium. [Vloc + pary-a, 1150, 2a 2.]

párvata, -1. a. consisting of knots or ragged masses, used of a mountain, giri; as m. -2, mountain, 27^6 , 92^{19} ; hill; -3. cloud-mountain, 70^{2} ; -4. rock or bowlder, 8611; -5. Parvata, name of a Rishi, companion of Narada (q.v.), 5^9 . [fr. párvan, ef. 1245e: ef. Παββασία (*παρΕατια), sc. πόλις, i.e. 'Hil-ton.']

parvata-kandara, n. mountain-cave. parvata-cikhara, m. n. hill-top.

parvatopatyakā, /: mountain-lowland, lowland by a mountain range. upatyakā.]

paripanthin, a. besetting the path; as | parvan, n. knot, joint. ['fullness,' \1pr, 'fill,' 1169. 1a: cf. párus.]

párcu, f. rib; sickle.

√ palāy (pálāyate; palāyām cakre; ápalāvista; palāvisyáti, -te; pálāvita; palāyitum; palāyya). flee; depart, cease. [quasi-root fr. Vi, 'go,' + para, 40 19. 'away,' see 1087c and c2: quite different is √pālaya, 'protect.']

palāyana, n. flight. [Vpalāy.]

pávana, n. instrument for purifying; winnowing-fan. [√pū, 1150.]

V 1 pac, orig. spac (pácyati, -te; in Veda: paspacé; áspasta [834c]; spastá; later: dadárça, etc.). -1. see; -2. perceive; behold; -3, look; -4, look on, 39^{7} ; gaze, 137; -5. (see, i.e.) experience, 20 16, 35^{1} ; -6. look upon, 21^{23} , 40^{15} ; consider as; -7, see with the spiritual eye (as seers and poets), 949. [for the initial s. see the perfect and vi-spasta: cf. σκέπτ-ομαι, 'look about'; Lat. specio, 'behold'; Ger. spähen, 'spy,' Old High Ger. spehön, whence, through Old French espier, the Eng. espy, and shortened spy.]

+anu, look along or spy out (e.q. a path for some one, i.e.), disclose or show. 837.

+ v i, see in places apart, distinguish, see clearly; víspasta, clear.

√ 2 paç, fasten, bind, in derivs, see paçú, paça. [cf. πάσσαλος, *πακ-jaλος, 'peg'; Lat. pac-iscor, 'bind myself, agree'; pax, 'agreement, peace'; pang-ere, 'make fast.' pac-tum, 'agreed upon'; Goth. fah-an, AS. fon, * foh-an, 'fasten on, take hold of'; Eng. verb fang, 'seize,' noun fang, 'seizingtooth'; connection of fing-er ('grasper, holder'?), doubtful: cf. also Goth. fagrs, 'fitting,' AS. fagr, Eng. fair; AS. ge fegan, Eng. fity, Ger. fügen, 'fit together,' trans., and Eng. fadge, 'fit together or agree,' intrans.]

paçú, m. cattle, 902 - a single head or a herd; domestic animal (opp. to mrga, 'wild beast'), 672; esp. beast for sacrifice, 1016. [prop. 'tethered (beasts),' \'2 pac, 'fasten': cf. Lat. pec-u, Ger. Vieh, 'cattle,' AS. feoh, 'cattle, property,' Eng. f.e. orig. 'property,' then 'payment.'!

[pāna [189]

- paçu-ghna, a. slaying cattle; as m. cattle-slayer.
- paçu-tfp, a. cattle-stealing. √2 trp.]
- paçu-bandhá, m. animal sacrifice. ['bind- pāní, m. hand. ing of beast' to sacrificial post.]
- paçumánt, a. rich in cattle. [paçu, 1235 and b.]
- pacu-roman, n. a hair of an animal.
- pacu-vadha, m. slaughter of animals.
- paçcá, a. hinder; later; west; paçcát, pāṇḍava, m. descendant of Pāndu. [pāṇas adv. [1114c]: -1, behind; after, 39^{23} ; -2. later, afterwards, 29^{17} , 38^4 ; thereupon, 36 13, 39 17, 40 12; paçcát, as prep. w. gen. [1130]: -3. after, 51^2 ; -4. to the west of, 9817, 10017, 10516. [paçcá is an inorganic transfer-stem (1209a) fr. paçcá,
- paçcá, adc. behind; later; west. [adverbially accented instr. — instead of pácc-ā, i.e. pás-(a)c-ā, 1112e — fr. *pás-añc (407): with pas cf. Lat. pos-terus, 'later,' etc.]
- paçcát, see paçca.
- paccima, a. last, 52 16; westerly. [pacca: cf. 1224a and b.]
- √ 1 pā (píbati, -te [671, 749]; papāú, papé; ápāt; pāsyáti, -te; pītá [954c]; pátum; pītvá; -páya, -píya). drink. [cf. $\pi \epsilon$ πω-κα, 'have drunk'; Πί-σα, 'The Burn, The Fountain'; Lat. pō-tus, 'drunk'; bibo, *pi-b-o, 'drink.']
- √2 pā (páti; ápāsīt; pátum). protect; keep; for so-called caus., see palaya. [cf. $\pi \hat{\epsilon} - \pi \hat{a} - \mu \alpha i$, 'have kept, possess'; $\pi \hat{\omega} - \nu$, 'herd'; Lat. pa-sc-o, 'keep, pasture'; see go-på.]
 - pari, protect around.
- 1 på, vbl. drinking, in cpds. [V1 på.]
- 2 på, vbl. keeping, keeper, in cpds. [√2 pā.] pānsú, m. pl. dust.
- $p \hat{a} k a$, a = 1, of a calf, young; -2, sim ple. [lit. 'sucking,' \'1 p\vec{a}, 'drink.']
- pāka-dūrvá, f. young millet-grass. [páka + dűrvā: acct, 12802.]
- pāṭala, a. pale red; as m. Bignonia pādukā, f. shoe, slipper. suaveolens.
- flower. [cf. pātala.]
- pāţali-putra, n. Pātaliputra, capital of Magadha, at the old confluence of the

Sone (cona) and Ganges, the Παλίβοθρα of Ptolemy, 179 N.

- [vbl of pāṭavá, n. sharpness; cleverness. [paṭu, q.v.: 1208c.]
 - [prob. for *palni: cf. παλάμη, Lat. palma, AS. folm, 'palm, hand': radically akin is AS. fel-an, Eng. feel.
 - pāņi-grāha, m. hand-grasper, i.e. (see 895 N.) husband.
 - du, 1208c.]
 - pānditya, n. learning, erudition. [panditá.]
 - pāndú, a. whitish, pale; as m. Pāndu, name of a prince of the Lunar Race.
 - pāndu-nandana, m. son of Pāndu.
 - pāndu-varņa, a. pale-colored.
 - pāta, m. fall. [vpat.]
 - pātaka, a. causing one to fall (from caste); as n. crime. [fr. caus. of \pat.]
 - $p \hat{a} t r a$, n. -1. instrument of drinking, cup; vessel; -2. in general, utensil (cf. bhanda), 10211; -3. fig., as in Eng. (cf. sthana 5), a fit vessel or worthy person, 225; pātri [364], f. sacrificial vessel. [v1 pā, 'drink,' 1185a: cf. 362b².]
 - påda, m. -1. foot; leg, 26^{16} ; -2. limb of a quadruped, i.e. quarter (as, conversely, in Eng., quarter means 'fourth part of a quadruped, including a leg'); then quarter (of anything); -3. esp. quarter of a (four-versed) stanza, verse; then verse (even of a three-versed stanza), 6012; -4. (foot of a heavenly body, i.e.) ray, beam—see 2 kara. [transition-stem (399)] fr. pád, acc. pád-am, to which, as if it were påda-m, is formed the nom. påda-s,
 - pāda-pa, m. plant, esp. tree. [lit. drinking with its foot, i.e. root.'
 - pāda-rajas, n. foot-dust.
 - pādika, a. amounting to or lasting one fourth (of a time). [pāda.]
 - fet. pád. 'foot.']
- pāṭali, f. Bignonia suaveolens or trumpet- pāna, -1. n. the drinking (esp. of strong drink); -2. per aps as vbl adj. drenching, i.e. tränkend. [v l pa, 'drink.' 1150.1

 $\lceil 190 \rceil$ pāniya

- as n. drink; water. [11pa, 'drink,' 965: prop. fr. pāna, 1215b.]
- pānīya-varṣa, m. water-rain, downpour of water.
- pāntha, m. wayfarer; viātor. [pánthan, 1208a² end.]
- pāpá, a. bad; evil; as m. bad fellow, 4619; as n. trouble; harm, 263; evil (deed).
- pāpa-karman, a. of evil deeds; as m. villain.
- pāpa-çīla, a. having evil as one's nature, prone to evil.
- pápíyāns, a. worse; very bad. [pāpa,
- pāpmán, m. evil; sin, 93¹¹. [cf. pāpa.] pārá, n. the further bank or bound. [12 pr. 'bring across.']
- pārameçvara, a. of the supreme lord (Civa). [parameçvara.]
- párusya, n. harshness, esp. of speech. [parusá.]
- parthiva, a. of or belonging to the earth; as m. king. [prthivi, 1208d.]
- pārthiva-sutā, f. king's daughter.
- parthivendra, m. most excellent of kings. [indra.]
- $p\bar{a}rcv\dot{a}$, n. -1, side; and so -2, as in Eng., immediate neighborhood. [párcu, 'rib,' 1208e : so French côte, 'side or ribbed part,' Medieval Lat. costatum, fr. Lat. costa, 'rib.']
- pāla, m. protector. [\ 2 pa, 'protect,' 1189.]
- V pālaya (pāláyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is Vpalāy, 'go away.'] + pari, protect around.
- pāvaká, a. pure; clear; bright. [Vpū.] 1181b and a: cf. cvapada.]
- pāvana, a. purifying; freeing from sin. [Vpū, 1150b.]
- páca, m. bond, snare; trap. [V2 paç, 'fasten.']
- V pi, same as pī.
- piñga, a. reddish brown.
- pingalá, a. reddish brown. [pinga, 1227.
- piñjūla, n. tuft of stalks; grass.

- pānīya, grdv. to be drunk, for drinking; | pinda, m. -1. lump; ball; lump (of earth), 988; -2. esp. lump or cake of meal offered to the Manes; -3. mouthful, 655; pindī, f. meal-cake.
 - pitāmahá, m. father's father, grandfather; great father. [pitā (nom. s. of pitr) + maha, 1314c and d.]
 - pitf [373], m. -1. father; -2. pl. father and his brothers (cf. French parent, 'relative'), 61^{17} ; -3. pl. the fathers, spirits of the forefathers, the Manes, 67 16, 83 13, forigin unknown, see 1182d: cf. πατήρ, Lat. pater, Eng. father.]
 - pitrtas, adv. on the father's side. [pitr, 10986.]
 - pitr-mitra, n. father's friend.
 - pitr-yajñá, m. sacrifice to the Manes. [yajňá.]
 - pitrvya, m. father's brother, patruus. [pitr, 1228e: cf. πάτρωs, Lat. patruus, AS. fadera, 'father's brother.']
 - pitrya, a. of one's father; of (our) fathers, 7818; of or belonging to or sacred to the Manes. [pitf, 1212b: cf. πάτριος, Lat. patrius, 'of one's father.']
 - √ pin v (pínvati; pipínva; pinvitá). cause to swell or stream. [VpI or pi: 749, 749b, 716.7
 - pipāsā, f. desire to drink, thirst. [fr. desid. (1026) of \$\forall 1 pa, 'drink': 11494.
 - pipilá, m. ant. [perhaps for *pipida, 'pressed in or constricted in the middle,' √pid.]
 - √ pię (pińęáti, -te [758]; pipéça, pipięé; pistá). adorn. [cf. τοικίλος, AS. füh, 'many-colored'; Lat. pic-tor, 'painter.']
 - piçánga, a. reddish brown. [Vpic.]
 - piçãcá, m. one of a class of demons (perhaps personifications of the ignis fatuus); goblin.
 - picuna, a. backbiting, slanderous. [cf. πικρός, 'bitter.']
 - V pis (pinásti; pipésa, pipisé; ápisat peksyáti; pistá; péstum; pistvá; -písya). crush; grind, 475; mill. [cf. Lat. pinsere, pisere, 'crush': of doubtful kinship is πτίσσω, 'pound, husk.']
 - + sam, crush together or to pieces.
 - pistá, ppl. milled; as n. meal. [Vpis: for the mgs, cf. pis, pista, and molere, mola. with mill, meal.]

[purā [191]

- pista-paçu, m. effigy of a sacrificial beast made of meal.
- √ pī or pyā (pyáyate [761d1]; pīpáya [7863], pipyús; ápyāsīt; pītá, pīná). swell; overflow. [hence pi-van, πί-ων, 'fat.']
- pitha, n. -1. seat; -2. pedestal (of an image of a god).
- pītha-cakra, n. seat-wagon; wagon with a seat.
- pīditá; pídayitum; pīdayitvá; -pídya). press; oppress, pain. [for *pizd, *pisd, 198b³: cf. √piş.] + ā, press out, 10320.
- pīdā, f. pain, ache. [vpīd, 11498.]
- pīná, a. thick, brawny. ['swollen,' ppl. of √pī, 957a.]
- pivas, n. fat. $[\sqrt{pi}: cf. \pi \hat{i}a\rho, i.e. \pi \hat{i}-Fa\rho,$ 'fat.']
- púms, same as púmāns.
- puta, m. n. fold; cavity; nose (of a basket). [for *plta: cf. -πλασιος, *πλτjos, in δι-πλάσιος οτ δί-παλτος, Eng. two-fold.]
- púnya, a. prosperous; happy; lucky, faustus, auspicious, 12 13, 59 1, 19; right, good; as n. good work; sing. collectively, good works, 2817; merit (from good works). [perhaps fr. vpus.]
- puņya-pāpa, n. pl. good and bad deeds. [1253a.]
- punya-cloka, a. of good fame; as m. Punyaçloka, epithet of Nala.
- puttikā, f. white ant. ['the doll-lik insect': for putrikā.]
- putrá, m. -1. son; child, 98^{2} ; -2. whelp; -3, shortened form for Putraka purastāt, adv, -1, before; in the front, as proper name.
- putraka, m. -1. little son (as term of endearment), boy; -2. Putraka, otherwise Putra, name of the founder of Pātaliputra-pura, 45^2 ; — putrikā, f: [1222d], daughter; doll (of wood or lac). [putra.]
- putra-dāra, n. son and wife. [1253b.]
- púnar, adv. -1. back; home; w. ā-gam, go back, 43, 4118; so ā i, 8311; w. vac, reply, 19^{19} ; -2. again, 8^3 , 40^{2^3} ; anew; punah punar, again and again, 217;

punar, equiv. to punah punar, 4^{13} ; -3. continuative, again, further, 2911; moreover, 168, 5721; besides or in turn, 1011; kim punas tu, but what besides, how much more, a fortiori, 1715; longer, 843; -4. but, 46^{2, 19}; on the other hand, 20¹⁷. [cf. the similarly connected notions of iteration and opposition shown by πάλω, Eng. again and against, Ger. wieder and wider.

- √ pīḍ (pīḍáyati [10412]; pīḍayấm āsa; punar-garbhavatī, a. f. again pregnant.
 - punar-janman, n. re-birth.
 - punah-sará, a. coming back (as a ghost from the other world-exactly like the French revenant), and so ghostly, uncanny. [punar, 178.]
 - púmāns [394], m. man; a male, 597; opp. of strī, e.q. 1049; pumānsah putrās, male children, 982).
 - 1 púr, f. fullness. [V1 pr, 'fill.']
 - 2 pur [392], f. stronghold; castle; fortified town. [cf. πόλις, 'city.']
 - pura, n. stronghold; fortified town; city. [2 púr, 399.]
 - pura $\dot{m}dhi$, -1. a. courageous, highspirited, exalted; -2. as m. perhaps as name of a god, Purandhi; -3. as f. exal-
- púnya-gandha, a. of good or pleasant purás, adv. in front, forward, before; at first, 5418; compounded [10785] esp. w. kr and dha: w. kr, put in front, appoint; w. dhā, put in front or in charge, esp. of the priestly duties. [see pra: cf. πάρος, 'before.']
 - puras-kārya, grdr. to be appointed or commissioned, praeficiendus. [see puras + **kr:** also 963b and 1713.]
 - 85^{18} ; -2. previously, afore, 98^6 , $101^{11.13}$; -3. before, i.e. (see pranc) eastward; -4. prep. w. gen. [1130], before, in the presence of, 201. [puras, 1100b.]
 - purah-sará, a. going before; as m forerunner; at end of cpds [1302c2], having · · as forerunner, i.e. accompanied by · · ; · · · -purahsaram, adv. with · · or after · · .
 - purá, adv. formerly, 462, 7914; once apon a time, 389, 482; prep. w. abl. [1128], before, 95 17, 104 19. [see prá.]

[192] purāṇa]

purāná, a. former, belonging to old pustanga, a. fat-limbed. [ánga.] of old times, λόγος and μῦθος. [purā, 1245d.7

púrīsa, n. crumbling earth, as opp. to fluids; rubble; loose earth. ['fillings or puspa-danta, m. Pushpadanta or Flowerheaps,' fr. 11 pr, in the sense 'fill, i.e. heap': 1197b.]

cf. πολύ, AS. fela, 'much, many.']

purutrá, adv. in many places. [puru, pustaka, m. n. manuscript; book. 1099.]

púrusa, m. -1. man; -2. (as in Eng., man, i.e.) servant; -3. the personal and life-giving principle in man and other beings, soul, spirit; then -4. personified as The Supreme Spirit, Soul of the Universe, 578.

purusa-kāra, m. deed of a man, human effort, as opp. to daiva, 'fate.'

purusa-sinha, m. man-lion, stout-hearted man.

purūci, a. f. many, abundant; long. [formally fem. to a stem *puru-ac, 'directed or reaching in many ways, abundant': cf. 407.7

puro-gama, a. going before; as m. pūjā, f. honor. leader; at end of cpds [1302e2], having ... as leader, accompanied by . . | puras. |

puro-gavá, m. fore-bull, and so, generalized (see g64), leader; purogaví, f. leader. [puras.]

puró-hita, ppl. set before or in charge (esp. of priestly service); as m. priest, house-priest of a prince. [see puras with dhā.]

pulkasa, m. one of a despised mixed purva [5254], a. being before in place or caste.

√ puş (púşyati, -te; pupóşa; ápuşat; pustá). -1. thrive; bloom; -2. trans. cause to thrive; develop; unfold, display, 78 t.

puska, bloom, a word assumed as probable on account of púspa, 'bloom,' púskara, 'lotus blossom,' and puskalá. 11862.7

puskalá, a. abundant. [prob. 'blooming.' fr. *puska, 1227.]

pustá, ppl. having thrived; strong; fat. [**vpus**, 955².]

times; as n. things of the past; tale pusti, f. thrifty growth; prosperity. [vpus.]

púspa, n. bloom; flower. I poss. for *puska, q.v.: cf. 12012 end.]

tooth, name of an attendant of Çiva, see 533 N.

purú, a. much, many. [V1pr, 'fill,' q.v.: puspāmoda, m. fragrance of flowers. [āmoda.]

√ pū (punāti, punīté; pávate; pupāva; ápāvīt; pūtá; -pūya). -1. make clear or bright; purify; καθαίρειν; pūtá, pure; -2. mid. clear itself, flow clear. [cf. $\pi \hat{v}$ - ρ , Eng. fire $(\tau \delta \pi \hat{\nu} \rho \kappa \alpha \theta \alpha i \rho \epsilon \iota)$: w. pūtá, cf. Lat. pătus, 'clear,' pūrus, 'pure.']

+ sam, purify, clean.

pū, rbl. purifying, in cpds.

pūga, m. betel-palm, Areca Catechu; as n. betel nut.

√ pūj (pūjáyati, -te; pūjayisyati; pūjita; -pújya). honor.

+ abhi, do honor to.

pūjanīya, grdv. to be honored. [√pūj,

pūjya, grdv. to be honored. [√pūj, 963d.]

pūrņá, ppl. filled; full. $\lceil \sqrt{1} \text{ pr. 'fill.'}$ 957b: cf. Goth. fulls, Eng. full.

pūrņá-māsa, m. full moon and the fullmoon sacrifice.

pūrtá, ppl. filled; bestowed, fulfilled; as n. [1176a], fulfilment; reward; merit. [V1 pr, 'fill,' 242.]

time: -1. east (cf. pranc); -2. prior; preceding, 86 13; pūrva · · uttara, former ·· latter, 218; ancient, 576; of old time, 693, 8319; first spoken, 602; w. past pass. ppl. [1291]: dṛṣṭa-pūrva, seen before; pūrvam, adv. before; beforehand, 609; previously, already, 721, 2517; in former times, 481; long ago, 463; first, 1036; pūrvam · · uttaram, first · · last, 10412; -3. at end of cpds, (having · · as preceding thing, i.e.) accompanied by ..., or simply with ..., 821. [connected w. puras and pra.]

- pūrvaka, f. [1222d] -ikā, a. -1. preced- \ prth, collateral form of prath, in derivs. ing; -2. used like pūrva 3. 1222c and 1307.]
- vious state of existence.
- purvaksara, a. with the preceding letter. [aksara.]
- pūrvyá, a. ancient. [pūrva, 1212c.]
- pūṣán [426a], m. Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [Vpus, 1160c.]
- √ 1 pr (prnáti; púryate; pūrná [957b]; pass. pūryáte; pūráyati, -te; etc.). fill; bestow abundantly; sate; púryate, becomes sated [see 761b]; caus. [10412], fill; prthivi-pati, m. lord of the earth, king. make a thing (acc.) full of (gen.), 102 18. [for treatment of root-vowel, see 242: cf. -πί-πλη-μι, Lat. plēre, 'fill'; po-pul-us, 'folk'; Eng. fol-k (doubtful): see also pūrņá and √prā.]
 - + pra, intrans. prapuryate, becomes sated.
 - + sam, intrans. sampūryate, becomes full; sampūrņa, full.
- V 2pr (píparti; pāráyati, -te; etc.). pass, trans.; bring across. [cf. περάω, 'pass over, cross'; πόρος, 'passage, i.e. ford, ferry, bridge'; Lat. por-ta, 'gate'; Eng. fare, 'get on'; ferry, for-d; Avestan peretu, 'bridge,' and Εὐ-φράτης, 'the wellbridged (stream)'; also Βόσ-πορος and Ox-ford.
 - + ati, bring across.
- √ 3pr (prnóti; prtá; priyate; paráyati). be busy; only w. a, see 773.
 - + ā, in ápṛta, busied.
 - + vy-ā, in vyāpriyate, is busied.
- V prc (prnákti, prňkté; papárca; ápráksīt, áprkta [882]; prktá; prcyáte). fill; mix; put in connection with. [perhaps connected w. √1 pr, 'fill.']
- + upa, put one's self close to, be near. pŕt, f. fight, battle.
- pṛtanā, f. battle. [cf. pṛt.]
- V prtanāya (prtanāyáti). fight; presen ppl. fighting; as subst. enemy. [prtana,
- √ prtanya (prtanyáti). fight; attack present ppl. fighting; as subst. enemy [prtana, 1059d.]

- [pūrva, prthá, m. the flat of the hand, πλατεία. [V prath, 241.]
- pūrva-janman, n. former birth, pre- pfthak, adv. separately, 10516; severally. 654; for one's self, 648. [perhaps 'directed widely (apart)': cf. prth and see 1111d.]
 - prthivi, f. the earth as the wide and broad. [fem. to prthú, 3442, and standing for prthvi, as the metre shows it is to be pronounced at 9210: for mg, cf. mah-i, s.v. máh.]
 - prthivi-ksit, a. earth-ruling; as m. prince.
 - prthivi-pala, m. keeper of the earth,
 - prthú, f. prthví, a. wide, broad. [vprath, 241: cf. πλατύς, 'wide': akin are Old Eng. flape, Ger. Fladen, 'broad, thin cake,' Old High Ger. acc. s. fladon, 'sacrificial cake,' whence, through French flan, 'flat cake,' comes the Eng. flawn, 'flat custard or pie': Vprath has no connection w. AS. brad, Eng. broad.]
 - preni, a. speckled; dapple, esp. of kine; as f. Prieni, mother of the Maruts. [cf. περκνός, 'dark colored'; Old High Ger. forhana, whence Ger. Forelle, 'trout.']
 - prsad-ājyá, n. speckled butter, ghee clotted with curds. [preant.]
 - prsant, a. speckled. [450c.]
 - prathá, n. -1. back, of an animal; -2. the upper side, surface; -3. top, of a hill or palace. [cf. Ger. First, 'ridge of a house'; AS. first-hrof, 'ridge-pole': observe that votos has mgs 1, 2, and 3, that Lat. tergum has mgs 1 and 2, and that Eng. ridge has mgs 1 and 3. i
 - prathatás, adv. a tergo, from behind; with the back, with averted face, 30 17. [1098c 3.]
 - pratha-mānsa, n. back-flesh; w. khād, in double sense, bite the back-flesh and back-bite.
 - peya, n. a drinking. [V1 pa, 'drink,' 1213c.]
 - pāiçāca, f. -ī, a. of the goblins. [picacá 1208f.]
 - pāicunya, n. slander. [picuna, 1208f.]

póşa, m. thriving, development; welfare.

[pums, 12112.]

pāuruṣá, n. manfiness; manly deed. [púruṣa, 1208f.]

pyātá). swell; overflow. [a collateral form of \pi, q.v.]

 $+\bar{\mathbf{a}}$, become full of or rich in.

prá, prep. forward, onward, forth, fore. [cf. $\pi p \delta$, 'before'; Lat. $pr \delta$, later $pr \bar{\delta}$, 'before'; Eng. fore: see also the following articles, and purás, purá, and púrva.] prakarana, n. treatment; discussion; subject of discussion, what's being talked about. [V1kr, 'do, put,' + pra.]

prakarsa, m. (preference, advantage, i.e.) superiority. [/kṛṣ, 'draw,' + pra: for mg, cf. Eng. pre-ference; also Ger. Vor-zug, 'preference, advantage,' with vor-ziehen, 'draw forward, prefer.']

prakāçá, a. shining out, clear; open; -am, adv. openly, aloud. [√kāç + pra.] prakrti, f. that which one pre-supposes (voraus-setzt), i.e. the original or natural form or condition; nature. [Vlkr, 'do, set,' | pra.]

prakopa, m. a boiling with rage; anger. [\langle kup + pra.]

prage, adv. early in the morning.

pracrtta-cikha, a. with braids or flowing hair. [cikhā.]

prácetas, a. knowing, wisc. pra, cf. 1151, 2b.]

V prach (precháti, -te; papráccha [794e]; práti, prep. in reversed direction, back to, áprākṣīt; prakṣyáti; pṛṣṭá; práṣṭum; prstvá; -přechya). ask; ask after, inquire about; ask some one (acc.) about something (acc.), 61^7 . [true root-form praç (see 220, 241, and √vrçc), orig. *prk: ef. θεο-πρόπ-ος, 'asking the gods'; Lat. prec-es, 'prayers,' proc-us, 'suitor'; Old High Ger. frāh-ēn, Ger. frag-en, 'ask'; prccháti is a sk-formation (*prk-sketi), cf. Lat. poscit, *porc-scit, Old High Ger. forsköt, *forh-sköt, 'asks for,' Ger. forscht, 'inquires into.']

+ pari, ask.

+ vi, find out by inquiry.

+ sam, mid. consult with, converse or

 $p\bar{a}\hat{u}msya$, n. manliness; manly deed. $praj\hat{a}$, f. -1. procreation; -2. offspring, children, descendants; -3. creatures, 571; esp. -4. folk, subjects, of a prince, 165. [Vjan or jā + pra, 1147.]

v pyā (pyāyate [761d1]; apyāsīt [882]; prajā-kāmā, m. desire for offspring. [prajå + káma, 1264 : acet, 1267.]

praja-kama, a. possessing prajakama, i.e. desirous of offspring, 936, 142. [1296, 1295.]

prajá-pati, m. -1. lord of creatures; -2. genius presiding over procreation, 8919; -3. lord of creatures, i.e. creator or Prajapati, 6010, see note. 1267a.]

prajarthe, adv. for the sake of offspring. [artha, 1116, 1302c4.]

prajná, f. understanding. [Vjna + pra.] prajñāta, ppl. well-known. [√jñā +

pranaya, m. manifestation of one's affection. [\ni + pra: for n, see 192a.]

pranayana, n. -1. a fetching; -2. means for fetching, vessel. [do.]

pranava, m. the sacred syllable om. [√nu + pra, q.v.]

praņāma, m bow, reverent salutation. [√nam | pra. |

pránīta, ppl. see vnī + pra; -ās, f. pl. holy water.

loosened pranitā-pranayana, n. the fetching of the holy water. [1250e.]

[Vcit + pratarám, adv. further, longer. [pra. 4732, 1111c: cf. πρότερον, 'before.']

> back against, against, in return; -1, to, towards, w. acc., 2^{19} , 23^{14} ; -2. with reference to, in respect to, w. acc., 47, 17, 13^{2} ; -3. over against, *i.e.* like; -4. in cpds [1313a]: before; on, w. idea of constant repetition; at; (back-, i.e.) reflected; see the following words. [cf. προτί, 'to'; Lat. por- (sport) in por-rigere, 'reach out to.']

> pratijnā, f. promise. [vjnā + prati.] prati-dinam, adv. on (each) day, daily. [1313a, 1310a and d: cf. pratyaham.] pratipatti, f. the acquiring. prati.

prati-bimba, n. reflected disk (of sun praty-abhivādana, n. return-salutaor moon in the water); image.

pratimá, f. match; image; likeness. praty-aham, adr. on (each) day, daily. [VI mā | prati, 'make (so as to be a match) against': for mg, cf. Eng. counterfeit, 'imitated,' fr. French contre-fait, whose elements go back to Lat. contra and facere.

pratimána, n. that which is made or put over against, a match, equal. [1 ma. + prati.

pratisthå, f. stead; standing-place; then (like Eng. standing), position, i.e. celebrity. [vsthā + prati.]

pratisthana, n. stead; then (like Ger. Stadt, 'place, town'), The Town, name of a town on the Godavari, the Παίθανα of [vstha | prati, 1150 : cf. the Greeks. Hamp-stead.

pratihastaka, m. proxy. f' person at one's hand,' prati + hasta, 1310a, 1222c.]

pratīkāra, m. counter-action, remedy. [V1 kr, 'do, act,' + prati, 'against': 1087ь.]

praticina, a. backward; being behind; following, i.e. future. [pratyane, 1223d.] pratīta, ppl. see vi prati.

trary; -ám, adr. contrarily, frowardly. [prati + ap, 1310a, 1315e, cf. samīpa: for mgs, cf. Eng. contrary.]

prátta, see 1087e.

pratyaksa, a. before the eyes, plainly visible; -e, adv. before one's face. [prati + akṣa, 1310a.]

fore one's eyes; the ability to see any one (e.g. a god) bodily, 1513.

pratyag-daksinā, adr. (west-southerly, i.e.) southwesterly. [pratyanc, 1249a.] pratvan-mukha, a. having the face

westward, turned to the west. [pratyanc, 1249a, 161: 1306.]

pratyáňc [408], f. [410] pratīci, a. -1. (directed back, i.e.) turned backwards moving in reverse direction or away, 8711 -2. turned westward (see pranc), west erly; -3. (being to-ward, i.e.) with the face towards, w. acc., 7118. [prati + anc 407: see anc.]

tion, Gegen-gruss. [1289b.]

[1313a, 1310a and d: 1315a; cf. pratidinam.

pratyākhyāna, n. refusal. [vkhyā praty-ā.]

pratyutthāna, n. rising up to meet (a person), respectful reception. praty-ud, 233a.7

pratyutpanna-mati, a. having wits ready to meet an emergency; as m. Readywit, name of a fish. [vpad + praty-ud.]

pratyrcam, adv. at or with each stanza. [prati + rc, 1313a, 1310a and d: 1315c.]

prath (práthate, -ti; paprathé; áprathista; prathitá; pratháyati; ápaprathat). broaden, intrans.; caus. broaden, trans.; spread out, 7811. [see under prthu.]

+ vi, caus. spread out wide, 758.

prathamá, a. first; primal; -am, adv. at first. [lit. 'fore-most,' for *pra-tama, superl. of pra, 4873, 4732.]

prathama-já[352], a. first-born. [1286.] prada, a. giving; furnishing. [V1da+ pra, 333.]

pratîpá, a. (against the stream, i.e.) con- pra-dakṣiṇa, -1. a. moving to the right; -2. -ám, adv. to the right, so that the right side is towards an object (a sign of respect), 601, 991; w. kr, put (an object) to the right; -3. adj. standing on the right, 6219. [perhaps the use as adv. (mg 2) is the primary one, lit. 'forward to the right.']

pratyaksa-darcana, n. a seeing be- pradana, n. a giving. [V1da + pra.]

pradic, f. intermediate region (between the cardinal points - see dic). dic, 'fore-point.']

pradeça, m. direction; and so, place. [\dic + pra.]

pradosa, m. evening, nightfal!. dark,' pra + doșa.]

pradhána, n. prize of the contest; the contest therefor; battle. [V1 dha + pra: cf. dhana.]

pradhāna, n. (that which is put forward) the important or chief thing; at end of cpds [1302], having . as chief thing, devoted to ... [V1 dha + pra.]

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pra-patha, m. (forth-path, i.c.) onward pramathin, way, 8518; journey in the distance or distant journey, 862.

prabandha, m. uninterrupted connection; continued series. [vbandh + pra.]

prabhavá, m. origin; at end of cpd [1302], having · · as origin, originating with · · · $[\forall bh\bar{u} + pra.]$

prabhá, f. splendor; radiant beauty. [Vbhā + pra.]

[1176a], day-break. [Vbhā + pra.]

of ascetics, of asceticism. [√bhū + pra.

prabhú, a. being before or superior to others; as m. ruler; master; lord, husband, 5214. [later form (354) for Vedic prabhū: √bhū + pra.]

prabhutva, n. lordship, power. [1239.] prábhrti, f. -1. lit. a carrying forward or on, i.e. continuance; used esp. at end of cpds [1296], having continuance from $\cdot \cdot \cdot$, i.e. continuing from $\cdot \cdot \cdot \cdot \cdot = 2$. then in such cpds used in acc. s. n. adverbially [1311], continuing from · · , beginning with $\cdot \cdot$; from $\cdot \cdot \cdot$; -3. then as an adv. uncompounded, prabhrti, w. abl., from · · on; tatah prabhṛti, from then on. $\lceil \sqrt{\mathbf{bhr}} + \mathbf{pra}, 1157.1d. \rceil$

pramada, m. pleasure. [vmad + pra.] pramada-vana, n. pleasure-grove (of a prince).

pramadā-vana, n. pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]

pramāņa, n. measure, extent (5728), scale, standard; something by which to judge, 5411; norm, rule of action, 2121; authority, 1210, 1922. [V1 ma, 'measure,' + pra, 192a: hence, through the Persian farmán, the borrowed Eng. firman, 'an authority or decree,' esp. of the Sublime Porte.]

√ pramānaya (pramānayati). as an authority; take a person (acc.) as authority in a matter (loc.). [pramāṇa,

pramānābhāva, m. lack of anything to judge by. [abhāva.]

a. stirring; agitating [\math + pra, 11833.]

pramrsta-mani, m. polished or bright gem. [\forall mrj + pra.]

pramrstamaņi-kuņdala, a. possessing bright-gem ear-rings.

prayatna, m. effort, pains; -ena, -āt, adv. carefully. [Vyat + pra, 1177a.]

prayana, n. a going forth (from home), journey. [Vyā + pra, 1150, 192e.]

prabhāta, ppl. begun to be light; as n. prayotf, m. remover. [√2yu, 'keep off,' + pra.]

prabhava, m. superior might, of gods, pralaya, m. dissolution; esp. dissolution of the universe. $[\sqrt{li} + pra.]$

pralāpá, m. unintelligible or childish or lamenting talk; chatter. pra.

pravaná, a. prone; sloping. [pra, 1170 (cf. 383d 1): cf. πρηνής, Doric πρανός, Lat. pronus, 'inclined forward.']

pravát, f. slope, of a mountain; height, 837. [pra, 383d 1.]

prá-vayas, a. having (forward, i.e.) advanced age; aged [13052.]

pravartaka, a. causing to roll onward (as a wheel), setting in motion, promoting; as m. promoter, prompter. [caus. of \vrt + pra.]

pravāda, m. a saying or an on dit. [Vvad pra.

pravibhága, m. division. ∫√ bhaj + pra-vi.]

pravīņa, a. clever.

pravinatā, f. cleverness [pravina.]

pravrtta, ppl. -1. having turned forward; directed forward (to a specific object), esp. of an act performed with a view to the attainment of some advantage, i.e. interested, opp. of nivrtta, q.v.; -2. engaged in. [\vrt + pra.]

pravrtti, f. a moving forward or taking an active step, 2015; advance into or exposure of one's self to (danger, loc.), 20 12. $[\forall vrt + pra.]$

ppl.regard praviddha, grown up, great. [\vrdh | pra.]

> praveça, m. entrance. [\vic + pra.] pravrājin, a. going forth or after, in cpd dvi-. [vvraj + pra, 11833: for mg, cf. (γυνη) περίδρομος, 'lewd woman.']

praçis [392], f. command. [Vçās + pra, 639, 225 1/2; cf. āçis.]

pragraya, m. respectful demeanor. ['an inclining forward,' fr. \cdot \cdot ri + pra.]

pra-savya, a. moving to the left; am, adv. to the left; -am,

prasāda, m. grace; favor; prasādam
 kr. do favor, be gracious. [vsad + pra,
 q.v.]

prásiti, f. continuation; extended path (of life, for example). [\sqrt{s\bar{a}} + pra, 250.]

prasiddhi, f. success; celebrity; a being known; ato me çaçāñka iti prasiddhis, therefore I am known as "Q.", 36*; cf. prasiddha. [\sqrt{2}\sident{side}] succeed,' + pra.]

prastará, m. -1. stramentum, straw; -2. rock, 331'. [vstr, 'strew,' + pra: for mg 1, cf. Eng. straw w. strew: connection of mg 2 unclear.]

prastāva, m. beginning, introduction. [√stu + pra, 1148.2.]

prastuta-yajña, a. having one's sacrifice begun; as m. Prastutayajna, name of a Brahman. [vstu+pra.]

prastha, m. n. table-land on a mountain. ['that which stands forth from the surrounding country,' fr. Vsthā (333) + pra.]

prá-svādas, a. (lit. having advanced agreeableness, i.e.) highly pleasing. [13052.]

prahara, m. a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [V1hr + pra.]

prahartavya, grdv. to be struck; impers.
 one must strike. [do.]

prahṛṣṭa-manas, a. having a delighted heart. [\hrs.+ pra.]

V prā (prāti; paprāú; áprās [889]; prātá). fill. [Vedic collateral form of √1 pr, 'fill,' q.v.: cf. πλή-ρηs, Lat. plē-nus, 'full.'] + ā, fill.

prák, see pranc.

pråkṛta, a. natural; usual; common; vulgar; as n. the vulgar (language), language of the vulgus, the Prākrit. [prakṛti, 1208d: for mg, cf. Ger. deutsch, Old High Ger. diut-isk, '(language) of the people (dict), i.e. German' (as contrasted with the Latin of the Church and with

the neighboring Romance tongues', ef. also ἡ κοινή (sc. διάλεκτος), 'the Common (dialect),' as opp. to Doric, etc.]

prāg-grīva, a. having the neck directed eastward. [prāñc (1249a) grīvā.]

prāg-dakṣiṇā, adv. east-southerly, south-easterly. [prāñc, 1249a.]

prāngana, n. fore-court, Vor-hof; courtyard. [pra - angana, 1289a, 193.]

prān-mukha, f.-ī, a. having the face directed eastward. [prānc, 1249a, 149, 161.] prājná, a. wise; as m. wise man. [prajnā, 1208e.]

pråñc [408], f. pråcī, a. -1. directed forwards; w. verh of motion, onward, 86°; -2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); pråcī diç, the eastern quarter, 101°; -3. pråk, acc. s. n. as adv. before: (in place) before one's face, 26°; (in time) formerly, 20°, 51°; (in order) before, w. abl. [1128], 59°. [pra + añc, 407.]

prāñjali, a. having an añjali (q.v.) before one, i.e. in a posture of reverent salutation. [pra + añjali, 1305.]

prāṇá, m. breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (like Eng. breath), life; esp. in pl. prāṇās, life, 15⁵, 21¹⁸, 29⁸. [Van + pra, 192b.]

prāṇin, a. having life; as m. living being.
[prāṇa, 1230.]

prātár, adv. -1. carly in the morning; then -2. (like the Ger. morgen and Eng. morrow) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρω-t, Ger. früh, 'carly.']

prādús, adv. forth to view; w. as [10786], be visible, appear, reveal one's self.

prāntara, n. a long and lonely road.
['an advanced interval or long distance,'
pra + antara, 1289.]

prāpaņīya, grdv. to be brought to. [caus. of $\sqrt{ap} + pra$, 965, 192e.]

prāpta-kāla, m. arrived time, favorable moment. [Vāp+pra.]

prāpta-yāuvana, a. possessing attained adolescence, having reached a marriageable age. [see 1308.] prāptavya, grdv. to be obtained, about to be got. [\sqrt{ap} + pra, 964.]

prápti, f. a reaching, arriving at. [Vāp + pra.]

prāyā, m. -1. a going forth or out; -2. that which sticks out or is prominent; the principal part of a thing; the most part; at end of cpds [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··, 22 ¹6. [√i + pra, 1148.1a.]

prāyaças, adv. for the most part. [prāya, 1106.]

prāyas, adv. for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun *prāyas, 'that which is predominant' (see prāya), vi + pra, 1151. 1.]

prāvi, a. attentive, heedful, zealous. [Vav + pra, 11563, 355b end.]

prāgitķ, m. eater. [√2 aç, 'eat,' + pra, 1182a.]

prāçitrá, n. the portion of ghee to be
eaten by a Brahman at a sacrifice.
['that which belongs to the prāçitr,'
1208b.]

prāçitra-hárana, n. vessel for holding the prāçitra. ['prāçitra-holding,' 1271.]

prāsāda, m. lofty seat; building on high
foundations, palace, 201. [\sad + pra,
perhaps in the sense 'sit forward or in a
conspicuous place': see 1087b.]

priya, a. -1a. dear, 79 16; beloved of, w. gen. (296b), 84 18; -1b. priya, f. the beloved, the wife, 32 6, 33 10; -2a. desired, pleasant; agreeable, 58 22; priyam kṛ, do a favor, 32; -2b. as n. that which is desired, one's wish, 89 17; -3. (like Homeric φίλοs) to which one is attached or wonted, 76 8, 86 3; own, 78 9; wonted; -4a. loving, devoted to; -4b. as m. friend. [Vprī, q.v., 1148.3: cf. πρậos, 'gentle'; Goth. freis, acc. s. m. frijana, AS. frī, Ger. frei, Eng. free: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth, abstract frija-þra, AS. freōd, 'love': for mg 1b, cf. AS. freō, 'woman': cf. also Old High Ger. Frīa, 'The Loving One,' in frīā tag, Eng. Fri-day, 'dies Veneris.']

priya-vādín, a. saying pleasant things. priyāpriyá, n. comfort and discomfort. [apriya: 1253b.]

v prī (prīṇāti, prīṇītā; priyate; piprāya, pipriyė; āprāiṣīt; prītā; prītvā). —1a. prīṇāti, gladden, show favor to, propitiate; —1b. prīṇāti, have pleasure in; —1c. prīṇītē, be glad or content; —2. priyate, be glad or content; have pleasure in; love, be favorably inclined to; —3. prītā: glad, pleased, satisfied; loved, dear. [cf. Goth. frijon, 'love'; frijonds, AS. freond, 'loving, i.e. friend,' Eng. friend; also AS. freo-bo, 'a sparing or indulgence, favor, grace, peace,' Ger. Friede, 'peace'; Goth. Friba-reiks, Eng. Frede-rick, 'grace-ruler, gracious prince': see also under priyā.]

prīti, f. -1. pleasure; prītyā, with pleasure, gladly; -2. friendship. [\prīt.] prīti-vacas, n. friendship-talk, friendly

words.
prenkhá, a. rocking, pitching; as m. n.

unsteady boat, skiff. [√iñkh + pra.]
préta, ppl. gone onward, i.e. departed,
dead; as m. -1. dead man; -2. ghost.
[√i + pra.]

prétya, grd. after dying, i.e. in the other world (opp. to iha). [Vi + pra, 992.]

préstha, a. very pleasant. [√prī, 4704: serves as superl. to priya.]

presya, grdv. to be sent; as m. servant. [V2 is, 'send,' + pra.]

prāiṣyá, n. servitude. [preṣya, 1208f.] próṣṭha, m. bench or couch.

prosthe-çayá, a. lying on a couch. [1250c, 1270.]

plavá, α. swimming; as m. swimmer, name of a kind of duck. [Vplu: cf. πλόος, *πλοσος, 'a sailing.']

v plu (plávate, -ti; pupláva, pupluvé; áplosta; plosyáti, -te; plutá; -plútya, -plúya). float through water or air: -1. swim; -2. bathe; -3. sail; -4. | phálavant, a. fruitful; yielding good hover; fly; -5, fly off; hasten away; -6. spring; -pluta, floating, and so (see Whitney 78), protracted, of a vowel.

[cf. $\pi\lambda\epsilon\omega$, * $\pi\lambda\epsilon F\omega$, 'float, sail'; Lat. pluere, 'rain': for mg of pluere, cf. the Eng. intrans. float, 'swim,' w. trans. float, 'cover with water,' and the intrans. bathe w. trans. bathe :

closely connected w. Vplu is the extended form plud as seen in Lithuanian plud-iti, 'swim, float': w. this, cf. AS. fleot-an, 'swim or float about,' Eng. verb fleet, 'float, sail, hasten,' Ger. fliessen, sometimes 'swim,' but usually 'flow'; further, AS. fleot, 'raft, ship, fleet,' Eng. fleet, 'ships'; also AS. flota, 'ship,' Eng. float, 'a thing that swims on the surface of a fluid, e.g. a raft' (verb float is a denom. of this), Ger. Floss, 'raft'; finally Eng. fleet, 'streamlet or bay,' whence The Flect, as name of a small affluent of the Thames at London and of a famous prison thereon, and Fleet Street, which crossed The Fleet.

+ $\bar{\mathbf{a}}$, bathe, intrans.

- $+ \operatorname{sam} \bar{a}, -1.$ bathe, intrans.; -2. bathe, trans.; inundate; suffuse, 1019.
- + ud, spring up.
- + upa, hover unto.
- + vi, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.
- V phal (phálati; paphála; phalitá; phullá [958'). burst, split, intrans. [prob. for *spal, of which vsphat (i.e. *sphalt), 'split, break,' is an extension: cf. Ger. spalten, Eng. split.]
 - + ud, burst out or open; utphulla [958], expanded, wide open.
- bear fruit; fruit; √phala (phalati). phalitám, impersonally, it is fruited, fruit is borne (by a thing, instr.), 242). [denom. of phála, 1054.]
- phála, n. -1. fruit; -2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps 'the ripe and bursting fruit,' fr. \phal.]

results. [phála, 1233a.]

phulla, a. burst open, expanded, blooming. [see V phal and 958.]

phullotpala, a. having blooming lotuses; as n. Blooming-lotus, name of a lake. [utpala.]

phéna, m. foam.

- √ banh or bah (bādhá [2233]; caus. banháyate). be thick, firm, strong; caus. make strong. [perhaps for *bhagh: see bahú and bāhú.]
- baka, m. heron, Ardea nivea.

baka-mūrkha, m. heron-fool, fool of a heron. [1280b.]

baddha-mandala, a. having structed-circles, i.e. ranged in circles. [Vbandh.]

- √ bandh (badhnáti, badhníté [730]; babándha, bedhé; bandhisyáti, bhantsyáti; baddhá; bándhitum, bánddhum, báddhum; baddhvá; -bádhya). bind; fasten; catch; esp. bind (a victim for the gods, i.e.), sacrifice; -baddha: bound; caught; fastened; -2. bind together, join; and then (w. a specialization of my like that seen in the Eng. joiner), construct, e.q. a bridge; compose (verses, cf. Lat. serere). [for *bhandh: cf. πενθερός, 'connection (by marriage)'; πείσμα, *πενθμα, 'rope'; Lat. of-fend-ix, 'knot'; fid-es, 'string'; foed-us, 'league'; Eng. bind, band: for mgs, cf. Eng. connection and league w. Lat. con-nectere and ligare, 'bind together.']
 - + ni, -1. bind; fasten; -2. (bind down together, put down connectedly, i.e.) put into written form, write down, 536.
 - + pra, bind on; connect onward, form an advancing connection, form & continued series.
 - + sam, bind together, con-nect; sambaddha, con-nected, co-herent (w. the same fig. mg as in Eng.).
 - bandhá, m. -1. a binding; esp. a binding to the sacrificial post (see bandh 1), sacrifice; -2. band, string. [√bandh: cf. Eng. band.

bándhana, a. binding; as n. bond or bonds. [\bandh.]

bándhu, m. -1. connection or relation- balin, a. mighty, 13. [bála, 1230a.] ship; -2. (concrete, as in Eng.) a connection, relative; friend; one who belongs to (a certain caste, for example). [Vbandh, balonmatta, a. frenzied or crazed with 1178.7

barbara, a. stammering, balbutiens; as m. -1. pl. foreigners, οἱ βάρβαροι, name applied by Aryans to non-Aryan folks (as Welsh and Wälsch by English and Germans to folks that speak a strange tonque); -2. sinq. a man of lowest origin; a wretched wight, wretch, 3010. Γcf. βάρβαρος, 'foreign, outlandish'; Lat. balbus, 'stammering,' whence Spanish bobo, 'blockhead,' Eng. booby. 7

barha, m. n. tail-feather. ings,' 11 brh, 'pluck': cf. the no less arbitrary specialization of mg in Eng. pluck, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage.']

barhina, m. peacock, 682. [transitionstem fr. barhin, 1223f, 1209c.]

barhin, m. (having tail-feathers, i.e. the tail-feathered bird κατ' έξοχήν,) the peacock. [barha.]

barhis, n. grass or straw of Kuça-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' √1 brh, 'tear, pluck': for mg, cf. Eng. hay, 'cuttings,' from hew, 'cut.']

bála, n. -1. might, power, strength, force; balat, forcibly; -2. then, as in Eng., force (for making war); forces, troops, 54. [for *vala: cf. Lat. calere, 'be strong, well.'] bala-dá [352], a. strength-giving. [1269.]

bálavant, a. powerful. [1233a.]

balādhika, a. superior in strength. [adhika: 1265.]

balanvita, a. connected with power; bala, a. young, not grown; as subst. m. suggestive of power. [anv-ita, √i.]

bali, m. -1. of-fering, tribute; -2. esp. portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, esp. birds, and even inanimate objects, 652. [perhaps fr. Vbhr: bālaka, a. young; as m. child. [bāla.]

if so, cf.. for the mg, $\phi\delta\rho\sigma$ s, 'tribute,' w. φέρω, 'bear, bring.']

bálistha, a. most mighty; very strong. [balin, 4682.]

power. [unmatta, √mad +ud.]

√ bah, see banh.

bahiş-kārya, grdv. to be put outside, [bahis and kr, 'do, to be banished. put,' 10787.]

bahis-kṛta, ppl. put out, expelled. [bahis and kr, 'do, put,' 10787.]

bahih-paridhi, adv. outside the enclosure (sec paridhi). [1310a.]

bahis, adv. [1111d], outside; as prep. outside of, w. abl. [1128].

[prop. 'pluck- bahú, a. much, many; bahu man, consider as much, think much of, esteem. [Vbanh or bah: ef. πάχύς, 'thick.']

bahudha, adv. many times. [bahu, 1104.7

bahumāna, m. esteem, respect. [\man + bahu.]

bahumāna-purahsaram, adv. with respect. [1302c2, 1311.]

bahulá, a. -1. thick; -2. abundant; [in mg 1, perhaps directly fr. √bah, 1189, and in mg 2, fr. bahu, 1227.]

bahulāusadhika, a. having abundant herbs. [osadhi, 1307.]

√ bādh (bádhate; babādhé; ábādhista; bādhiṣyáti, -te; bādhitá; bádhitum; -badhya). press hard; distress; beset. [see Vvadh: cf. Lat. de-fend-ere, 'press or ward off'; of-fend-ere, 'press hard upon, hurt.']

+ ni, press down heavily.

bādhá, a. distressing; as m. distress. [Vbādh.]

bandhava, m. (having connection or relationship, i.e.) a relative; friend. [bándhu, 1208c.]

and f. -1. child (distinguished from yuvan, 'young man,' 2812); boy; girl; -2. applied to a grown person (cf. Eng. childish, puerile), child or booby, w. double mq, 61 21.

[201] [brl)

bālāpatya, n. young offspring, of men and of animals. [apatya.]

bāspa, m. tears.

bāṣpākula, a. agitated by tears. [ākula.]
bāhú, m. arm; esp. fore-arm; of beasts,
the fore-leg, esp. the upper part thereof,
101 19. [for *bhāghú: cf. πῆχυς, Dorie
πᾶχυς, *φαχυς, 'fore-arm'; AS. bōg, 'arm'
and 'arm of a tree, i.e. branch,' Eng. bough,
'arm of a tree,' Ger. Bug, 'shoulder, hip';
also Dutch boeg, Eng. bow, 'shoulder of a
ship,' bow-sprit, 'bow-spar.']

bāhu-yuddha, n. arm-fight, wrestling.
bāhulya, n. abundance; commonness, state of being usual; concretely, usual order of things; -āt, from or in accordance with the usual order of things, in all probability, 24.21. [bahula, 1211.]

báhya, a. being outside, external; at end of cpds, equiv. to Eng. extra- at beg. of cpds. [bahis, 1211: cf. 1208a² end.]

bidāla, m. cat.

bimba, m. n. disk of sun or moon.

bila, n. cleft; hollow. [perhaps fr. Vbil or bid, collateral forms of bhid, 'cleave.']
bija, n. seed, of plants and animals.

buddhá, ppl. awakened; illuminé; enlightened; -esp., as m. The Enlightened One, epithet of Gautama of the Çākya tribe. [Vbudh: for budh-ta (160), the formal equivalent of -πυθ-το- in ἄπυστος, 'not having learned.']

buddhi, f. -1. insight, understanding, intellect; mind, 13¹³; wit, wits; -2. mind in the sense of opinion (as in Eng.); belief; at end of epds: vyāghra-buddhyā, with tiger-belief, (mistakenly) thinking that it was a tiger, 31¹⁵; -3. mind in the sense of purpose, resolve (as in Eng.); buddhim kṛ, make up one's mind, 58¹² buddhim pra-kṛ, mid., put a plan before one's self, decide, 9¹¹. [√budh, 1157 for budh-ti (160), the formal equivalen of πύστις, *πνθ-τι-ς, 'an inquiring.']

buddhi-jīvin, a. living by one's mind employing one's intelligence, intelligent.

buddhimant, a. possessing understanding; intelligent.

v budh (bódhati, -te; búdhyate; bubódha, bubudhé; ábuddha [160]; bhotsyáti, -te; buddhá; bóddhum; buddhvá; -búdhya). -1. be awake; -2. come to consciousness; hence -3. notice; give heed to, w. yen., 76¹²; -4. notice, i.e. perceive; and so, become acquainted with; understand; -5. rarely, (like Eng. remember a person, i.e.) present a person with a thing (instr.); -caus. -6a. cause to notice or understand; -6b. teach; announce to.

for *bhudh, orig, 'be awake,' cf. Church Slavonic bud-čti, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek $\sqrt{\pi \nu \theta}$, * $\phi \nu \theta$, in $\pi \nu \theta \epsilon \sigma \theta \alpha \iota$, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. ana-vind-an, (prob. 'give notice to,' and so) 'command,' AS. beod-an, 'announce, offer, command,' Eng. bid, 'announce, offer in words, offer in general, esp. at an auction, declare, proclaim, command, invite,' Ger. biet-en, 'offer'; (from an entirely different root is Eng. bid, AS. biddan, Ger. bitten, 'pray,' as in bid beads, 'pray prayers';) cf. also Eng. noun bode, 'announcement,' whence denom. verb bode, 'foretell': for mg 5, observe the analogy of Ger. Jemand bedenken, 'remember or take notice of a person esp. in one's will, i.e. make a bequest to.'

ini, attend to, 581; understand, know, 79.

+ pra, come forth (from sleep) to consciousness: awake, intrans.

+ prati, awake, intrans; awake, trans., 763.

budha, a. awake; intelligent; wise; as m. wise man. [\forall budh.]

bubhukṣā, f. desire to eat, hunger. [fr. desid. of v2 bhuj, 'frui,' 11494 |

1 brh, collateral form of Vvrh, 'pluck,' q.v. V 2 brh (brihati, -te; babárha; brihá; caus. briháyati, -te). be thick, great, strong, in brhánt, q.v.; caus. make great,

strengthen.

bfh, f. prayer, conceived as a swelling and filling of the heart in devotion. [12 brh.]

collection of stories ascribed to Gunadhya (guṇādhya), and abridged by Somadeva under the name Kathāsaritsāgara. [brhant, 1249a, 1279.]

brhád-açva, a. possessing great or powerful horses; as m. Brihadaçva, name of the sage who narrates the story of Nala to Yudhishthira. [brhánt (1249a) + ácva, 1298: cf. *Μεγάλ-ιππος, which is similarly compounded and of like meaning.]

brhánt [450a], a. great; mighty; lofty. [present ppl. of \2 brh, 'be great.']

brhas-pati, m. Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; later, god of wisdom and eloquence. ['lord of prayer,' bfhas + páti: for epd, see 1250 and d, and 1267d; for acct, Whitney 94b; for euphony, 1712.]

bāijika, a. pertaining to the semen; of guilt, inherited from one's father. [bija, 1222e and e 2.]

brahma-cárva, n. life of holiness (bráhman), walk and conversation of a Brahman student (brahmán), esp. chastity; religious studentship, the first of the four periods of a Brahman's life, see āçrama. [bráhman (1249a2) or brahmán (probably both) + carya, equiv. of carya: acet, 1272, 1213c.7

brahma-cārín, a. (busying one's self brahma-hán [402], a. Brahman-slaying; with, i.e.) studying sacred knowledge; as m. Brahman student, 653; as adj. esp. observing chastity, 6414, 10021. man, 1249a 2.]

brahmanya, a. pertaining or attached to the holy life and study (bráhman), i.e. pious; attached or friendly to Brahmans (brahmán). [1212d 1.]

brahma-dāya, m. sacred-word heritage, heritage consisting of the sacred word. [bráhman, 1249a².]

brahmadāya-hara, a. receiving the sacred word as a heritage.

brah ma-dvis, a. devotion-hating, godless. [bráhman, 1249a²: acet, 1269.]

brhat-kathā, f. Great-Story, title of a bráhman, n. -1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, in gen- ϵral , any pious expression in the worship of the gods; hymn of praise, praise, 736, 19, $74^{4.11}$; prayer, 76^{15} ; -2. sacred word, word of God (opp. to the profane), 608; -3. divine science, 57 13; sacred learning, theology, theosophy; -4, holy life, i.e. chastity; -5, the (impersonal) spirit [v2 brh, that pervades the universe. 1168. le: bráhman (n.) is to brahmán (m.) as prayer ('supplication') is to pray-er ('supplicant').]

> brahmán, m. -1. pray-er, 76^{18} ; worshipper; priest, 889, RV. x. 125.5; pray-er by profession, Brahman; -2, the impersonal universe-pervading spirit (bráhman 5), personified as a god, i.e. Brahmán, the Supreme All-soul, 57^{4,8}; in the theological system, the Creator of the world, 67 17. [\sqrt{2} brh, see bráhman.]

> brahmarsi, m. priest-sage, priestly sage, see 1 14 N. [brahmán (1249a 2) + fsi, 127, 1280Ъ.]

> brahmavarcasá, n. pre-eminence in sacred learning or holiness. [for brahmavarcas, which occurs only in derivs: bráhman (1249a²) + várcas, 1315c.]

> brahmavarcasvin, a. eminent divine knowledge. ['possessing brahmavarcasa,' q.v.: 1232.]

brahma-vedin, a. knowing knowledge. [bráhman, 1249a².]

as m. murderer of a Brahman. [brahman, 1249a2.

fbráh- brāh má, f. -ī, a. -1. pertaining to bráhman, divine; holy, 59%; spiritual, 6115; -2. pertaining to brahmán, in both its senses, i.e.: -2a. of Brahmans; -2b. of Brahmán or (anglicized) Brahma, the Creator, 5723, 589. [bráhman and brahmán, 1208a² end.]

> brāhmaņá, m. (having to do with bráhman or prayer and praise and divine science, i.e.) priest, 84 15; theologian. Brahman, 57 16; - f. brāhmanī, woman of the priestly caste, Brahmanee. [bráhman, w. usual shift of acct, 1208a.1

[vbhaj [203]

bráhmana, n. (of a brahmán, of a priest | bhakṣya, grdr. to be eaten, eatable; or Brahman, i.e.) the dictum of a priest on matters of faith and cultus; esp. a Brāhmana, as designation of one of a class of Vedic writings which contain [brahmán, w. usual shift these dieta. of acet, 1208a.

brāhmana-vāda, m. a statement of the Brahmanas. [brahmana.]

V brū (bráviti 632, brūté: the second clause of 632 should read "before the initial consonant of an ending"). -1. act. say; w. dat. of person and acc. of thing, 1021, 9614; w. acc. of person and either oratio recta (125, 607, 23, 9811) or else acc. of thing (95 13); speak to, w. acc. of person, 314; speak of, w. acc. of person, 1118; say, i.e. announce, tell; w. vacas, έπος $\epsilon l\pi \epsilon l\nu$, 10^{18} ; w. punar, answer, 8^3 ; -2. middle, brūté (used esp. to introduce oratio recta and without designation of the person addressed), says, inquit, 2018, 281, 305, 15, 12,

+apa, remove (the thought or recollection of a thing or person, acc., from a person, abl.) by speaking, i.e. try to console a person (abl.) for the loss of a thing or person (acc.), 9214. [this locution is apparently like the Eng. colloq. phrase "I'll talk it (his opinion) out of him."]

+pra, tell forth, proclaim, 7513; announce, 887; then (like the Eng. tell of, bad and colloquial tell on), inform against, betray, 93 17.

+ prati, speak back to (acc.), answer.

√ bhakş (bhákṣati, -te; bhakṣitá; bháksitum; -bháksya; bhaksáyati [10412]) (partake, enjoy, i.e.) eat; consume; devour. [old desid. of vbhaj, 108g end: cf. bhiks, and for mg, \2ac, 'eat.']

bhaksá, m. the enjoying, eating or drinking; food; at end of adj. cpds, having ... as food, living on ... [Vbhaks.]

bhakşaka, m. eater. [Vbhakş: see 1181a end.]

bhaksitavya, grdv. eaten. [Vbhaks, 9642.]

bhaksin, a. eating. [Vbhaks, 11838.]

as n. proper food. [Vbhaks, 963.]

bhága, m. = 1. (he who deals out, i.e.) dispenser; rich or kind master; lord, frequent epithet of Savitar - so 7417; -2. esp. Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89°; -3. portion; lot (w. dur-, su-); fortune; esp. (as in Eng.), good fortune, happy lot; -4. loveliness. [V bhaj, 216.1: -1. cf. Old Persian baga, 'God'; Bayalos: Zebs Φρύγιος: Slavonic boqŭ, 'God'; for mg, ef. Eng. lord, AS. hlaf-ord (*hlaf-weard?), 'loaf-ward, loaf-keeper'; -3, for mg, cf. the relation of μόρος, 'lot, fate,' to ξμ-μορ-ε, 'gat a share.']

bhágavant, a = 1, fortunate, possessing a happy lot, blessed; then -2. (like Eng. blessed) heavenry, august, lordly, applied to Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; used, esp. in voc., as a form of address, so 948, 264. [bhága.]

bhagin, a. fortunate; happy; splendid; -bhagini, f. sister (the happy one -so far forth as she has a brother). [bhága.]

bhagiratha, m. Bhagiratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps ir. bhagin Fratha, 'having a splendid chariot.']

bhagna, see 957c.

bhagna-bhānda, a. having broken pots or [1308] who broke the pots.

bhagnāça, a. having broken hopes, disappointed. [āçā, 3342.]

bhangá, m. a breaking. [vbhanj, 216.1.] √ bhaj (bhájati, -te; babhája, bhejé[794e]; ábhāksīt, ábhakta [883]; bhajişyáti,-te; bhaktá; bháktum; bhaktvá; bhájya; caus. bhājáyati). - 1. deal out; apportion; divide; then (as Eng. sh. e means both 'give a part of' and 'have a part of') -2. middle, have as one's part, receive; have or take part in; -3, give one's self up to: -4. (choose as one's part, i.e.) declare one's self for, prefer, 153; -5. betake one's self to turn to; go to, 2011, -6. belong to, be attached to; revere;

w acc. of person and gen. of thing, 833.

[cf. φαγ-είν, 'get one's portion, eat,' w. a specialization of mg like those seen in Eng. partake and take as used with the implied object food or drink, in bhakta, 'thing divided, portion, food,' and in bhaks: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φαγός, φηγός, 'oak,' Lat fagus, 'beech,' AS boc, Eng. buck-, 'beech-,' in buck-mast, beech-nuts, and buck-wheat (so called from the likeness of the kernels to beech-nuts), AS. bece, Eng. beech: with boc, 'beech,' is ident. boc, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, Germania, x.; such a branch was called by a name which became in Old High Ger. puah-stap or buoh-stab, and meant orig. 'beech-staff', but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS boc-stæf, Ger. Buch-stabe.]

 $+\bar{\mathbf{a}}$, act., sometimes mid., deal out to, give a person (acc.) a share in a thing (loc.).

+ vi, part asunder; divide.

+ pra-vi, divide.

+ sam-vi, -1. divide a thing (acc.) with a person (instr.); give a share; -2, present a person (acc.) with a thing (instr.).

√ bhañj (bhanákti; babhañja; ábhāñksīt; bhankṣyáti; bhagná [957c]; bhanktvá: -bhájya). break. [opinions are divided as to whether Wbhanj, 2bhuj, and bham (see these) orig, began w. bhr-; cf giri-bhráj, 'breaking forth from the mountains': if bhanj does stand for *bhranj, then Lat. frangere, 'break,' nau-frag-a, 'ship-breaking' (tempestas), and Ger brechen, Eng. break are akin.]

bhattara, m. lord. fa transition-stem (399) fr bhartr: corresponding to the strong acc. s. form bhartar-am, taken as if it were bhartara-m, is made the nom. s. bhartara-s, etc.; both transition to the a-declension, and assimilation of rt to tt are regular in Prakrit.]

bhattaraka, m. lord, applied to gods and learned men. [bhattara, 1222e 1.]

love, 920; -caus. cause to have a share, | bhattaraka-vāra, m. lord's day, Sun-

bhadrá, a. -1. praiseworthy, pleasing; gladsome, 764, 9017; -2. good, happy, 843; roc. f., good lady, 940; bhadram, adv., w. kr or ā-car, do well, 22 17, 23 19; -3. favorable, auspicious, 86 °; -as n., sing, and pl., welfare, prosperity, 2016; w. kr. grant welfare to a person (dat.), bless, 6911. [Vbhand, 1188a.]

bhadra-krt, a. granting welfare; blessing. [1269.]

receive jubilant V bhand (bhándate). praise.

bhandistha, a. most loudly or best praising.

bhayá, n. -1. fear, anxiety; in composition w. the thing feared, 1012, 319, 465; fear of a thing (abl.), 4014; bhayat, from fear, 2019, 364, 4117; then, as conversely in Eng., fear (orig. 'danger,' so Job 39. 22) has come to mean 'anxiety,' -2. danger, [Vbhī, 1148.1a: for peril, 25 19, 42 3, 4. mg 2, cf. samdeha.

bhayarta, a. stricken with fear. [arta.] bhára, m. -1. a bearing, carrying; -2. burden; weight, 50^{1} ; -3, mass, quantity; -4. (w. specialization as in Lat. pondus, 'weight,' then also 'pound') a particular quantity or measure, in nir-. [v bhr: cf. φωσ-φόρο s, Lat. luci-fer(u-s), 'light-bringing'; AS. horn-bora, 'hornbearing, trumpeter': for mgs 2-4, cf. Eng. weigh, orig. 'lear up, lift,' as in weigh anchor, AS. wegan, 'carry, bear,' and weight, 'burden,' then 'mass,' then 'definite mass.'}

bharatá, a. to be supported or maintained; esp. to be kept alive by the care of men, as epithet of the god Agni; as m. Bharata, name of a patriarchal hero. [Vbhr, 1176e.]

bhárgas, n. radiant light; glory. [Vbhri or bhrāj, q.v., 216.13: cf. φλέγος, n., 'flame'; Lat. fulgur, 'lightning.']

bhartr, m. -1. bearer; -2, supporter. maintainer; lord; husband, 1021. [Vbhr, 1182b: cf. Lat. fertor, 'bearer.']

bhavá, m. the coming into existence. [Vbhū.]

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- bhavat-pūrva, a. having bhavant as first or preceding; -am, adv. [1311], in a way having bhavant first, i.e. with the voc. s. f. of bhavant at the beginning of one's begging formula.
- bhavadāhārārtham, adv. for your food. ['in a way having your food as object,' 1311, 1302c4: bhavant + āhāra and artha.]
- bhavaduttaram, adv. with bhavant as last (word of one's begging formula). [acc. s. n. of adj. *bhavad-uttara, 1311.]
- bhavana, n. dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' vbhū, 1150. la. so Eng. dwelling and abode and Lat. man-sio meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also mandira and asta.]
- bhávant [456], a. lordly; —used in respectful address as substitute [514] for pronoun of the second person, and translatable by your honor, thou (e.g. 623), ye (e.g. 76, 1240); used in the pl. of a single person to express greater courtesy, 1922, 2845; used in the voc. s. m. (bhavas, contracted) bhos, f. bhavati, as word of address, (lord, master, mister.) sir, lady. [prob. a contraction of bhágavant: cf. 6140 N.]
- bhavan-madhya, a. having bhavant as middle (word); -am, adv. [1311], with the voc. s. f. of bhavant as the middle (word of one's begging formula).
- hhavitavya, grdv. deserving to become, destined to be, about to be; impers. [999], mayā bhavitavyam, sc. asti, I must be, 2313; bhavitavyam, it must be, 2714. [Vbhū, 964.]
- V bhas (bábhasti [678]; bhasitá). chew, bite; crush; devour, consume; bhasita, consumed to ashes. [cf. φάμ-μη, *φασ-μη, 'barley-groats': w. the 3d pl. bá-ps-ati cf. the collateral form psā and ψά-μα-θος, 'sand.']
- bhasman, n. ashes. ['consumed': see
 \bhas.]
- bhā (bhāti; babhāú; bhāsyáti; bhātá).
 be bright, shine; appear. [cf. φη-μί,
 Lat. jū-ri, 'make appear, reveal, say';
 Eng. ban, 'public proclamation, manda-

tory or prohibitory,' 'notice (of marriage),' etc.: cf. \v bhas, bhas.]

- + ā, shine upon; illumine.
- + ud, shine out, become manifest, 5620.
- + nis, shine forth from (abl.), fig.
- 'pra, shine forth; begin to be light (of the night).
- + vi, shine far and wide.
- bhāgā, m. part: -1. allotted part, 96²⁰; share, 84¹¹; lot; esp. happy lot; -2. in post-Vedic, portion (not lot), 64²²; -3. place, spot (cf. Eng. parts, 'regions'). [Vbhaj.]
- bhāga-dhéya, n. (bestowal or allotment of a part, i.e.) portion, 887; esp. bestowal of a goodly lot, blessing, 824. [1213c.]
- bhāgaças, adv. part by part; gradually. [bhāga, 1106.]
- bhāgīratha, a. of Bhagīratha; -ī, f. the stream (nadī) of Bh., the Ganges. [bhagīratha, 1208f.]
- bhāgya, n. lot; fate; esp. happy lot; luck; bhāgyena, luckily. [bhāga, 1211.] bhājana, n. vessel, dish. [lit. 'receiver,'
- v bhaj, mg 2: 1150. lb.]
- bhāṇḍa, n. -1. vessel, pot; vat; dish; -2. generalized (like pātra), utensil; wares or ware.
- bhāṇḍa-mūlya, n. capital consisting of wares; stock in trade.
- bhānú, m. light; beam. [Vbhā, 1162.]
- √ bhām (bhāmitá). rage, be angry. [orig., perhaps, 'be agitated,' and so, a Prakritic form of bhram, q.v.: for loss of r, see under √bhañj.]
- bháma, m. rage, fury. [vbhām.]
- bhārá, m. burden. [Vbhr.]
- bhárata, a. descended from Bharata; as m. descendant from Bharata, epithet of Yudhishthira, to whom Brihadaçva tells the story of Nala. [bharatá, 1208f.]
- bhārika, m. carrier. [bhāra.]
- bhāryà, grdv. to be supported or maintained; -à, f. wife. [vbhr, 963b.]
- bhāryātva, n. condition of being wife or (among animals) mate. [bhāryā.]
- bhāva, m. -1. the becoming, 61²; existence, 15¹⁸; being; in cpds, used as equiv. to the suffix tva or tā, condition of being:, 35²¹, 49¹²; -2. (way of being, i.e.) con-

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dition; -3. (way of being, i.e.) nature; -4. natural disposition; feeling; -5. feelings; heart, 30^{18} ; -6. the existent; existent thing, 669. [Vbhū, 1148.2.]

bhāvin, a. becoming, coming into existence; about to be, destined to be, 189; future, 3813; -inī, f. a beautiful woman. [Vbhū, 11833 end.]

√ bhās (bhásate; babhāsé; ábhāsista; bhāṣitá; bhấṣitum; bhāṣitvấ; -bhấṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. Vbhā: 182a.7

+ abhi, speak unto, address, w. acc.; speak, without object.

+ prati, speak back, answer.

hāṣā, f. speech, language. [√bhāṣ.] ohāșita, ppl. spoken; as n. [1176a], what

is spoken, the words. [Vbhās.] √ bhās (bhāsati, -te; babhāsé; bhāsitá).

shine. [cf. / bhā.] + prati, shine over against, make a show, appear well.

bhás, n. light. [/bhās: but cf. 1151.1c2.] bhās-kará, m. the sun. ['light-making': 1718.1

√ bhiks (bhíksate; bibhiksé; bhiksisyé; bhíksitum; bhiksitvá). desire to have a share for one's self, wish for; then (like the Eng. desire, 'express a wish for'), request; beg; esp. go begging for food. bhaks.]

bhikṣá, f. -1. the act of begging, begging; -2. that which is got by begging, alms. [Vbhiks, 11494; w. the relation of 1 to 2, cf. that of Eng. getting, 'act of getting,' to getting, 'that which is got.']

√ bhid (bhinátti, bhintté; bibhéda, bibhidé; ábhet [832]; bhetsyáti, -te; bhinná [957d]; bhéttum; bhittvá: -bhídya). cleave, cut asunder; break in twain, 10214; smite sore (in battle), 815; pound, bruise, crush (as a reed), 7015; [orig. 'split, crush': cf. Lat. findo, 'cleave,' perfect fidi; Ger. beissen, Eng. bite; also bit, 'morsel,' and bit, 'part of a bridle'; bitter, used of a sword, w. a trace of the orig. mg, Beowulf, 2705; caus. bait, in bait a bear, 'make dogs bite him,' and bait a horse, 'let him eat.']

+ pra, split forth or open.

+ vi, split asunder; break to pieces, destroy.

bhiyás, m. fear. [Vbhī, 1151.2c.]

√ bhişaj (bhişákti). heal.

bhisaj, a. healing; as m. healer. [Vbhisaj, 1147.]

√ bhī (V. bháyate; V. and later, bibhéti; bibháya; ábhaisit; bhesyáti; bhitá; bhétum; caus. bhīsáyate [1042f]). fear; be afraid of (abl.); bhīta, having feared, frightened; caus. affright. [w. bi-bhé-ti, ef. Old High Ger. bi-bē-t, 'trembles,' whose bi- is syllable of reduplication, Ger. bebt, AS. beofa's, 'trembles': the connection of these words with $\phi \hat{\epsilon}$ - β -o $\mu \alpha i$, 'am afeard, flee in fright,' and φόβος, 'fear,' is still a moot-point.]

bhí [351], f. fear. [Vbhí, 348.1.]

bhītá, ppl. feared; as n. [1176a], fear.

bhīmá, a. fearful, terrible; as m. Bhīma, name of a Vidarbhan king. 1166b.]

bhīma-parākramá, terrible strength or courage. [1264, 1267.]

bhīmá-parākrama, a. bhīma-parākramá, 111, 23. [1293.]

bhīma-çāsana, n. command or summons of Bhīma. [1264, 1267.]

bhīrú, a. timid. [Vbhī, 1192.]

fold desid. of V bhaj, 108g1 end: cf. V 1 bhuj (bhujáti; bhugná; -bhújya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: φυγ-είν, Lat. fug-ere, 'turn about, flee'; AS. būg-an, 'bend, turn about' (intrans.), sometimes also 'flee,' Eng. verb bow (as in bow down), 'bend'; AS. boga, Eng. bow, 'arcus,' el-bow, rain-bow; Ger. bieg-sam, 'pliable,' Old Eng. būh-sum, 'pliable, yielding,' Eng. buxom, 'lithe, lively, vigorous': but the Germanic q raises phonetic difficulties which are not yet satisfactorily cleared up.]

√2 bhuj (bhunákti, bhunkté; bubhója. bubhujé; ábhujat; bhoksyáti, -te; bhuktá; bhóktum; bhuktvá). - 1. enjoy; in Veda, (have use with, i.e.) have the use of a thing (and so w. instr.); -2. in later Skt. (like Ger. geniessen, cf. also bhoga and bhojana), enjoy esp. food, [207] $[v bh \bar{u}]$

w. acc.; -3. without object, take one's meal; then -4. enjoy (things that are not food), w. acc., 10°; -5. reap the fruit (of sin) at the hands of a person (gen.), 79¹¹; -6. caus. cause to take food, feed. [if for *bhruj (but this is doubtful — see \footnote{\footnote{bhanj}}), then cf. Lat. frui, *fingri, 'have use with' (a thing, hence instrabl.), 'enjoy'; frug-es, 'fruit'; AS. brūcau, 'enjoy' (food or drink), 'use,' Eng. brook, orig. 'use,' now 'put up with.'] + anu, reap the fruit (of good or evil

+anu, reap the fruit (of good or evil deeds).

+ upa, -1. enjoy, esp. (enjoy food, i.e.) eat; -2. reap the fruit (of good or evil deeds).

bhujam-gama, m. serpent. ['going with bending or with crooking': bhujam, grd of 11 bhuj, 995: for mg, cf. khaga.]

V bhur (bhuráti). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. φύρω, 'stir around, mingle'; φλύω, 'bubble'; Lat. fur-ere, 'be agitated, rage'; de-fru-tum, 'boiled off'; Eng. brew, 'boil'; bro-th, 'bouillon.']

bhurana, a. (like the Eng. stirring, i.e.) both -1, moving quickly and -2, active, busy. [Vbhur, 1150, 2e.]

√ bhuranya (bhuranyáti). be stirring, busy. [bhurana, 1059d.]

bhúvana, n. -1. being, existence; -2. world; -3. with víçva: sing., tout le monde; pl., all beings. [√bhū, 1150. 2c.]

bhuvana-traya, n. world-triad, i.e. heaven and atmosphere and earth.

bhúvas, the second of the so-called "utterances" (see vyāhrti), bhuvas!, interpreted as air or atmosphere, on account of its position between bhūr and svar. [prob. nothing more than the voc. pl. of bhū, 'O ye spaces.']

bhū (bhávati, -te; babhúva [789a];
ábhūt; bhaviṣyáti, -te; bhūtá; bhávitum; bhūtvá; -bhúya; caus. bhāváyati, -te). become, 93³, 40²¹, 57³, 67²¹, 3¹¹; come into being, 92¹¹; arise, happen, take place; exist; very often to be rendered simply by be, 2¹⁵, 3¹8.²², 7¹; -pūrvam abhūd rājā, once there was a

king, 481; tathā bhavatu, so be it, 2714; so 3217; prānjalir bhūtvā, (having become prānjali, i.e.) assuming suppliant posture, 13^{22} ; -w. possessive gen., become (the property) of a person; ādhipatyam tasya babhūva, lordship became his, he attained lordship, 371; seldom w. dat., 962; - imperative, bhavatu: (be it, i.e.) good; enough; what's the use of talking, 30¹⁶, 42²; the thing is clear, 23⁷, 31⁵; tad bhavatu, never mind that, 346; - bhūta, see s.r.; - in self-explaining periphrases w. ppls, 4919, 5217, 9921; -desid. bubhūsati [1027], desire to be, 70 14. [w. ábhūt cf. ἔφυ, 'became, grew'; cf. Lat. fu-it, 'was'; Old Lat. fu-at, 'may be'; AS. beom, 'am'; Eng. be.]

+anu, -1. (perhaps be along after, and so) come up with, attain; -2. experience; enjoy, 24°; -3. (experience, i.e.) make practical acquaintance with, come to understand; perceive; hear, 4°1. +abhi, be against [1077°], oppress, and so overpower.

+ud, arise up, make itself perceptible.

+ pari, -1. be around, surround, encompass; -2. (like the Eng. colloq. get around, i.e.) get the better of, prove superior to; be superior to, and so -3. treat with contempt, 37° .

: pra, -1. come forth into being; arise; -2. be before (others), have the power; have power, be strong.

+ vi, (become asunder, i.e.) expand, develop; pervade; -caus. cause to expand or open, discover; vibhāvita, discovered, found out.

+ sam, -1. (unite [intrans.] together, and so take form, i.e.) be shapen in its old sense, be created; be born, 972; come into being; become; originate; sambhūta, sprung from, 1912; -2. exist, 392; be, 395; sambabhūra, am, RV. x. 125.8; -3. happen, 2012; occur; pass current, 527; -caus. -1. (cause to be together, bring into form, i.e.) make, accomplish; -2 honor, 3012; -3. (bring together, and so, like Eng. con-jecture) suppose. [development of caus. mg 2 unclear.]

bhū] [208]

+ abhi-sam, (lit. become unto, i.e.) attain (e.g. a condition) by a process of change, enter into (e.g. wifehood), 86 ¹⁹; be born unto (immortality), 97 ³.

bhū [351-2], a. at end of cpds, becoming, being, existent; as f. -1. a becoming, being; -2. the place (for mg, cf. bhavana) of being, the world, space; pl. worlds, spaces (cf. bhuvas); -3. the earth, as distinguished from heaven and atmosphere; bhuvi, on earth; -4. the land, lands. [Vbhū, 347.]

bhūtá, ppl. -1. become, been, i.e. past; real; -2. having become, being, used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender [1273c], 67, 194, 294, 56^{15} ; -3. as n. (that which has become, i.e.) a being, divine (90 19) or human or other; creature in general, 21 18, 23, 57 18, 6312; created thing, 581); world, 9116; -4. as m. n. uncanny being, ghost, goblin, 55^{19} ; -5, as n. element; pañca bhūtāni, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 665, 689; so 66 1. 8. [v bhū: cf. φυ-τό-ν, 'plant, creature.'

bhūta-grāma, m. sing. and pl. community of creatures.

bhūta-bhāṣā, f. language of the goblins or Piçāchas.

bhū-tala, n. earth-surface, ground, earth. [cf. tala.]

bhūti, f. being, esp. well-being. [√ bhū: cf. φύσις, 'a being, nature.']

bhū-pa, m. protector of the earth or land, king, prince.

bhū-pati, m. lord of the land, king, prince.

bhū-bhāga, m. spot of the earth, place. bhūman, n. earth; world. [Vbhū, 1168. ld: for mg, cf. bhū.]

bhůmi, f. -1. earth, 57¹¹; ground, 43¹⁸;
-2. land; -3. place, 23¹⁴; esp. fit place, proper vessel (cf. sthāna, pātra), 21⁶, 28⁸. [Vbhū, 1167: for mg, cf. bhū.]

bhumi-pati, m. lord of the land, king, prince.

bhūmi-bhāga, m. spot of ground.

bhūmi-ṣṭha, a. standing on the ground.
[stha.]

bhűyāńs, a. more; greater. ['becoming in a higher degree, increasing,' Vbhū, 4702.]

bhur, the first of the three "utterances" (see vyāḥṛti), bhūr¹, O carth. [crystallized voc. sing. of bhū.]

bhūri, a. abundant; much. [Vbhū, 1191: cf. bhūyāns]

bhūri-kāla, m. long time.

bhúri-sthātra, a. having many stations, being in many places.

bhūrņi, a. stirring, and so vigilant, jealous (of a god). [vbhur, 1158.2, 245b.]

bhūş (bhūṣati; bhūṣáyati [10412]).
 1. bhūṣati, be busy for; -2. bhūṣayati, (make ready for, i.e.) adorn.

bhūṣaṇa, n. ornament. [vbhūṣ, mg 2: 1150.]

bhr (bíbharti [645]; bhárati, -te; V. jabhára, jabhré [789b]; later, babhára; ábhārsīt; bharisyáti; bhrtá; bhártum; -bhrtya). bear (cf. the various senses of bear in Eng.): thus, -1. hold, and so possess; -2. bear (in the womb); abharat, she bare, 85^{15} ; -3, endure; -4, carry, convey; -5. (bear, i.e., as in Latimer) win; -6. bring (as an offering, cf. of-fer), 6914, 8214; w. ūdhar, offer the breast, suckle, 78^3 ; -7. (bear, i.e.) support; and so (like Eng. support), furnish sustenance to, 222; maintain, RV. x. 125.1; so also, keep (on hire); -8. wear (as Ger. tragen means 'bear' and 'wear'); w. nakhāni, wear the nails, keep them untrimmed, 64 19. [cf. φέρω, Lat. fero, Eng. bear, 'bear' in its various mgs, Ger. qebären, 'bring forth': AS. bear-n, Eng. bairn, 'child,' is an old ppl., lit. 'that which is borne or born'; cf. also φώρ, Lat. $f\bar{u}r$, 'carrier off, thief': see also under the derivs, bhara, bhartr, and bhrti; cf. bhāra and the following.

+ apa, carry off, take away, ἀποφέρω.

+ ava, bear down (an assailing weapon), ward off.

 $+\tilde{\mathbf{a}}$, bear unto, bring to.

+ upa, bring unto.

+ ni, only in ppl., nibhrta, (borne down, lowered, i.e.) hidden.

[209] bhrātr

- + pra, act. mid. bring forward; offer; prabhrta, brought forward, made ready. [cf. προφέρω, Lat. profero, 'bring for bhos, excl. of address. thou, sir!, O!, ho!, ward.']
- V bhrjj (bhrjjáti; bhrstá; bhrstvá). roast; parch, esp. grain. [cf. φρύγω, Lat. frigere, 'roast': akin w. vbhrāj.]
- bhṛti, f. the supporting, maintenance. [Vbhr, 1157.1a: cf. Ger. Ge-bur-t, Eng. bir-th.
- **bhrtya**, m. (one who is to be maintained. i.e.) servant. [grdv. of Vbhr, 963b.]
- bhrça, a. powerful.
- bhrça-duhkhita, a. (powerfully, i.e.) exceedingly pained.
- bhetavya, grdv. to be feared; bhetavyam, impers. [999], timendum est, one should fear, 423; na bhetavyam, never fear. [Vbhī, 964.]
- bhedá, m. fissure, split, breach; a creating of divisions. [vbhid.]
- bhesajá, f. -i, a. healing; as n. healing (subst.). [bhiṣáj, 1209i.]
- bhāikṣa, n. begging; bhāikṣam car, go a-begging. [bhiksa, 1208e.]
- bhāima, a. descended from Bhīma; f. -ī. Bhima's daughter, Damayanti. [bhimá,
- bhāirava, a. fearful, i.e. awful; as m. Terrible, name of a hunter. [bhīrú. 1208c.]
- bho, see 176a (in 2d ed., see 174b).
- bhóga, m. enjoyment; use; esp. use of food, i.e. eating. [v2 bhuj, 'enjoy,' 216.
- **bhogin**, a. enjoying or having enjoyment; esp. enjoying food, well-fed. [not directly fr. \2 bhuj, but fr. bhoga, on account of the g, 1230c end.]
- bhojana, n. the enjoying, esp. of food; the eating; then (like Eng. eating), food. [**v2 bhuj, 'enjoy,' 1150. 1a.**]
- bhojyà, grdv. to be eaten; as n. food, supply of food. [v2bhuj, 'enjoy, eat,' 963d.7
- bhobhavat-pūrvaka, a. accompanied [1302e2] by bhos or bhavant; -am, adv. [1311], with bhos or bhavant.
- bho-bhāva, m. the becoming bhos; w. nāmnām, the becoming bhos of names.

i.e. the use of bhos instead of a person's real name.

- halloo!; often repeated, e.g. 623. [for origin, see bhavant: for euphonic combination, see 176a (in 2d ed., see 174b).]
- bhoh-cabda, m. the word bhos.
- √ bhranç or bhrac (bhránçate; bhrácyati [767]; ábhraçat; bhrastá). fall.
 - 4 apa, fall off; see apabhrasta.
- bhrança, m. fall; ruin; loss. [/bhranc.] V bhram (bhrámati, -te; bhrámyati, -te [763]; babhráma; bhramisyáti; bhrantá [955a]; bhrámitum, bhrántum; bhrān $tv\tilde{a}$; -bhrámya, -bhrámya). -1. move unsteadily or without aim; wander; roam, 36^{12} , 23^{5} ; flutter, of insects, etc.; -2. move in a circle, rotate; -3. fig. be wandering (of the mind); be agitated or confused.

[the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derive bhfmi, 'whirlwind,' bhramá, 'whirling flame' and 'whirlpool,' and bhramara, 'bee': cf. βρέμ-ειν, 'rage,' 'roar' (of storm and wave), βρόμος, 'rage, roar'; Lat. frem-ere, 'rage, roar'; Ger. brummen, 'hum, rumble'; AS. brim, 'surf, surge,' Eng. brim, 'place of surf, edge, margin'; Old Eng. brim, 'flame, fire,' preserved in Eng. brimstone, 'fire-stone': see also \bham.] + pari, wander around.

- + sam, be much confused; sambhrānta, agitated, perplexed, in a flutter.
- √ bhrāj (bhrájate, -ti; babhrája; ábhrāt [890 or 833?]; bhrājiṣyáte). shine; be radiant; flame; fig. be radiant (with [cf. φλέγ-ω, 'flame, beauty or glory). burn'; φλέγ-μα, 'flame'; Lat. flam-ma, *flag-ma, 'flame'; fulg-ēre, 'sbine, lighten'; AS. blac, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. bleak, 'pale'; bleach, 'whiten.']
 - + vi, shine.
- bhrátr [373], m. brother. forigin unknown, cf. 1182d: cf. φρά-τηρ, 'brother, esp. one of a brotherhood or clan,' and

so, 'clansman'; Lat. frā-ter, 'brother'; Eng. brother.]

bhrātṛ-sthāna, a. (having, i.e.) taking the brother's place; as m. representative of a brother.

bhruva, for bhrū at end of cpds, 1315c.bhrū [351], f. brow. [cf. δ-φρύ-s, 'eyebrow'; AS. brū, 'eyelid'; Eng. brow.]

ma [491], pron. root, see aham. [cf. $\mu \epsilon$, Lat. me, AS. $m\bar{e}$, Eng. me.]

V manh (mánhate). make great or abundant a thing (acc.) for a person (dat.), grant abundantly to. [for *magh, cf. magha: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. √mah: see under √mah: for mg, cf. Lat. largus, 'large, liberal,' w. largīri, 'give liberally,' and Eng. large with largess.]

mánhiṣṭha, a. granting most abundantly, most generous. [Vmanh, 467.]

ma-kāra, m. the letter m. [Whitney 18.] makhá, a. jocund. [cf. \mah.]

magádha, m. pl. Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deça, m. the land of Magadha. V magh, see manh.

maghá, n. liberal gift; bounty. [Vmagh, i.e. manh.]

maghávan [428], a. -1. abounding in liberal gifts, generous; esp., as m., generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹ - cf. sūri; applied in particular to Indra, as Rewarder (of priests and singers), 70⁶, 71⁵, 73²), 75¹⁰; -2. in the Epos, The Generous One, standing epithet of Indra, 5¹¹. [maghá, 1234.]

mangalá, n. -1. welfare, luck; -2. anything lucky, auspicious, or of good omen;
-3. old or traditional usage, 59 18.

mañgalya, a. lucky, auspicious, of good omen. [mañgalá, 1212d 4.]

mac-chişya, m. pupil of me, my pupil. [mad + cisya, 150, 203.]

v majj (májjati, -te; mamájja; ámajjīt; mañkṣyáti, -te; majjiṣyáti; magná [957c]; májjitum; -májya). sink under; dip one's self; dive; duck or sub-merge, intrans. [perhaps orig. *mazgh, 'get into': cf. madgu, 'duck'; Lat. merg-ere, 'duck'; merg-us, 'diver' bird: for the phonetic relations, cf. majjan, Avestan mazga, Church Slavonic mozgū, AS. mearg, Eng. marrow, Ger. Mark, all meaning 'marrow,' and, as meaning originally 'the inmost part or pith,' prob. from this root: see rajju.]

+ ud, e-merge.

+ ni, sink down; dip one's self, bathe.

majjāo, Prakrit for mārjāra-s ('cat')

and for maj-jāra-s ('my paramour').

mathara, a. perhaps persistent; as m. Mathara, name of a man.

mani, m. -1. pearl; jewel; -2. waterjar.

manika, m. large water-jar. [mani.]

mandapa, m. n. open hall or pavilion.

maṇḍapikā, f. small shed or shop. [maṇḍapa, 1222 and d.]

mándala, n. disk, circle, ring.

mandúka, m. frog; f. mandūki [355b], female frog.

mat1, f. -1. (thinking upon, i.e., like the Ger. An-dacht, see dhi 2) devotion; pious hymn or song of praise, 73 10, 796; -2. thought; thoughts, 493; purpose, 735; mind; intention; -3. opinion; -4. understanding, 199; intelligence. [Vman, q.v.: cf. Lat. mens, stem men-ti, 'mind'; AS. ge-myn-d, 'mind,' Eng. mind.]

mati-prakarşa, m. wit-superiority, i.e. a fine dodge.

mátsya, m. fish. ['the lively one,' \mad.]

V math or manth (mathnati, mathnati; mathati; mathati [746]; mamatha, mamathus, mathus, mathus, amathis, amathati; mathisyati, -te, manthisyati; mathita; mathitum; mathitva; -mathya). -1. stir or whirl; w. agnim, produce fire by whirling the stick of attrition in a dry piece of wood; -2. shake, agitate, distress.

+ pra, agitate.

v mad (mádati; mádyati; mamáda; ámādīt; maditá, mattá; máditum; mād[211] [manas

ayati, -te). -1. bubble, undulate, of water, and as a type of joyousness; apām ūrmir madann iva stomas, praise (joyous) as a bubbling water-wave, 81^{10} ; boil, be agitated; -2. fig. be (pleasantly excited, i.e.) glad; rejoice; w. instr., 83^{12} ; be exhilarated or intoxicated with joy; -3. esp., as describing the life of the gods and the blessed, be in bliss; w. cognate acc., 83^{15} ; -4. trans. gladden, rejoice, 75^{12} ; intoxicate; matta, drunk; -caus. -1. act. gladden; -2. mid. take delight, 84^{19} .

[the rather rare physical mg (1) is prob. the orig. one, w. a transfer to fig. use, as in Eng. bubble over with joy or mirth: cf. μαδ-άω, 'be moist'; Lat. mad-ēre, 'be soaked, full, drunk'; mat-ta-s (mg 4) and Lat mat-tu-s, 'drunk': see the collateral form \[\] 1 mand, and \[\] \muud. \]

+ud, be out (of one's senses) with excitement; be frantic.

+ pra, take pleasure.

mad, so-called stem of 1st pers. pron., 494. máda, m excitement, inspiration, intoxication, 814; pl. intoxicating drinks, esp. Soma-draughts, 8111. [Vmad.]

madīya, a. mine. [mad, 4943, 1215d.] madgú, m. a water-fowl. ['diver,' \majj, q.v.]

mádhu, a. sweet; as n. sweet food and drink: esp. Soma; milk and its products; oftenest honey, 26 13. [cf. μέθυ, 'wine'; AS medu, Eng. mead.]

madhura, a. sweet; of speeches, honeyed. [mádhu, 1226a.]

mādhya, -1. as n. middle; w. nabhasas, middle of heaven, mid-heaven; madhye: in the middle, 57 ½; w. gen. [1130] or at end of cpd, in the midst of ··, in ··, 18⁷, 2⁹; -2. m. n. (the middle, i.e.) the waist; -3. as adj., used like Lat. medius: samudram madhyam, in medium mare. [cf. μέσσος, *μεθ-jo-s, Lat. medius, Goth. midjis, AS. mid, Eng. mid., 'middle.']

madhya-ga, a. situated in the middle of, tarrying among.

madhya-cārin, a. moving in the middle of (w. gen., 13162), i.e. moving among.

áyati, -te). -1. bubble, undulate, of madhyamá, -1. midmost, situated bewater, and as a type of joyousness; apām ūrmir madann iva stomas, praise (joyous) as a bubbling water-wave, 81^{10} ; boil, be agitated; -2. $\hat{j}ig$. be (pleasantly [mádhya, 474: cf. 526^3 .]

man (mányate; mené [794e]; ámansta; mańsyáte, -ti; matá; mántum; matvá; -mánya, -mátya; desid. mimānsate). be minded: -1. think, believe, imagine, 34 18, 43 16; conjecture; yadi nānyathā manyase, if thou art not otherwise minded, if thou art agreed, 258; manye, inserted parenthetically, methinks, 51 13; expect, 52^{11} ; -2. consider something (acc.) as something (acc.), 13^{12} , 37^{7} , 55^{20} , 79^{8} ; prāptakālam amanyata, considered (sc. it) an arrived time, thought that the time had come, 1321; bahu man, consider as much, esteem, honor; -3. think fit or right, 1016; -4. think upon, set the heart on, 3^4 ; -5, have in mind or view, 88^6 ; -caus., see mānaya; - desid. consider. examine, call in question. [cf. μέ-μον-α, 'mind, i.e. fix the thoughts on, wish, strive' (see man 4); Lat. me-min-i, 'keep in mind'; AS. preterito-present man, 'am mindful,' and the indirectly connected mannan, Eng. mean, 'have in mind, intend.']

+ anu, (be minded after another, i.e.) follow another in opinion, assent, approve; consent; give leave, w. acc. of person, $4\Omega^4$; permit, 62^6 .

+ abhi, -1. put one's mind upon, desire; abhimata, desired, agreeable; -2. have intentions against [10778], plot against.

+ ava, (mind, i.e. regard downwards, i.e.) regarder de haut en bas, 100k down upon, like the Lat. de-spicere, despise, treat with contempt.

manas, n. mind, in its widect sense as applied to the powers of conception, will, and emotion: thus, -1. the intellect; the thoughts, 8¹⁶, 10⁵, 66⁷; understanding, 82¹⁷; mind, 10¹⁶, 15¹⁹, 65¹²⁻¹³; -2. reflection; excogitation; perhaps the thing excogitated, praise, or (like dhi 2) devotion, 73⁷; -3. wish, inclination towards; -4. desire; -5. feelings; disposition;

heart. 787. spirit'; Lat. Miner-va, the goddess 'gifted with understanding.']

manisa, f. -1. thought; understanding; instr. manīṣā, adv. wisely; -2. expression of thought and wisdom in saw, prayer, and hymn (cf. dhi 2). [Vman, 1197b.]

manişin, a. -1. having understanding, wise; -2. prayerful, devout. 1230a.]

mánu, m. -1. man; collectively (as in Eng., and like Hebrew adam), man, mankind, 7319; -2. (like Hebrew Adam) The Man κατ' ἐξοχήν, Manu, father of mankind; Manu, as originator of prayer, praise, and sacrifice, 892; Manu, as type of piety and majesty, 110; Manu, supposititious author of the law-book of the Manavas. [cf. Goth. manna, Ger. Mann, AS. man, Eng. man: the noun is generalized to a quasi pronoun in AS. man, Ger. man, like Lat. homo in French on, but retains a distinct form as noun in Ger. Mann (as homo does in French homme): cf. also Mannus, mythical ancestor of the West-Germans (Tacitus, Germania, ii.): perhaps related are Mivus and Mivws, mythical Greek forefathers: the derivation of manu fr. \man, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of manu as 'the thinker' defies common sense.]

manu-ja, m. man. [prop. adj., 'Manuborn, sprung from Manu,' 1265.]

manujendra, m. (prince of men, i.e.) prince, king, 15. [manuja + indra, 1264.]

manusyà, -1. a. human; -2. as m. man. [manus, 1212d1: cf. mānusa: for mg 2, see manava.]

manusyatvá, n. condition of being man. [manusya, 1239.]

manusya-devá, m. human god [12801] or man-god [1280b] or god among men manda, a. -1. tarrying, slow; -2. [1264], i.e. Brahman, 951.

manusya-loká, m. world of men.

mánus, m. man. [cf. mánu and 1151.]

mano-ratha, m. wish. joy.' manas + 2 ratha.]

tivating.

[Vman: cf. µévos, 'mind, mantu, m. counsel, i.e. deliberation; then (like Eng. counsel), result of deliberation, plan, intent. [Vman, 1161a.]

mántra, m. -1. thought; esp. thought as uttered in formal address, in prayer or song of praise (see dhi2), or in pious text; -2. usual designation of the hymns and texts of the Vedas; -3. later (when these Vedic texts came to be used as magic formulas), spell, charm; -4. like mántu, deliberation, plan. 14man, 1185b: for mg 3, cf. Lat. carmen, 'solemn utterance' (see vçans), then 'magic spell,' whence Eng. charm.]

mantra-da, a. giving, i.e. imparting the sacred texts, i.e., as m., Veda-teacher.

mantraya (mantráyate [1067]). -1. speak with solemn or formal utterance; [denom. of mantra --— 2. deliberate. see its various mgs.]

+ anu, follow with a mantra, accompany with a sacred text, like Lat. prosequi vocibus.

+ abhi, address a spell unto; charm or cón jure.

+ $\tilde{\mathbf{a}}$, speak unto; ϵsp . bid farewell to, 563.

+ ni, invite. [for mg, cf. (under √ budh) Eng. bid, 'make formal announcement of,' and then 'invite.']

+ sam-ni, invite together, 429.

mantravant, a. accompanied by sacred texts. [mantra, 1233.]

mantra-varna, m. the wording of a sacred text.

v 1 mand (mándati; mamánda; ámandit). gladden, 744. [collateral form of \mad.]

√2 mand or mad (mamátti; mádati). tarry, loiter. [amplification of *man. 'remain,' the congener of μέν-ειν, Lat. man-ēre, 'remain.']

(sluggish, and so) weak; insignificant; little; -3. (like Eng. colloq. slow) stupid. [\(2 \text{ mand, 'tarry.'} \)]

flit. 'heart's manda-bhāgya, a. having little luck, unlucky.

mano-hara, a. (heart-taking, i.e.) cap- mandara, m. Mandara, a sacred mountain.

mași [213]

- (w. loc., 303a), careless about. [manda + ādara.]
- mandara, m. n. -1. coral tree, Erythrina marana, n. death. [V1 mr, 'die.'] indica; -2. m. used, perhaps, as name of a man, Mandara.
- mandira, n. dwelling; house; palace. [\sqrt{2 mand, 'tarry,' 1188e; prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. μάνδ-ρα, 'fold, stable,' later mansio, stem man-si-on- (fr. man-ēre, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also bhavana.]
- manmatha, m. love; the god of love. ['the agitator, distresser,' intensive for-1002b.]
- mánman, n. thought; esp. (like dhí 2) An-dacht, devotion, prayer or praise. [Vman, 1168.1a.]
- man-mānsa, n. my flesh. [mad, 494.] manyú, m. -1. mood, *i.e.* temper of mind: then -2, (like Eng. mood) anger, heat of temper. [Vman, 1165a.]
- mama, see 491 and ma.
- maya, -1. called a derivative suffix (see 1225, 1613), but really a nomen actionis meaning formation, make, used as final element of a cpd, having . as its make, made of ..., consisting of ..., containing ... in itself; -2, nomen agentis, maker, former; esp. Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 456. [fr. mi, weak form (cf. 954c, 250) of v1 ma, 'measure, arrange, form,' 1148.1a and b: so the Eng. deriv. suffix -hood, -head, Ger. -heit, was once an independent noun, see under ketu.]
- gladness, joy. [prop. 'a building up,' fr. √1 mi, 'establish,' or fr. the weak form mi (cf. 954c, 250) of the kindred and partly equivalent $\sqrt{1 \text{ ma}}$, 'measure, arrange, form, build,' 1151. 1a.]
- ing to mayas, i.e. refreshing, gladdening. mara, m. death. [vmr, 'die.']

mandādara, a. having little regard for marakata, n. smáragd or emerald. [cf. σμάραγδος, whence Lat. smaragdus, Old French esmeralde, French émeraude.]

- márīci, f. -1. mote or speck in the air, illuminated by the sun; -2, later, beam of light. [cf. marút.]
- marīci-mālā, f. garland of rays.
- marīcimālin, a. having a garland of rays. [marīcimālā, 1230a.]
- 'monastery': for mg, observe that Lat. marú, m. a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1 mr, 'die': cf. 'Αμφί-μαρος, son of Poseidon; Lat. mare, 'sea'; AS. mere, 'sea, lake, swamp,' Eng. mere, 'lake, pool,' Winder-mere, mer-maid; AS. mor, Eng. moor, 'marshy waste, heath.']
- mation fr. V math or manth, 1148.4, marút, m. pl. the Maruts or gods of the storm-wind, Indra's companions, selections xxxv., xlii., xivii., lxvii. [perhaps 'the flashing ones,' as gods of the thunderstorm, and connected w. a √*mar seen in μαρ-μαίρ-ω, 'flash.']
 - maru-sthalī, f. desert-land, desert.
 - martavya, grdv. moriendum; impersonally, see 999. [V1 mr, 'die,' 964.]
 - mártya, m. like Eng. a mortal, i.e. a man; as a. mortal.
 - mardana, m. crusher; fig., as in Eng., subduer. [vmrd, 1150.1a]
 - marma-jña, a. knowing the weak spots. [marman.]
 - márman, n. mortal part, vulnerable or weak spot, lit. and fig. [cf. \1 mr, 'die.'] márya, m. man, esp. young man; pl. (like
 - Eng. men, Ger. Mannen), servants, attendants, henchmen.
 - marsa, m. patient endurance. [Vmrs.]
 - mála, n. m. smut; impurity, physical and moral. [cf. μέλ-αν, 'dark'; Lat. mălu-s, 'bad.']
- máyas, n. invigoration, refreshment, cheer, malla, m. -1. pl. the Mallas, a people; -2. professional boxer and wrestler; one who engages in the maykpation, pancra
 - maçáka, m. biting and stinging insect, gnat.
- mayo-bhû [352], a. being for or conduction masī, f. -1. bone-black; -2. ink, made of lac or of almond-charcoal boiled in cow's urine.

masy-abhāva, m. lack of ink.

V mah (máhate; māmahé [786]; mahitá; mahitvá; caus. maháyati, -te). orig. be great or high, and so -1. mid. be glad, rejoice; then (trans. make great or high, and so) -2. act. elate; gladden; exalt (mid.), 748; -3. esteem highly, honor.

[for *magh, cf. magha, also \mahh: for orig. mg, cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of high as 'high in spirit, elated, esp. intoxicated':

- with orig. V*magh in the mgs 'be great, mighty, i.e. powerful or able,' trans. 'make able, help,' cf. μοχ-λόs, 'helping-bar, lever'; μηχ-ανή, 'means'; Goth. mag, AS. mwg, 'am able,' Eng. may:

- with the collateral form *mag, whose ceaspiration is prob. Indo-European, cf. μέγ-as, Lat. mag-nus, AS. mic-el, Eng. mickle, 'great.']

máh, f. mahí, a. great; mighty, 783; strong; — mahí, as subst. the great, i.e. the earth; for mg, cf. pṛthivī. [cf. Vmah: see 4002.]

mahá, a. great. [√mah.]

mahánt [450b], f. mahatí, -1. a. great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; as m. great or noble man, 19²¹, 36¹⁰; -2. m. (sc. ātman), the intellect, 66⁹, 67¹⁷. [orig. ppl. of \mathbf{vmah}, q.v.]

maharşi, m. great Rishi. [mahā+ṛṣi.] mahas, n. greatness; might; glory; gladness; mahobhis, adv.: with power, 79¹²; joyfully, 73¹³. [Vmah, see its various mgs.]

mahá, used as prior member of a cpd, instead of mahánt, 1249b, 355a. [Vmah.]

mahā-kathā, f. great tale.

mahā-kavi, m. great poet.

mahā-kula, n. (great, i.e.) noble family. mahā-guru, a. exceedingly reverend [1279]; as m. person worthy of unusual honor.

mahā-tapas, a. (having, i.e.) practising great austerity; as m. Great-penance, name of a sage.

mahātman, a. having a (great, i.e.) noble nature, noble; magn-animus. [mahā + ātman.] mahā-dhana, a. having great wealth, very rich.

mahā-pañka, m. n. (great, i.e.) deep mire.

mahā-paṇḍita, a. exceedingly learned [1279].

mahāparādha, m. great crime. [mahā + aparādha.]

mahā-prājňa, a. very wise [1279].

mahā-bāhu, a. great-armed [1294], i.e. stout-armed.

mahā-bhūta, n. grosser element, i.e. earth, air, fire, water, or ether (as distinguished from a subtile element or rudimentary atoms).

mahá-manas, a. great-minded.

mahā-muni, m. great sage.

mahā-yajñá, m. great sacrifice, 596 n.

mahā-yaças, a. having great glory, famous.

mahā-rājá, m. great prince. [rājan, 1315a.]

mahā-rāva, m. great howl.

mahā-vikrama, a. having great might or courage; as m. Great-might, name of a lion.

mahā-vīrá, m. great hero.

mahā-vratá, n. great vow. [1267.]

mahá-vrata, a. having a mahávratá, having undertaken a great vow. [1295.]

mahā-sinha, m. great lion.

máhi, a. great. [vmah.]

mahitvá, n. greatness, might. [1239.] mahimán, m. might; instr. mahiná, see 425e. [Vmah, 1168.2b.]

mahisa, a. mighty; mahiso mrgas, the powerful beast, i.e. buffalo, RV.; as m., without mrga, buffalo, 55³; — mahisī, f. [acct, cf. 362b²], the powerful one, as designation: of a woman of high rank; of the first wife of a king, 1¹⁶; sometimes of any queen of a king, 50¹. [Vmah, 1197b.]

mahi, see under máh.

mahī-kṣit, m. earth-ruler, king.

mahī-pati, m. earth-lord, king.

mahī-pāla, m. earth-protector, king.

√ mahīya (mahīyáte). be glad, happy, blessed. [prop. 'be great, high,' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

[māda [215]

- great chief, 1015 (w. mg 1 also). [mahá + indra.]
- mahendratva, n. the name or dignity of Great-Indra. [1239.]
- maheçvara, m. great lord; esp., as pl., designation of the four lokapālās, Indra, Yama, Agni, and Varuna. mahā + īçvara.]
- mahāujas, a. having great strength, mighty. $[mah\bar{a} + ojas.]$
- √ 1 mā (mimīte [660-3]; mamāú, mamé; ámāsta; mitá [954c]; mátum; mitvá; with, compare; -3, mete out; -4, arrange, form; build; make, 722. [for 1, cf. μέ-τρον, 'measure'; Lat. ni-mi-us, 'not to be measured, excessive'; for 4, cf. mātula, m. mother's brother. μά-ρη and Lat. mă-nu-s, 'former, i.e. hand'; εὐ-μαρής, 'handy, easy': see also the colunder mātr and más.]
 - + anu, (form after, i.e.) re-create in imagination, conceive.
 - + upa, measure with, compare.
 - | nis, fashion or make out of (abl.); construct.
 - + vi-nis, lay out (garden).
 - + pari, measure around, limit.
 - + pra, measure.
 - + prati, make (so as to be a match) against, cf. pratimā.
 - + vi, measure out; then (like Eng. measure), pass over, traverse (the sky).
- V 2 mā or mī (mímāti [660-3]; mimāya). bellow.
 - + vi, bellow or cry aloud.
- má, adv. and conj. not, mostly in prohibitions [1122b]: -1. regularly w. subjunctive, i.e. augmentless form of a past tense [579-80], 76^{16} , etc.; in order that not, 53^{7} ; -2. w. imperative, 22^2 , 35^{11} , 50^4 ; -3, rarely w. optative, 7917; -4. w. evam, not so, 385; -5. w. u. mo, see u. [cf. $\mu\eta$, Elian $\mu\delta$, 'not, that not.']
- māns and mānsá [397], n. ment, flesh; used also in pl. [cf. Church Slavonic meso, Prussian mensa, 'flesh': cf. 617 n.]
- mānsatva, n. the being meat, the etymological meaning of mānsa. [1239.]

mahendrá, m. -1. Great-Indra; -2. mānsa-ruci, a. having pleasure in meat, greedy for meat.

- mānsa-lubdha, a. desirous of meat [vlubh.]
- māngalya, a. bringing happiness, pleasant. [mangalá.]
- māciram, adv. (not long, i.e.) shortly, straightway. [må + cirám, 1122b 4.]
- māthara, m. Māthara, name of a man. [mathara, 1208f.]
- mānava, m. boy, youngster. [not akin w. manu, 'man': perhaps for *malnava: cf. Prussian malnyx, 'child.']
- -máya). -1. measure; -2. measure māṇavaka, m. manikin, dwarf. [māṇava, 1222b.]
 - mātarievan, m. Mātarievan, mystic name of Agni.
 - mātr. 12272: ef. μήτρως, Dorie μάτρως, 'mother's brother.']
- lateral form 11 mi, 'build, set up,' and matr [373], 7, mother; applied also to the earth, the Dawn, the sticks of attrition [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, V1 mā, 'measure or mete,' 'form,' 1182d: μήτηρ, Doric μάτηρ, Lat. mater, AS. moder, Eng. mother; also µaîa, 'mother.']
 - mātrtas, adv. from the mother, on the mother's side. [mātr, 1098b.]
 - mātrvat, adv. as one's mother.
 - $m \hat{a} tr \tilde{a}$, f. -1. measure; at end of adj. cpds [see 1302c3], having · · as its measure, so and so long or high or large, etc.: jānu-mātra, knee-deep; vyāma-mātra, a fathom broad; -2, the full measure, i.e. limit; at end of adj. cpds, having . as its limit, not more than . ; and then, these adj. cpds being used substantively (1247 III4), \cdots merely, \cdots only, mere \cdots , 27^{21} , 509; such a cpd as first member of another cpd, 343, 376; hence -3. from this frequent use of matra at end of cpds in the form matra (3342), the quasistem, matra, n. measure, i.e. height, depth, length, breadth, distance (4312). [V1 mā, 'measure,' 1185c: cf. μέ-τρον, 'measure.']
 - māda, m. revelry. [Vmad.]

[216] 1 māna]

- 1 mana, m. n. -1. opinion; -2. (like the māyin, a. wily. [māyā.] -3. honor. [Vman, 1148.2.]
- 2 mana, m. like the Eng. building, and mara, m. a killing, murder. so structure, castle. [√1 mā, 'make, build,' 1150. la.]
- 3 mana, m. -1. like the obs. Eng. maker, tya's father, Māna. [do.]
- māna-da, a. (giving, i.e.) showing honor (to others); as m. honor-giver, address of maratmaka, a. having murder as one's a woman to her lover.
- √ mānaya (mānáyati). honor. [denom. of 1 mana: cf. 1067.]
- mānavá, -1. a. human; descended from man or Manu (see manu); -2. as m. one of the sons of men, a man; -3. m. Mānava, name of a school of the Yajurveda. [mánu, 1208c: for mgs 1 and 2, observe that Old High Ger. mennisch, though prop. an adj. fr. man, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form Mensch, 'man,' as subst. only: cf. also nāra, manusya, mānusa.]
- mānava-dharmaçāstra, n. law-book of mālava-viṣaya, m. the land of Malwa. the Manavas or Manava-school.
- mānasá, a. sprung from the mind; of the mālin, a. crowned, wreathed. [mālā.] mind. [mánas, 1208a.]
- man; as m. man (cf. mānava). [mánus, 1208a end: cf. manusyà.]
- mānuşa-dāivika, a. of men and of gods. [1257.]
- māndāryá, a. descended from Mandāra; as m. descendant of M. [mandara, 1211.]
- mānyá, a. descended from a poet or from Māna; as m. the poet's son or Māna's son. [3 māna, 1211.]
- māma, a. lit. of mine; voc. s. m., as word of address of a dog to an ass, uncle. māsa-traya, [mama (491), 1208f.]
- $m\bar{a}y\hat{a}$, f. -1. (a working, and so) a $m\bar{a}sa-satka$, power; esp., in Veda, supernatural or wonderful power; wile; -2. later, trick; måhina, a. glad, blithe. [√mah, 1177b.] work,' 1149, cf. 258.]
- māyā-kapota, m. illusion-pigeon.
- māyākapota-vapus [418], a. having the form of a phantom-pigeon.

- Eng. opinion) estimation, esp. good esteem; māyobhavya, n. gladness, happiness.
 - [mayobhú, 1211, cf. 1208c.]
 - 'die.'] mārakata, f. -ī, a. smarágdine, emerald (adj.). [marakata, 1208f.]
- ποιητής, poet; -2. as name of Agas-māraņa, n. a killing; w. pra_āp, incur killing, get killed. [caus. of √1 mr, 'die,' 1150.1b.]
 - nature, murderous. ſmāra + ātmaka, 1302.]
 - marga, a. of or pertaining to game or deer; as m. track of wild animals, slot; then, in general, track, way, path. [mrga, 1208f.7
 - mārja, adj. subst. cleaning, a cleaner, in cpds. [Vmrj, 6271.2.]
 - mārjāra, m. cat. ['the cleaner,' so called from its habit of cleaning itself often: fr. mārja: formed like karmāra, 1226b.]
 - mālava, m. Malwa, name of a country in west-central India.
 - mālā, f. crown, wreath, garland.
- mālya, n. crown, wreath. [mālā, 1210.] mánusa, f. -ī, a. pertaining to man, hu- más [397], m. -1. moon, see candra-mās;
 - then (as in Eng.), a moon, i.e. month. ['the measurer,' \1ma, 1151.1c2: cf. μή-νη, 'moon'; Lat. Mēna, 'menstruationis dea'; Goth. mena, AS. mona, Eng. moon; AS. monan dæg, 'dies Lunae,' Eng. Monday; also μήν, stem μενς, Lat. mens-i-s, 'month'; AS. monas, prop. 'a lunation.' Eng. month.]
 - mása, m. -1. moon, see pūrņa-māsa; -2. month. [transition-stem fr. mas, 399.]
 - month-triad, three n. months.
 - month-hexade, six n. months.
 - illusion. [V1 mā, 'make, i.e. have effect, V 1 mi (minóti, minuté; mimáya; mitá; -mitya). build; establish; set up (a post, pillar). [collateral form (250a) of √1 mā, 'make, build,' q.v.: cf. mit and Lat. mē-ta,

'post'; mū-rus, 'wall.']

[√mih [217]

mimyé; ámesta; mesyáte; mītá; -míya). minish, lessen; minish, bring low; bring [cf. μι-νύ-ω, Lat. mi-nu-o, to nought. 'lessen'; AS. positive min, 'small'; Old High Ger. comp. minniro, *minv-iro, Middle μείων, *μη-ίων, 'less'; Lat. min-or, 'less'; perhaps Eng. minnow, 'very small fish.'] + pra, bring to nought; pass. come to nought, perish.

V migh, see mih.

- mit, f. post, pillar, prop. [11 mi, 'set up,' 383b3: for mg, cf. Eng. post, Lat. postis, with ponere, 'set up.']
- mitrá, -1, m. friend, comrade (Vedic only); esp. -2. Mitra, name of an Aditya; -3. n. friendship (rare and Vedic only); -4. n. friend (commonest meaning and gender).
- mitrabandhu-hīna, a. destitute of friends and relatives. [1265, 1252.]
- mitra-labha, m. Friend-acquisition, as title of the first book of the Hitopadeça.
- mitrātithi, m. Mitrātithi, name of a ['having Mitra as his guest' or else 'guest of M.': the mg of the cpd depends on its accent (see 13021 and 12671), and this is not known: mitrá + átithi.
- mitrá-váruņā, nom. du. m. Mitra and Varuna. [see 1255 and a, and Whitney 94a.]
- √ mith (méthati; mimétha; mithitá; migrībhū, become mixed. [migra, 1094.] mithitva). -1. meet together as friends, associate with, pair; -2. meet as rivals, dispute, wrangle, altercari. [observe that Eng. meet is just such a vox media and means both 'harmonize' and 'have a conflict.']
- mithás, adv. together, mutually, among each other; in turns. [vmith, 1111d.]
- mithu, a. wrong; false; used only in the adv. acc. s. n. mithu (1111d), and instr. s. f. mithuyá (1112e), wrongly, falsely. [Vmith: for mg, observe that Ger. verkehren means both 'to turn the wrong way' and 'to associate with,' whence Verkehr, 'intercourse,' and verkehrt, 'wrong.']

√2 mi or mī (mināti, mīnāti; mimāya, mithuná, -1. a. paired, forming a pair; -2. m., later n. pair (consisting of a male and female), pair of children; pair (of anything). [\mith, 1177c.]

> mithuya, adv. falsely. [see mithu: acct!]

- High Ger. minre, Ger. minder, 'less'; mithya, adv. wrongly, falsely. [younger form of mithuyá.]
- per-mi-t-ie-s, 'ruin': fr. AS. min comes mithyopacara, m. false service or simulated kindness. [mithyā + upacāra, 1279, mithyā being used as a quasi-adj.]
 - √ mil (miláti; miméla; milisyáti; militá; militvá; -mílya). meet; assemble. [cf. Lat. mille, 'assemblage, host, thousand,' pl. mil-ia, whence the borrowed Eng. mile, 'a thousand (paces), milia passuum'; perhaps mil-it-es, 'going in com. panies or troops' and so, like Eng. troops 'soldiers.']
 - mic, mix, in the desid. mimiks (see 1033), and the deriv. migra or migla. μίγνυμι, * μικ-νυ-μι, Lat. misceo, *mic-sc-eo, 'mix'; Old High Ger. misken, Ger. mischen, 'mix'; AS. miscian, *mih-sc-ian, whence Eng. mix for misk (like ax, formerly good English for ask); also Eng. mash, 'mixture' esp. of grains, whence verb mash, 'mix, and esp. make into a confused mass by crushing.']

miçrá, a. mixed. [vmiç, 1188.]

- micribhava, m. the becoming mixed, the mingling (intrans.). [miçrībhū.]
- miçrībhāva-karman, n. mingling-action, process of becoming mixed.
- micla, same as micra. [1189.]
- V miş (mişáti; miméşa; ámīmişat; mişitá; -mísya). open the eyes, have the eyes open.
 - + ni, close the eyes; fall asleep; wink.
- √ mih or migh (méhati; ámiksat; meksyáti; midhá [2223]). make water. [fr. migh (2238) come ppl. méghamāna, and noun meghá, 'cloud': cf. ο-μιχ-έω, Lat. ming-ere, AS. mig-an, 'make water' orig. mg, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun mih); then, fig. 'drop fatness, bestow richly' (see under midhvāns).]

mih] [218]

AS. mist, *mig-st, Eng. mist.]

mīdh váns, a. bestowing richly, bountiful. [said to be perfect ppl. of Vmih, 2223, 790ь, 8032.]

mīmānsya, grdr. to be called in question. [fr. desid. of \man, 1028e, 963.]

mīlhúse, sce mīdhváns and Whitney 51.

mukta-çāpa, a. having a laid aside curse, leaving his curse behind him. [\muc.]

 $\mathbf{m} \mathbf{u} \mathbf{k} \mathbf{h} \mathbf{a}$, n. -1. mouth, 393, 4010, 5112; jaws, 18^{23} ; -2. visage, countenance, face, 133; snout or face of an animal, 44 12; at end of cpds, esp. w. an adj. [1298a], or adjectively used prep. [1305], or adv. [1306] denoting direction: udanmukha, having a northward face, turning northward; abhi-mukha, having the face towards; -3. (like Eng. face) surface, 2521; -4. (like Eng. head, and like chief from caput) the head, i.e. chief, best, most excellent, 51 22.

mukhya, a. (at the mouth or front, and so) chief, most excellent. [múkha, cf. mg 4: 1212a.]

V muc (muñcáti, -te [758]; mumóea, mumucé; ámucat; moksyáti, -te; muktá; móktum; muktvá; -múcya; mocáyati, -te [10412]). release; free; let go; let loose, 3414; lay aside; release esp. from the bonds of sin (9318) or existence; (let go, i.e. emit or) utter, e.g. sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin-'to clear the nose, to snot': cf. ἀπο-μύσσω, *-μυκ-jω, Lat. e-mung-o, 'snot'; μυκ-τήρ, 'snout, nose'; Lat. mūc-us, 'snot': for mg, ef. relation of snout to the cognate verbs snot and snite.]

+ nis, let out; release.

+ pra, let go forth from, release from, muhus, adv. suddenly; in a moment; w. abl.

+ vi, loosen, e.g. a bond (acc.) from (abl.). 7918; untie; free; pass. be freed or separated from, be deprived of, w. abl., but also w. instr. (2832). [for last mg, ef. Eng. loose with lose.]

múñja, m. sedge; esp. Saccharum Munja.

mih, f. mist. [\mih: cf. δ-μίχ-λη, 'mist'; \mud (módate; mumudé; modisyáte; muditá). be glad, rejoice; mudita, glad, happy. [cf. \mad and \lambda 1 mand.]

⊦ā, in āmoda.

múni, m. -1. pressure, the pressing onward, impetus, 78^{7} ; -2. a man driven on by inward pressure or impulse, person in a (religious) eestasy, enthusiast; later -3. any distinguished sage or seer or ascetic, esp one who has taken a vow of silence (cf. māuna); hermit, 40%, etc.

mumūrsu, a. wishing to die, about to die, moribund. [fr. desid. of √1 mr, 1028b, 1178f.]

vm us (musnáti; mumósa; ámosīt; musitá; musitvá; -músya). rob; steal. [cf. mūs, 'the thief, i.e. mouse'; $\mu \hat{v}s$, 'mouse,' and from the shape, 'muscle'; Lat. mūs, 'mouse,' whence diminutive mus-culus, 'muscle'; AS. mūs, 'mouse' and 'muscle,' Eng. mouse; Ger. Maus, 'mouse' (whence denom. mausen, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, μυῖα, *μυσια, Lat. mus-ca, 'fly': see also muska.]

muská, m. -1. testicle; -2. pudenda muliebria. [from noun mus, i.e. (383a²) mus, 'mouse': for mgs, see under √mus: cf. μύσ-χον· τὸ ἀνδρεῖον καὶ γυναικεῖον μόριον: w. muska, cf. also Persian mushk, Eng. musk, 'perfume got from a bag behind the navel of the musk-deer.']

muska-deça, m region of the testes, groin.

musti, m. f. fist.

músala, m. n. pestle. [181c.]

√muh (múhyati, -te; mumóha, mumuhé; ámuhat; mohişyáti; mugdhá, mūdhá). be confused; err; lose one's senses; mūdha, foolish, and as subst., fool, simpleton. [cf. Lat. muq-er, 'false player.']

muhur muhus, at one moment - at another, i.e. repeatedly. ['in a bewildering way,' √muh, 1111d.]

muhūrtá, m. n. -1. moment; -2. thirtieth of a day, an hour (of 48 minutes). 59 10. [muhus.]

mūdha, see Vmuh.

[219] [vmrd

- mútra, n. urine.
- mūrkhá, a. stupid, foolish; as m. fool. [\murch, mg 3.]
- mūrkha-çata, n. fool-hundred.
- √mūrch (múrchati; mumúrcha; mūrchitá, mūrtá [2202]). become rigid: -1. coagulate, acquire consistency; and so -2, take shape, be formed; -3. (become stiff, numb, torpid, and so) become stupid, senseless. [for mg 3, cf. Eng. torpid, 'numb,' and then 'dull, stupid': see murti and murkha.]
- murti, f. firm body, definite shape, embodiment. [√mūrch, 220².]
- murtimant, a. having bodily form, incarnate. [mūrti, 1235.]
- mūrdhan, m. forehead, skull; head; oftenest figuratively, highest part; mūr- v mrj (marsti [627]; mamarja; amarjīt, dhni, at the head.
- mula, n. root; fig. (like Eng. root), that from which a thing grows or proceeds, root, basis; capital.
- mūlya, n. price, 473.11; capital, 4614. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. mula, q.v.]
- műş, m. f. mouse. ['the thief,' \mus, q.v.: see 383a.2.]
- mūṣaka, m. thief; mouse, 4617; Mousey, as name of a man, 4721. [Vmus, q.v.]
- müşakākhyā, f. the name Mousey. [ākhyā: 1280b.]
- mūşika, m. mouse, rat. [√muş, q.v.]
- mūsika-nirvicesa, a. undistinguished from a mouse.
- V 1 mr (mriyáte [773]; mamára; ámrta; marişyáti; mrtá; mártum; mrtvá). die; mṛtá, dead. [w. mṛtá, cf. $\beta \rho o \tau \delta s$, * $\mu\rho\rho\sigma\sigma\sigma$, 'mortal'; cf. $\phi\lambda\delta\xi$ ξ - $\mu\alpha\rho$ - $\delta\nu$ - $\theta\eta$, 'flame died away'; Lat. mor-i, 'die'; mors, stem mor-ti-, 'death'; Goth. maurb-r, AS. mordor, Eng. murther, murder: see amrta.]
 - pleasantly by dying; gurunā abhimrta, (affected by a teacher by dying, i.e.) bereaved by the death of a teacher.
- V 2 mr (menáti; mrnáti [731]; mūrņá). crush; smash. [cf. μάρ-να-μαι, 'fight,'

used of "bruisers," Odyssey 18.31; μύλ-η, 'mill'; Lat. mol-a, 'mill'; Eng. meal (for mg, cf. pista); AS. mol-de, Eng. mol-d, 'fine earth' (for mg, cf. mrd): cf. also √mrd.]

- √3 mr, exists perhaps in marut. [cf. μαρμαίρω, *μαρ-μαρ-jω, 'flash'; Lat. mar-mor, 'marble.']
- m r g a, m. -1. (like AS. deor) wild animal, beast of the forest, as opp. to paçu, 'cattle,' 67^2 ; then -2. (w. the same specialization of mg as in Eng. deer) animal of the genus Cervus, deer, gazelle. [perhaps 'the ranger, rover,' \'mrj, q.v.: for 2, observe the use of deer in the more general sense in King Lear, iii. 4.128, "rats and such small deer."]
- ámärksīt; mārksyáte; mṛstá; márstum; mṛṣṭvấ; -mṛjya; also mārjitum, mārjitvá, -márjva). rub off; wipe away; clean; polish.

foriginal meaning 'move hither and thither over': then, on the one hand, -1. 'range, rove, streifen,' as in Avestan měrěgh, and Skt. mrga; and, on the other, -2, 'go over with the hand, i.e. rub, wipe, strip (a tree, a cow), milk': for 2, cf. δ μδργ νυμι, 'wipe off'; α-μέργ-ω, 'strip off, pluck'; α-μέλη ειν, Lat. mulgēre, 'to milk'; AS. noun meolc, Eng. milk.]

- + apa, wipe away; also fig., of guilt. [cf. aπομδργνυμι, 'wipe away.']
- + pra, wipe off, polish.
- √ mrd (mrláti, mrláyati [10412]). gracious; forgive. [for 1, see Whitney 54.7
- mrlīká, n. grace, mercy. [vmrd, 11864, Whitney 54.]
- mrtá, ppl. dead; as n. [1176a], death. [v1 mr, 'die.']
- mrtavat, adv. as if dead. ſmrta, 1107.1
- + abhi, (lit. die against, i.e.) affect un- mṛtyú, m. death. [V1 mṛ, 'die,' 1165a: see 95 16.]
 - √ mrd (mrdnáti; márdati, -te; mamárda; mardisyáte ; mrditá : márditum : mrditvá; -mŕdva). press or rub hard, squeeze, crush. smash, destroy.

[extension of \$2 mr, 'crush': cf. à μαλδύνω, 'destroy' e.g. a wall: w. mṛdú, 'soft, weak,' cf. Lat. mollis, *molvis, *moldv-i-s, 'soft, weak,' and βραδύς, *μραδυ-ς, 'slow' (for mg. cf. Ger. weich, 'soft,' w. Eng. weak, and Lat. len-is, 'soft,' w. len-tus, 'slow').

with \mrd in hima-mardana, 'melting of the snow,' we might compare μέλδω, 'melt,' Eng. melt; but the s of the collateral form smelt makes this doubtful: see also mradas.]

+ vi, destroy.

mfd, f. earth; loam; clay; mound of earth. 62 18. [prop. 'crumbled earth,' Vmrd: similar specializations of mg are frequent: thus AS. mol-de, 'crumbling earth, dust,' Eng. mol-d, come fr. a \(\text{mal}, \) the cognate of $\sqrt{2}$ mr, 'crush, crumble'; Ger. Grand, 'sand,' is fr. the same root as Eng. grind; Ger. Scholle, 'clod,' and zer-schellen, 'break to pieces,' go back to the same root; logá and lostá, 'clod,' are derive of \ruj, 'break.']

mrdú, a. soft; weak. [/mrd, q.v.]

mrnmáya, a. made of earth; w. grha, house of clay, the grave. [mrd + maya: see maya.]

V mrc (mrcáti, -te; mamárca, mamrcé; √ mlā (mláyati; ámrksat; mrstá; márstum; -mŕcya). -1. touch, mulcére, stroke; grasp, take hold of; -2, take hold of mentally, consider. [cf. the Hesychian Brakeîr, V*μρακ, 'grasp, understand'; Lat. mulcēre, 'stroke.'] +abhi, touch.

V mṛṣ (mṛṣyate, -ti; mamárṣa, mamṛṣé; ámarsista; -mŕsya; caus. marsáyati). -1. forget, 9216; -2. (like Eng. not mlecchá, m. barbarian. [vmlech.] mind) disregard, treat as of no consequence, bear patiently.

meka, a setting up, in su-méka. [V1 mi, 'establish.']

mékhalā, f. girdle, see 593 n.

meghá, m. cloud. [vmigh, see mih.]

médas, n. fat. [\mid or med (761a), médyati, 'be fat.']

médha, m. -1. juice of meat, broth; -2. sap and strength, essential part, esp. of the sacrificial victim; -3. sacrificial

[cf. √mid] victim; animal sacrifice. under médas.]

medhas, wisdom, in su-medhas. [equiv. of medhå.

medhá, f. wisdom.

melaka, m. assembly; w. kr., assemble. [\mil, 1181.]

modaka, m. small round comfit, sweet-[prop. 'gladdener,' \mud, 1181: meat. so Eng. cheer and refreshment are applied esp. to eatables.]

 $m\bar{a}u\tilde{n}j\acute{a}$, a. made of Munja-grass; -f. -ī, sc. mekhalā, girdle of Munja-grass. [múñja, 1208f.]

māunjī-nibandhana, n. ligation of the Munja-girdle.

māuná, n. silence. [múni, 1208d.]

mna, uncertain verbal. minded; assumed on account of sumná. [vmnā.]

m nā (mánati; ámnāsīt; mnātá). lateral form of vman, 'be minded,' 108g. [see √man: cf. μι-μνή-σκω, 'keep in mind.']

√ myaks (myáksati; mimyáksa [785]; ámyak). be fixed in or on; be present. + sam, keep together, 734.

mradas, n. softness. [vmrad, collateral form of \mrd, q.v.]

mamlāú ; ámlāsīt; mlāná). wither. [collateral form of Vi mr, 'die,' and so 'perish, decay, fade.']

mlana-sraj, a. having a withered gar-

√ mluc (mlócati; mumlóca; mluktá).

+ apa, go off, retire; apamlukta, retired, hidden.

√ mlech (mlécchati). speak unintelligibly or barbarously. [root *mlék: mlécchati is for *mlěk-sketi, like prechati, q.v., for *pṛksketi : cf. ἀ μ(β)λακ-εῖν, Vμλακ, 'err, miss'; βλάξ, βλακ-ός, 'stupid.']

yá [509], relative pron. -1, who, which; sometimes following its correlative: 76, 1718, 295, 3015, 3316, 527, 739, 7810, 797; evambhūto vidvān, yas · · samarthas, tam doctus · qui possit, 194; —2. but much oftener preceding its correlative: ya · · ta, 77¹², 69⁷, 3¹³, 17¹³, 21²³, 22⁴, 30¹¹, 32¹⁰; yáni · · eṣām, 74³; yac ca_ucyate · ·, etad ālasyavacanam, and (what is said, i.e.) as for the saying · ·, that is [fatalists' sloth-talk, 18^{8,11};

-3. converting the subject or object of a verb into a substantive clause:—sometimes, perhaps, merely for metre: 293, 387, 586; but often for emphasis: 918, 5619, 577; yé pakṣā āsans, té jīmūtā abhavan, what were wings, those became clouds, for té pakṣā abhavan jīmūtās, 933; ayām yó hótā, kir u sá yamāsya, who this priest [is], is he also that of Yama, 8819; so yad, even w. words of different gender and number, as, prajāpater vā etāj jyeṣthām tokām, yát pārvatās, of P. that [was] the first creation, what the mountains are, 9219; so 9515, 971;

-4. which, what, as adj. pron. agreeing V yaj w. incorporated antecedent: ná_asmāi vid-yút siṣedha, ná yấm míham ákirad dhrādúnim ca, not for him did the lightning avail, not what mist he scattered abroad, and hail, 714; so 712 to 722, 744, cons 7921, 833, 887; as subst. pron., the antecedent not being expressed, 741.2, 7818; (e.g.,

-5. ya in special connections: ya ya [5111, whoever, whichever, whatever, whosoever, etc., 1312, 4513; so ya ka ca, 6811; ya ka cid, 6022, 6812; ya ka cana, 916; ya ka cid, anyone soever, no matter who, quilibet, 2111; so ya ta, 184; -6. two or more relatives in the same clause: yo 'tti yasya yadā mānsam, when (who) someone cats the flesh of (whom) someone cats the flesh of (whom) someone, 297; so 3711, 6618; -7. ya, if anybody, si quis (really an anacoluthon): so 7916; -8. ya, and · he, 7416; -9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yāt, yena.

[orig. and primarily a demonstrative (like Eng. that and Ger. der): cf. 5s. he, in ħδ' δ', 'said he'; 5s, 'so,' in οὐδ' 5s, 'not even só'; — secondarily a relati (like Eng. that and Ger. der): cf. 5s, 5 or \$\$, \$\$ for +8\$, 'who, which'; hence yat,

with which cf. &s, 'as'; -but these comparisons are rejected in toto by some.]

yakş (yákşate). perhaps an extended form of *yah (*yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and v*yah: kinship of Ger. jag-en, 'pursue, hunt,' is doubted.]

yakṣá, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' 'yakṣ: for connection of mgs of root and deriv., cf. the converse relation of Eng. spirit or sprite to sprightly, 'brisk, stirring,' and cf. Scott's "restless sprite."] yaksín, a. avenging. [yyaks.]

yakşma, m. disease. [perhaps, the sinavenging Varuna's 'avenger,' vyakş, 1166.]

(yájati, -te; iyája, ījé [7848]; áyākṣīt, áyaṣṭa; yakṣyáti, -te; iṣṭá; yástum; istvá; caus. yājáyati). honor a god (acc.), 9912; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.q., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yájamāna, as m. one who institutes or performs a sacrifice and pays the expenses of it; -caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. αγ-os, 'worship, sacred awe, expiatory sacrifice'; a(ouas. *άγ-joμαι, 'stand in awe of,' e.g. gods; άγ-νός, 'worshipped, hallowed'; w. yajya, 'colendus,' cf. äγ-ιος, 'to be worshipped, holy': different is άγος, see

+ $\bar{\mathbf{a}}$, get as result of sacrifice a thing (acc.) for a person (dat.), einem etwas er-opfern.

yájatra, a. venerable, holy. [Vyaj, 1185d.]

yájīyāns, a. excellently sacrificing, right cunning in the art of sacrifice. [vyaj, 1184, 468.] yajur-vedá, m. the Veda of sacrificial texts. Yajurveda. [see yajus.]

yajuşmant, a. (possessing, i.e.) accompanied by sacrificial texts; -f. -matī (sc. iṣṭakā), Yajushmatī, name applied to certain bricks used in building the sacred fire-pile, and so called because each was of its own. [yajus, 1235.]

yájus, n. -1. sacred awe; worship; -2. sacrificial text, as distinguished from stanza (rc) and chant (sāman); -3. the collection of such texts, the Yajur-veda. [/yaj, 1154.]

vajñá, m. worship, devotion (so in Veda); later, esp. act of worship, sacrifice, offering yatna, m. a striving after; effort; pains; (these the prevailing mgs). [√yaj, 1177a, 201.]

yajña-kratú, m. sacrifice-ceremony, *i.e.* rite. [1280b.]

ga, 227.]

yajña-pātrá, n. sacrificial utensil.

yajñārtham, adv. for a sacrifice. artham, 1302c4.]

yajňíya, a. -1. worthy of worship or yáthā, rel. adv. and conj. -1. in which sacrifice, reverend, holy, divine; -2. active or skillful in sacrifice, pious; as m. offerer. [yajña, 1214.]

yajñopavitá, a. the sacrifice-cord, sacred cord worn over the left shoulder. [upavīta.]

yajvan, m. worshipper, sacrificer. [Vyaj, 1169. 1a.]

√ yat (yátati, -te; yeté; áyatista; yatisyáti, -te; yatitá, yattá; yátitum; -vátva). -1. act. join, trans.; -2. mid. join, intrans.; range one's self in order, proceed in rows, 8614; -3. mid. try to join, strive after; take pains; -4. caus. (cause to attain, i.e.) requite with reward or punishment. [perhaps orig. 'reach out after' and akin w. \yam.] - a, reach to, attain, get a foot-hold.

+ pra, (reach out, i.e.) make effort, take pains.

yatas, adv. from what (time or place or reason): -1. where, 6^{14} ; -2. because, for, 2823, 385; esp. common as introducing a proverb or the first (only) of a series of

proverbs motivating a preceding statement or action, e.g. 197; yatas · · tena, since · · therefore, 307; so yatas · · atas, 362; yatas · · tad, 376; cf. tatas. [pron. root ya, 510, 1098.]

váti [519], pron. as many, quot. [pron. root ya, 510, 1157.4.]

laid with the recitation of a special text 2 yati, m. ascetic, man who has restrained his passions and abandoned the world; see acrama and 653 n. ['striver, one who takes pains, one who castigates himself,' Vvat, 1155: its mg was perhaps shaded towards that of 'restrainer' by a popular connection of the word with vam, 11571, ef. 954d.]

> w. kr: take pains; bestow effort upon (loc.), have a thing (loc.) at heart, 113; vatne krte, pains having been taken. [Vvat. 1177.]

yajňa-cchāga, m. sacrifice-goat. [chā- yátra, adv. where, e.g. 1110; whither; $-correl. \ w. \ tatra, 244, 8519; \ w. \ enā, 8310;$ yatra yatra, where soever; catuspathe, yatra vā, at a quadrivium, or somewhere (else), 104²¹. [pron. root ya, 510, 1099.]

way, as; sometimes following its correlative: tathā · · yathā, 22 14, 43 2), 44 2); evam · · yathā, 37°; -2. but much oftener preceding its correlative: teṣām sam hanmo akṣāṇi, yathā idam harmiam, tathā, of them we close the eyes, as (we close) this house, so, 77 13; so 61 6, 27 14, 21 16, 18, etc.; yathā · · evam, 1818, 957.9; yathā · · eva (Vedic), 8612,13;

-3. correlative omitted: buddhim prakurusva, yathā icchasi, decide (so), as thou wishest, 911; 52), etc.; so with verbs of saying, etc.: tad brūhi, yathā · · upadadhāma, this tell us (viz. the way) in which we are to put on ..., 9614; so 886,7:

-4. without finite verb, as mere particle of comparison, as, like, e.g. 619; so enclitic at end of a pada, 71 12, 15, 87 11, 15, 29, 31 1. 434; in solemn declarations: yathā . ., tena satyena, as surely as ..., so, 1328 ff.; -5. combinations (cf. ya 5); vathā yathā · · tathā tathā, according as · · so, the more · · the more, 48 18; yathā tathā,

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any rate, 629;

- -6. in order that, so that, ut, (so) that: in Veda, w. subjunctive, 8814, 895, 10, 12, 9019; later, w. opt., 149; w. fut. ind., 34; w. pres. ind., yathā svāmī jāgarti, tathā mayā kartavyam, I must act so, that the master wakes, 3016; so 375.7, 3822, 391; -7. that, w. verbs of saying, knowing, etc., 307; -for influence on accent of verb, see 595. [pron. root ya, 510, 1101: cf. article ya.]
- yathā-kartavya, a. requiring to be done under given circumstances; as n. the proper course of action, 41 11.
- yathākāmám, adv. according to wish, agreeably, 162; in an easy-going way, slowly, 4914. [yáthā + káma, 1313b.] yathā-kārya, - yathākartavya.
- yathākramam, adv. according to order, in regular series. [yathā + krama, 1313b.]
- yathāgata, a. on which one came; -am, adv. by the way by which one came. [yathā + āgata, \gam, 1313b.]
- yathāngám, adv. limb after limb or limb on limb; membrātim. [yatha + añga, 1313b.]
- yathātatham, adr. as it really is, accurately. [yathā + tathā, 1313b, 1314a.] yathābhimata, a. as desired, that one likes. [yathā + abhimata, /man.]
- yathābhimata-deça, m. desired place, place that one likes. [12801.]
- yathāyogyam, adv. as is fit, according to propriety. [yathā + yogya, 1313b.]
- yathartha, a. according to the thing or fact, true; as n. the pure truth. [yatha + artha.
- yathārha, a. according to that which is fit; -am, adv. suitably, according to one's dignity. [yathā + arha, 1313b.]
- yathāvat, adv. according to le comment, comme il faut, duly. [yathā, 1107.]
- yathāvidhi, adv. according to prescription or rule. [yathā + vidhi, 1313b.]
- yathā-vrtta, a. as happened; -am, w. verb of telling: either the actual occurrence or circumstances (as nom. or acc. s. n.), or as it really happened (as adv., 1313b).

in some way or other (cf. ya5 end), at yathacraddham, adv. according to inclination, as you will. [yathā + craddhā, 1313b, 334°.]

- yathepsita, a. as desired; -am, adv. according to one's wish. [yathā + īpsita, Ëp.]
- yathokta, a. as (afore-)said; -am, adr. as aforesaid. [yathā + ukta.]
- yád, -1. as nom. acc. s. n. to ya, see ya; used in cpds and derivs, see 510; -2. as conjunctive adv. that; tan na bhadram kṛtam, yad viçvāsah kṛtas, therefore it was not well done (herein), that trust was reposed, 2217; ninyā ciketa, prenir yad ūdho jabhāra, he knoweth the secret, that P. offered her udder, 783; introducing oratio recta, 381; yad ..., tad, as for the fact that ..., therein, 361; so 9416; yad vāi tad abruvan, as for the fact that they said that, indeed, 9623;
 - -3. in causal connections: like Eng. that (i.e. on account of which), 7816; yad... tad, since · · therefore, 175; yad · · tasmāt, inasmuch as · · therefore, 158; since (i.e. considering that), 7914; purpose: in order that, 789, 7212.14; result: that, 716.7; etādṛçā dharmajñā, yan mām hantum udyatās, so understanding the law, as to undertake to slay me. 285;
 - -4. temporal: as, 866; tad · · yad, then · · when, 712; yad · · tatas, when · · then, 9212; so yad · · tādītnā, 707; correl. often lacking: yad ..., ..., when ..., (sc. then), 75 12; so 80 8, 81 17; while, 71 5; -hence, the temporal use passing insensibly (cf. yad vaçāma, when or if we will, 7317, and Eng. when w. Ger. wenn) into the conditional, -5. if, 80 9, 10, 11: - yad placed within the dependent clause, 783 (quoted under 2), 7914; - for influence on acct of verb, see 595. [pron. root ya, 510, 1111a.]
- yadā, adv. when; yadā · · tadā or tatas. when . . then; yada . . atha, Vedic, 845,6,7; yadā yadā, quandocunque, see tada. [pron. root ya, 1103a.]
- yádi, adv. if; -1. w. pres. ind. in protasis: apodosis has pres. ind., 2017, 3712, 4214, 437, 6523, 9921; has fut., 3920, 444; has im-

perative, 10^{16} ; has no finite verb, 18^{17} , 25^8 , 28^9 , 40^1 ; -2. w. fut. in protasis and apodosis, 9^{20} , 11^3 ; -3. w. pres. opt. in protasis and apodosis, 3^{17} , 98^{20} ; -4. w. no finite verb in protasis: apodosis has imperative, 32^{17} , 48^{11} , 84^9 ; has no finite verb, 27^{18} , 28^{12} , 63^9 ; -alternative conditions: · · \sqrt{a} , yadi \sqrt{a} · · · · · \sqrt{a} , whether · · , or · · ; or · · ; 28^{12} ; -apodosis introduced by tadā (e.g. 25^8), tad (37^{12}) , tarhi (32^{17}) , or without adv. (e.g. 3^{17}). [pron. root ya 1103d.]

yadbhavişya, a. who says yad bhavişyati, (tad) bhavişyati or "What will be will be"; as m. fatalist; Yadbhavishya or Whatwillb', name of a fish. [1314b]

V yam (yácchati, -te [747]; yayáma, yemé; áyāmsīt, áyamsta; yamsyáti; yatá; yámtum; yamitvá; -yámya). hold; hold up, sustain, support; hold back, restrain; hold out, offer, grant, furnish; show (the teeth), 774. [cf ζημία, 'restraint, i.e. punishment.']

+ā, hold out, i.e. extend, and so (like Eng. extend), lengthen; **āyata**, extended, long.

+ ud, -1. raise (the arms, weapons) $35^{(2)}$; -2. (like Eng. take up, i.e.) under take or set about (a thing); udyata, having undertaken, w. inf., $28^{(6)}$.

+ sam-ud, like ud-yam [1077b]: -1. the end of a pad raise; -2. set about; samudyata, having set about, w. inf., 40². yúvan, q.v., bu

+ upa, hold on to, take hold of; esp., middle, take to wife, marry, 988.

+ ni, hold, restrain; niyata, having restricted one's self (to a certain thing), all intent upon one definite object.

+ pra, hold or reach out, offer, give; give in marriage (as a father his daughter), 987.

+ prati-pra, offer in turn, pass (food), w. gen., 1002.

+ vi, hold asunder, stretch out.

+ sam, hold together, co-hibère, hold in check; samyata, restrained.

yáma, -1. a. holding, restraining; -2. m. (holder, i.e.) bridle. 「√yam.]

yamá, -1. a. paired, twin, geminus; as m. a twin; -2. The Twin, Yama, who, with:

his sister Yamī, constituted the first human pair, selection lxiii.; honored as father of mankind (cf. also manu) and as king of the spirits of the departed fathers (pitaras), see 83 8 n.; in later times, regarded as the 'Restrainer' (Vyam) or 'Punisher,' and ruler of death and of the dead in the under-world, 7 11; —yamī, f. Yamī, twin sister of Yama. [so Thomas, Hebrew teom, means 'twin.']

yamá-rājan, a. having Yamá as their king; as m. subject of Yama. [1302a.]

yayáti, m. Yayáti, a patriarch of the olden time, son of Nahusha. [perhaps 'The Striver,' Vyat, cf. 1155.2c: or from Vyā, 1157.1c.]

yáva, m. orig. prob. any grain or corn, yielding flour; later, barley-corn, barley. [cf. ζειά, *ζαε-ιά, 'corn.']

yava-madhyama, a. having a barleycorn middle, i.e. big in the middle and small at the ends, like a crescendo-diminuendo sign; as n. the Yavamadhyama, name of a cāndrāyaṇa or lunar penance. [1297, 1280b.]

yávistha, a. youngest; esp. of a fire just born of the sticks of attrition or just set on the altar. [superl. to yúvan, q.v., but from the simpler yyu, 468.]

yavisthya, a. yavistha, but always at the end of a pada and as diiambus.

yávīyāns, a. younger. [comp. to yúvan, q.v., but from the simpler *yu, 468.]

yáças, n. fame, honor. [1151.2a.]

yaçás, a. honored, splendid. [1151.2a.]

yasti, f. staff. [perhaps 'a support,' fr. yacch, quasi-root of the present system of yam: cf. 220, 1157.]

v yah, stir, move quickly, inferred fr. yaks, q.v., and yahva, 'continually moving, restless.'

V yā (yáti; yayāú; áyāsīt [911]; yāsyáti; yāta; yātum; yātvá; -yáya). -1. go, 391; yātas, avasitasya, of him that journeys (and) of him that rests, 718; w. astam, 6214, see astam; -2. go to, w. acc., 4317, 916; w. dat. 4914; -3. go to, i.e. attain to (a condition): e.g. devatvam yā, attain to godhead, i.e. become divine,

[vyuj [225]

no matter, 44 8.

hence yana, 'passage, way,' w. which cf. Lat. janus, 'passage, archway,' and the god thereof Janus: fr. Vya comes also ya-ma, 'period or watch of the night'; ۵-ρα, 'time, season,' Eng. year, show a development of mg like that of yama, q.v., but their connection w. Vyā is doubtful (see 2 vāra).]

- + anu, go after, follow.
- + \bar{a} , come hither or to or on.
- + sam-ā, come hither together; assemble; samāyāta, come.
- + ud, go forth or out.
- + upa, go or attain unto.
- + pra, go forth; set out.
- V yāc (yácati, -te; yayācé; áyāciṣṭa; yācişyé; yācitá; yácitum; yācitvá; -yácya). make a request; ask a person (acc.) for a thing (acc.), 4614; ask a thing (acc.) of a person (abl.), 5521.
- yát, adv. as; temporally, so long as, 7918. [abl. of pron. root ya, 1114a, 510: see under ya.]
- yātanā, f. requital; esp. punishment, pains of hell. [vyat, 1150.]
- yātf, m. avenger. ['pursuer,' √yā, 1182.] $y \hat{a} n a$, m. way; as n. wagon. [$\sqrt{y} \hat{a}$, 1150.]
- yāmá, f. -ī, a. of or coming from Yama. [yamá, 1208f.]
- yáma, m. -1. course or going, 78^5 ; -2. as in Eng., course (of a feast); -3, watch of the night. [Vyā, 1166: for mg 2, cf. περί-οδος, 'way around, circuit, course at dinner,' and Ger. Gang, 'course': for mg 3, cf. περίοδος, 'time of circuit.']
- yavant [517], -1. a. as great, 1019; as many, 644, 1054; as much; preceding its correl. tāvant; -2. yávat, adr. as long, while; tāvat · · yāvat, so long · · as, 192, 423; yāvat · · tāvat : as long as ..., so long, 155, 322, 4018; as soon as or the moment that . ., then, 44 15, 227; -3. yāvat, as quasi-prep. w. acc.: during; up to (in space or time); sarpavivaram yavat, as far as the serpent's hole, 3913; adya yāvat, until to-day, 242. [pron. root ya, 517: cf. tāvant.]

1921; so 1722, etc.; -4. yātu, let it go, yāvayád-dveṣas, a. driving away foes. [**12 yu**, 'keep off': see 1309.]

- [collateral form of Vi, 'go,' 108g: Vlyu (yāúti [626], 3rd pl. yuvánti, mid. yuté; yuváti, -te; finite forms Vedic only; yutá; -yūya). fasten, hold fast; draw towards one, attract; join, unite.
 - + sam, unite; samyuta, connected with i.e. having reference to, 59 14.
 - √ 2 y u (yuyóti; yúcchati [608²]; áyāuṣīt; yutá; -yúya; caus. yāváyati). keep off or separate, trans.; sometimes keep off or separate, intrans.; a Vedic word.
 - + pra, remove; prayucchant, removing (intrans.), moving away, and so (like Eng. absent), heedless.
 - yu, root of 2d pers. pronoun, cf. 494. [cf. ύμεις, Lesbian ύμμες, 'ye': kinship of Eng. ye, doubtful.]
 - yukti, f. -1. a yoking, harnessing; -2. yoke, team. [vyuj, 1157, 219: cf. ζεῦξις, *ζευγ-σι-s, 'a yoking.']
 - yugá, n. -1. yoke; -2. couple, pair; -3. esp. w. mānusa, a human generation (as that which is united by common descent), γένος ανθρώπων; -4. and so, in a temporal sense, an age of the world, see 581 n. [Vyuj, q.v., 216, 1: cf. yugma.]
 - yugapat-prāpti, f. simultaneous reaching or arriving at. [1279 and a.]
 - yugapad, adv. simultaneously. parently acc. s. n. of an adj. *yuga-pad, 'pair-footed, even-footed, side by side,' a possessive torm (1301) of a descriptive epd (1280b) *yuga-pad, 'pair-foot.']
 - yugmá, a. paired, even; as n. pair, couple. [vyuj, 1166, 216.5: for mg, cf. couple, Lat. copula, *co-ap-ula, Vap + co-, 'fit or join together.']
 - yuj (yunákti, yunkté; yuy'ja, yuyujé; áyukta; yoksyáti, -te; yuktá; yóktum; yuktvá; -yújya; yojáyati). - 1. yoke; harness; make ready for draught, used of wagon (101 17) as well as of st. ed (726); then, generalized, -2. make ready, set to work, apply; use, e.g. the Soma pressstones, 76 18; yukta, engaged upon (loc). busied with, 6211; -3. unite; middle unite one's self with (instr.); yujāná, in company with, 73^{12} ; -4. passive, be

[226] yuj]

of, 6015; yukta: possessed of (instr.), 112; having ::, at end of cpd, 6512; -5. pass. be joined or made ready, and so be fitted, suited; yukta, fit, suitable, right, proper, 2319; yuktam, adv. fitly, rightly, etc., 36^2 ; -6. yojayati $[1041^2]$, apply; lay on, 10211. [cf. ζεύγ-νυμι, Lat. jung-o, 'yoke, harness, join'; w. yugá, 'yoke,' cf. Cvyóv, Lat. jugum, Ger. Joch, Eng. yoke: for euphony, see 219.7

+ ud, mid. make one's self ready, set to work, exert one's self.

+ upa, mid. harness, put tó, 73 13; apply, yuşmá, see 491.

+ ni, mid. -1. fasten to; -2. put (a task) upon, commission; -caus. [10412], set, lay, e.g. snares, 2117. for mg 2, cf. niyoga; also Eng. en-join w. its Lat. predecessor in-jungere.]

+ pra, apply, use; w. namaskāram, employ, i.e. do adoration.

+ sam, join together, unite; samyukta, at end of cpd: joined with, i.e. endowed with, 344; connected with, i.e. having yūtha-pati, m. lord of the herd; esp. reference to, 59 12, 14.

yúj [389, 219, 386b], -1. a. yoked to-yúnas, see 427. gether; as m. yoke-fellow, and so comrade, yūyám, see 491. ayuj and ayuja.]

yújya, a. united, combined [√yuj, 1213e.]

yuddhá, ppl. fought; as n. [1176a], fight, battle, contest. [vyudh, 1176, 160.]

yuddha-varna, m. a sort of battle; a yéstha, pronounced yaistha, a. (best battle, so to speak.

√ yudh (yúdhyate; yuyudhé; áyuddha; yóga, m. -1. a setting to work; use; yotsyáte; yuddhá; yóddhum; -yúdhya). fight. [cf. $\delta \sigma \mu \ell \nu \eta$, $* \delta \theta - \mu \bar{\iota} \nu \eta$, 'battle.'] + ā, fight against.

yúdh, f. fight. [√yudh.]

yudhi-sthira, m. Yudhishthira, son of Pāndu and Kunti, to whom Brihadaçva tells the story of Nala; see 114 N. ['firm in battle,' yudh-i (1250c) + sthira.]

√ yup (yuyópa; yupitá; yopáyati [10412]). set up an obstacle, block or bar the way; hinder, thwart, 80 10; obstruct or clog, see yoddhr, m. fighter. [vyudh, 1182, 160.] 866 N.

yuvá, pron. stem, 2d pers. dual, 491.

united with (instr.), i.e. become possessed yuvati, serving as a feminine to yuvan. young woman; maiden. [1157.3 end: perhaps pres. ppl. of √1 yu, 'attract.']

yúvan [427], a. young; as subst. young man (distinguished from bala, 'child,' 2812); youth (used even of youthful [perhaps fr. Vlyu, 'attract,' gods). suffix an, not van, 1160: see yavīyāns, yavistha, yuvati: cf. Lat. juven-i-s, 'young'; w. juven-cu-s, 'young,' cf. Germanic *yurunga, yunga, Eng. young; also Old Eng. yung-be, Spenser's youngth, Eng. youth.]

[prop. 'a union,' yūthá, m. n. herd. √1 yu, 'unite,' 1163: for mg, cf. also Ger. Bande, 'gang or set of men,' and Eng. band, 'company,' both indirectly fr. the root of bind.]

yūtha-nātha, m. protector or leader of the herd.

yūtha-pa, m. keeper or protector of the herd; esp. the elephant that leads the

the elephant that leads the herd.

888; -2. a. paired, even. [Vyuj: see yena, adv. -1. wherefore, 6^2 ; -2. yena •• tena, because •• therefore, 64^9 ; -3. that, ut, introducing a result and corresponding to a 'such' or 'so' expressed (21 10) or implied (11 8). [pron. root ya, 1112a.]

going, i.e.) swiftest. [$\sqrt{y\bar{a}}$, 470⁸, 468.]

appliance (act of applying); -2, appliance (thing applied), and so means; esp. supernatural means, magic, 56^{3} ; -3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), cf. kṣema; -4. connection, relation; -yogāt, at end of cpd, from connection with . . ; i.e. in consequence of · · . [/yuj, 216. 1.]

yogya, a. of use, suited for use, fit, fitting. [yóga, 1212a.]

yodhin, a. at end of cpds, fighting. [Vyudh, 11833.]

rajas [227]

-2. place of origin; origin, 93^4 ; -3. birth-place, i.e. home; place of abiding; place, 86 17, 89 8, RV. x. 125.7; -4. (like Eng. origin or birth) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 672. ['the holder' of the born or unborn babe, √1 yu, 'hold,' 1158.22: cf. the analogous metaphors in Lat. con-cipere, 'take, hold, conceive'; and in rolva, 'cover, envelope,' 1 vr, 'cover.']

1098b.7

yoşit, f. young woman, maiden. [perhaps 'the attractive one,' fr. 1yu, mediate form yó-ṣā, 1197, of the same mg): cf. yuvatí.]

hood and maturity, adolescence (of man or maid). [yúvan, 1208a.]

yauvana-daça, f. time of youth.

√ ranh (ránhati, -te). -1. make to run; hasten, trans.; -2. mid. run; hasten, intrans. [for *rangh: cf. the forms langh and raghú, and see under laghú.]

raktá, ppl. colored; esp. red; as n. blood. [Vrañj, 954a.]

√ 1 rak s (rákṣati, -te; rarákṣa; árakṣīt; raksitá; ráksitum; -ráksya). de-fend, protect; keep, i.e. both retain and maintain; take care of (as a sovereign), i.e. govern; guard, ward; save. [a desid. extension of √*rak or ark: ef. ἀλέξ-ω, 'ward off,' which bears a similar relation to √άλκ or άρκ in ἄλ-αλκ-ε, 'warded off,' $\dot{\alpha}\rho\kappa$ - $\dot{\epsilon}\omega$, 'ward off, protect'; cf. also Lat. arc-co, 'ward off,' arx, 'stronghold of defence, citadel'; AS. calh-stede, 'defencestead, strong-hold'; ealgian, 'protect': for the two chief mgs of Vraks, cf. Lat. rajaka, m. washerman, who is also a dyer de-fendere, 'ward off, protect.']

+ pari, protect around; save.

v 2 raks, harm, in raksas. [perhaps only rajas, n. -1. atmosphere, air, region of another aspect of 1 raks, 'ward off,' i.e. 'beat away.'}

yoni, m. f. -1. lap; womb or birth-place; rakṣaka, m. keeper; warder; protector. [Vlraks, 1181.]

> raksana, n. protection; preservation. [V1 raks, 1150.]

> ráksas, n. -1. harm; -2. concrete, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [V2 raks, 1151.2a.]

> rakṣā, f. protection; watch. [v1raks. 1149.]

> raksi, a. guarding, at end of cpds. [V1 raks, 1155.]

and so 'womb,' fr. a root cognate with raksitf, m. protector; watcher. [v1raks, 1182a.]

yonitas, adv. from birth, by blood. [yoni, raghú, -1. a. running, darting, swift; as m. runner; -2. m. Raghu (The Runner, Δρομεύς), name of an ancient king. [Vranh, q.v.: older form of laghú, q.v.]

'attract,' 1200a, 383.3 (through the inter-ranga, m. -1, color; -2, theatre, amphitheatre. [vraj or ranj, 216.1: connection of mg 2 unclear.]

yāuvaná, n. youth, period between child- √ raj or rañj (rájyati, -te; raktá; -rájya; caus. ranjáyati). -1. be colored; esp. be red; rakta: red; dyed; as n. blood; -2, fig. be affected with a strong feeling (cf. raj + vi); esp. be delighted with. have pleasure in, be in love with; -caus. -1. color; redden; -2. delight, please, make happy.

> [orig. 'be bright or white' (whence rajaka); then 'glow, be red': see the ident. V3rj and its cognates άργυρος, etc.; and cf. Vρεγ in aor. ρέξαι, 'dye,' and βεγεύς, 'dyer': w. this root may be connected the root rāj in its mgs given under 2.]

+ anu, -1. be colored after, take the tinge of; -2. feel affection towards.

+ vi, -1. lose color; -2. be cold or indifferent towards (loc.), 458. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

of clothes. ['whitener' or else 'dyer,' Vraj, 1181.7

clouds, vapors, and gloom, clearly distinguished from heaven (dyaus, 722) or rajju] [228]

divas, 818, or svar), "where the light dwelleth," these being beyond the rajas, just as the $\alpha i\theta \eta \rho$ is beyond the $\dot{\alpha} \dot{\eta} \rho$; used loosely in pl., the skies, 717; the sky conceived as divided into an upper and a lower stratum, and so dual, rajasī, 755.12; so far Vedic;

-2. post-Vedic: like the Greek and, the thick air, mist, gloom, darkness; -3. dust, e.q. 1413; -4. in the philosophical system, darkness (cf. 2), the second of the three qualities (see guna), soul-darkening passion (popularly connected with raga, 'passion'), 668, 16.

[since the orig. mg, as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. Vraj in the sense 'be (colored, i.e.) not clear': cognate are έ-ρεβos, 'darkness, Erebus,' and Goth. rigis, neut., 'darkness': for connection of mgs 2 and 3, cf. Ger. Dunst, 'vapor,' and Eng. dust.]

rájju, f. cord; rope. [V*razg, 'plait': cf. Lithuanian rezgis, 'plaited work, basket'; Lat. restis, *resctis, *rezg-ti-s, 'rope': see √majj.]

√ rañj, see raj.

rána, m. pleasure, gladness. [Vran.]

ranvá, a. pleasant, lovely. [vran, 1190.] ráti, f. -1. rest, quiet; -2. comfort, pleasure. [Vram, 1157, cf. 954d.]

ratna, n. -1. gift; blessing, riches, treasure, as something bestowed or given (cf. ratna-dhá); so far Vedic; -2. post-Vedic: precious stone, jewel, pearl; fig., as in Eng., jewel, i.e. the most excellent of its kind. [\land 1 ra, 'bestow.']

ratna-dhá [352], a. bestowing blessings.

1 rátha, m. wagon, esp. the two-wheeled battle-wagon (lighter and swifter than the anas, 'dray'); car or chariot of gods (724.6, 8911) as well as of men (8714). [Vr, 'move,' 1163: for mg, cf. Lat. currus, 'chariot,' and currere, 'run.']

2 ratha, m. pleasure, joy. [Vram, 1163, ramaniya, grdv. enjoyable, pleasant. cf. 954d.]

the ethereal spaces of heaven (rocana v ran (ránati; rarána; áranīt). be pleased; Vedic. [ident. w. Vram.]

rápas, n. bodily injury; disease.

v rabh (rábhate; rebhé; árabdha; rapsváte: rabdhá; rábdhum; -rábhya). grasp; take hold of. [prob. a collateral form of Vgrabh, and ident. w. labh, see these: cf. τὰ λάφ-υρα, 'spoils, booty'; εἴ-ληφ-α, 'took'; Lat. lab-or, 'undertaking, labor'; perhaps ἦλφ-ον, 'gat, earned.']

 $+\bar{a}$, -1. take hold upon; touch, RV. x. 125.8; -2. take hold of, i.e. undertake, 146; w. yatnam, undertake an effort, i.e. exert one's self, 11^2 ; -3. (like Ger. an-fangen and Lat. in-cipere) begin; ārabhya: w. abl., beginning from . ., or simply from ..., 3913; w. adya, from today on, 36 19.

+anv-ā, take hold of from behind, hold on to.

+sam-anv-ā, hold on to each other (said of several); sam-anv-ārabdha, touching.

+ sam - a, undertake (see a-rabh) together.

+ sam, take hold of each other (for dance, battle, etc.), hold together; take hold (of a thing) together.

√ram (rámati, -te; raráma, remé; áramsīt, áramsta; ramsyáte; ratá; rámtum; ramtvá; -rámya; rāmáyati). -1, act. stop, trans. -2, mid. stop, intrans.; rest; abide; stay gladly with; -3. mid. (rest, take one's ease or comfort, and so) find pleasure in; rata, w. loc., or at end of cpds, taking pleasure in, devoted to; -4. caus. bring to a stand-still. stay, 737. [cf. $\hbar \cdot \rho \acute{\epsilon} \mu \cdot \alpha$, 'quietly'; Goth. rimis, 'quiet'; ἔραμαι, ἔραται, *βm-μαι, *βm-ται, 'love, loves'; ερατό-s, 'lovely," formally ident. w. ratá: for mgs 2 and 3, cf. $\sqrt{2}$ cam.

+ a bhi, mid. -1. stop, intrans.; -2. find pleasure; please, intrans., 1061.

+ ã, act. stop, trans.

+upa, stop; uparata, ceased, (of sounds) hushed.

+ vi, act. stop, intrans.; pause.

[Vram, 965, 1215.]

rājnī [229]

- ramyà, qrdv. enjoyable, pleasant. [Vram, 963.]
- rayi, m. wealth, treasure. [prop. 'bestowal' (cf. 7611), fr. ri, a weaker form of Vlrā, 'bestow,' 1155.1: cf. ratna and rāi.]
- ravi, m. the sun.
- raçaná, f. cord; strap; rein. [cf. raçmi.]
- raçmi, m. -1. line, cord; -2. fig. (line, rāj [nom. rāt], m. king. [√rāj.] i.e.) ray, of light; beam. [so Eng. ray involves a metaphor, its Lat. predecessor radius meaning orig. 'staff' and then 'spoke': cf. raçaná and rāçi.]
- rása, m. la. the sap or juice of plants (36 18), and esp. of fruits; fruit-syrup, 68 1; -1b. fig. the best or finest or strongest part of a thing, its essence or flos, 447, drink, 1517; -2a. taste (regarded as the chief characteristic of a liquid); -2b. taste, i.e. relish for, 976; -2c. object of one's taste, esp. that which pleases one's taste, e.q. the beauties (of a story), 5611.
- rasa, f. -1. moisture; -2. Rasa, a mythical stream supposed to flow round the earth and atmosphere. [cf. rása.]
- rasika, a. tasty; as m. connoisseur. [rasa, 1222.]
- v rah (rahitá; ráhitum). leave, give up, abandon.
- + vi, abandon, separate from, in viraha. rahas, n. solitude; lonely place; as adr.
- [1111b], secretly. [vrah.] V 1 rā (rárāte; rarāú, raré; árāsta; rātá). give, grant, bestow. [see rāi: cf. rayi.]
- V 2rā (ráyati [761d1]). bark; bark at. rāja-putrá, m. king's son, prince. [acct, [cf. Lat. in-ri-re, 'growl at.']
- rākṣasa, a. demoniacal; as m. a demo-rāja-putra, a. having princes as sons; niacal one, a Rakshas. [rákṣas, q.v., 1208a.7
- rāga, m. -1. coloring, color; -2. affec- rāja-puruṣa, m. king's man, servant of tion, feeling, passion. [Vraj, 216.1.]
- Rāma. [raghú, 1208c.]
- V rāj (rājati, -te; rarāja, rejé [794e²]; árājīt).
 - or king of, w. gen.;
 - one's self; -caus. cause to shine.

forig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly coincident: w. rāj 1, cf. v 1 rj, 'reach out'; w. rāj 2, cf. √3 rj, 'be bright,' and √raj: see under rājan.]

- + vi, -1. become master of, master (gen.), 81^{11} ; -2. shine out; -caus. adorn, 12^{17} .
- rāja, at end of cpds for rājan, 1249a2.
- $r\bar{a}ja-kula$, n.-1. royal family; in pl., equivalent to princes; -2. (as conversely in Eng., The Sublime Porte, lit. 'the high gate,' is used for the Turkish government) the royal palace. [1280b.]
- rāja-dvāra, n. king's door, door of the royal palace.
- 83*; -1c. sap, generalized, fluid, liquid; rajan, m. -1. king, prince, 1*, etc.; applied also to Varuna, 8312, 758, 7617, 7819, 801; to Indra, 718; to Yama, 8312.8, 842); -2. equiv. to rajanya, a ksatriya or man of the military caste, 5918, 22; -3. at end of cpds: regularly raja; sometimes rājan, 63, 8420. [Vrāj, 1160c: cf. Lat. req-em, 'king'; Keltic stem rig-, 'king': from the Keltic was borrowed very early the Germanic *rik-, 'ruler'; of this, Goth. reiki, AS. rice, 'dominion,' are derivs; so also Goth. reiks, AS. rice, 'powerful,' Eng. rich: rice, 'dominion,' lives in Eng. bishop-ric.]
 - rājanyà, a. royal, princely; as m. one of royal race, a noble, oldest designation of a man of the second caste; see kṣatriya. [rájan, 1212d 1.]

 - -trā, f. mother of princes. [1302: acct. 1295.
 - a king, royal official.
- rāghava, m. descendant of Raghu, i.e. rājasa, f. -ī, a. pertaining to the second of the three qualities (see rajas 4), passionate, as terminus technicus. [rajas, 1208a.]
 - -1. direct; rule; be first; be master rajendra, m. best or chief of kings. [rāja + indra.]
 - -2. shine; be illustrious; distinguish rajnī, f. queen, princess, Anglo-Indian rannee; ruler. [rajan, 1156.]

rājya] [230]

rājya, n. kingship. [ráj, 1211.]

rāti, a. ready to give or bless; gracious; as f. grace. [\land 1 ra, 'give.']

rātra, n. for rātri at end of cpds. [1315b.] råtrī, later råtri, f. night. [perhaps fr. Vram, 'rest.']

- V rādh (rādhnóti; rádhyate [761a], -ti; rarádha; árātsīt; rātsyáti; rāddhá; rāddhvá; -rádhya; rādháyati). -1. be successful; prosper, have luck; be happy, 1037; -2. trans. make successful or happy; gratify; -caus. accomplish; make happy, satisfy. [akin w. √rdh.]
 - + apa, -1. hit away (from the mark), miss (the mark), fail; -2. be at fault, be to blame; offend, sin; aparāddha, guilty, to blame, 331. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. fail and fault.

+ ā, caus. make happy, satisfy.

- rádhas, n. gracious gift, blessing. [Vrādh, Vrip (rirépa; riptá). -1. smear; stick; 'gratify': for mg, cf. French gratification, 'gift.']
- rāmá, a. dark; as m. Rāma, hero of the epos Rāmāyana; cf. rāghava.
- rāyas-poṣa, m. development, i.e. in- ripú, m. impostor, cheat; later foe. [vrip, crease of wealth. [gen. s. of rai, 1250d: 1712.7
- rāva, m. cry; yell; howl. [\frac{1148.2.}] rāçi, m. troop, host; heap.

akin w. raçmi, q.v.: for connection of mg, cf. Eng. line and French cordon, as applied to soldiers.]

- rāṣṭrá, n. kingdom; sovereignty. [√rāj 1: see 2195, 1185a.]
- ráștrī, f. directrix, sovereign. [√rāj 1: see 2195, 11822.]
- rāṣṭriya, a. belonging to the sovereignty; V rī, see ri. as m. sovereign, ruler. [rāṣṭra, 1215.]
- rāhú, m. The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. \rabh, 1178^{2} .
- v ri or rī (riņāti; riyate [761e]). -1. act. rukmá, m. ornament of gold; as n. gold. cause to run or stream, let loose; -2. mid. flow; run; dissolve. [cf. Lat. ri-cus, 'stream, brook'; provincial Eng. run, 'brook,' as in Bull Run; Ger. rinnen, Eng. run: see also Vli | pra.]

V ric (rinákti: rícyate [761b]; riréca, riricé; árāikṣīt, árikta; rekṣyáti; riktá: pass. ricyáte; caus. recáyati). -1. leave; -2, let go, let free; -3, very rarely (like Eng. collog. part with), sell.

[w. rinákti ef. Lat. linquit, 'leaves': cf. ξ-λιπ-ε, 'left'; Lat. lic-et, 'it is left, i.e. permitted' (Eng. leave means 'permission'); AS. leon, *lih-an, Ger. leih-en, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. læn, 'gift, loan,' Eng. noun loan, whence denom. verb loan; fr. $l\bar{x}n$ comes $l\bar{x}nan$, 'give, loan,' Old Eng. len-en, preterit len-de, whose d has become part of the root in Eng. lend (though good usage has not sanctioned the precisely similar blunder in drownd-ed).

- + ati, mid. (ihrough pass. sense be left over) surpass; predominate; - caus. cause to be in surplus; overdo, 96 12.
- smear, and so -2, as in Eng., defile; -3. (with the same metaphor as in the Ger. an-schmieren) cheat, impose upon. [the old form of vlip: see under vlip.]
- 1178Ъ.]
- riprá, n. defilement; impurity. 1188c.]
- [perhaps ripra-vāhá, a. carrying off or removing impurity. [acct, 1270.]
 - $\sqrt{\text{ric}}$ (ricáti, -te; ristá). -1. pull; -2. pull or bite off, crop. [older form of √liç.]
 - √riș (réșati; ríșyati, -te | 761a]; ristá; caus. resáyati; árīrisat). be hurt; receive harm; caus. harm.

 - √ ru (rāúti [626]; ruváti; ruráva; árāvīt; rutá; rótum). cry; yell; howl; hum. 269. [cf. ω-ρύ-ομαι, 'howl'; Lat. raucus, 'screaming, hoarse'; AS. ryn, 'a roaring.']
 - [V ruc, 1166, 216.5.]
 - ruc (rócate, -ti; rurucé, ruróca; árucat, árocista; rocisyáte; rucitá; rócitum). -1. shine; be bright or resplendent; -2. appear in splendor; -3. appear beautiful

or good, please. [cf. dμφι-λύκ-η, 'twilight'; λευκ-ός, 'bright'; Lat. lūx, lūmen, for *lūc-s, *luc-men, 'light'; lūna, *luc-na, 'moon'; AS. leoh-t, Eng. light; cf. also Lat. lūc-us (a lucendo, after all!), 'a clearing (Eng. of U.S.) or Lichtung (Ger.) or glade or grove'; AS. leah, Eng. lea, 'field, meadow'; -ley in Brom-ley, 'broom-field,' and -loo in Water-loo.]

+ prati, appear good unto, please, 746. rúci, f. pleasure. [Vruc, 216.2.]

rucira, a. splendid; beautiful.

rucirānana, a. fair-faced. [anana: 1298.]

√ ruj (rujáti; rurója; rugná; ruktvá; -rújya). -1. break, break to pieces; -2. injure, pain. [cf. λυγ-ρός, 'painful, rús [rut, rudbhyām], f. anger. [√rus.] sad'; Lat. luq-eo, 'grieve.']

rúj, f. pain, disease. [Vruj: for mg, ef. Ger. Ge-brechen, 'infirmity,' w. brechen, 'break'; also roga.]

perhaps breach, cleft, rift rujánā, f. (of the clouds). [Vruj.]

√ rud (róditi [631], rudánti; ruróda; rodisyáti; ruditá; róditum; ruditvá; -rúdya). -1. cry, weep; -2. weep for, lament. [cf. Lat. rud-cre, 'roar'; AS. reot-an, 'weep.']

rudrá, a. connected by Hindus w. Vrud, 'ery,' and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; — as m. — 1a, sing. in the Veda: Rudra, leader of the Maruts or Storm-gods, 77^{18} , RV. x. 125.6; -1b. in pl. The Rudras, a class of storm-gods, RV. x. 125.1; -2. sing. Rudra, received into the Hindu Trinity in the later mythology, and known by the name Civa, q.v.

V 1 rudh (runáddhi, runddhé; ruródha, rurudhé; árāutsīt, áruddha; rotsyáti, -te; ruddhá; róddhum; ruddhvá; -rúdhya). -1. hold back; obstruct; hold; -2. keep off; hinder; suppress; -3. shut up; close.

+ anu, as pass., or mid. intrans., i.e. as of the yá- or ya-class, anurudhyate, also -ti, be held to, keep one's self to; be devoted to, practice, 10 13; have regard for.

+ava, -1. hold off; -2. mid. (hold apart for one's self, lay up, and so) obtain; - desid. mid. desire to obtain, 96 11.

ni, hold; stop; shut up.

+ vi, hinder or disturb.

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√ 2rudh (ródhati). grow. [collateral form of vruh, q.v.: cf. Lat. rud-is, fem., 'rod, staff': for mg, cf. w. \rudh and Ger. wachsen, 'grow,' the nouns vi-rudh and Ge-wächs, 'a growth, i.e. plant': kinship of Eng. rod, 'a growing shoot, rod, measure of length,' older rood, 'measure of length or surface,' is improbable on account of the \tilde{o} of AS. $r\tilde{o}d$.

√ rus (rósati; rúsyati; rusitá, rustá). be cross or angry. [cf. λύσσα, *λυσ-ja, 'rage.']

√ruh (róhati, -te; ruróha, ruruhé; áruhat, árukṣat; rokṣyáti, -te; rūḍhá; ródhum; rūdhvá; -rúhya; rúruksati; roháyati, later ropáyati [1042e]). -1. rise, mount up, climb; -2. spring up, grow up; -3. grow, develop, thrive; -caus. -1. raise; -2. place upon. [see √2 rudh: for euphony, see 2223.7

+adhi, caus. cause (e.g. one's body, acc.) to rise to (e.g. the balance, acc.), i.e. put (one's body) upon (the balance), 48 15.

+ a, mount or get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); fig. get into (danger); -caus. cause to get upon (stone, pelt) or into (wagon, boat), w. acc. of person and acc. or loc. (105^{11}) of thing; - desid. desire to climb up to.

rūpá, n. -1. outward look or appearance, as well color as form or shape; Lat. forma; form, 4817, 772, 9612; rūpam kr. assume a form, 148, 496; (reflected) image, 6217; -2. (like Lat. forma, and Eng. shape in shape-ly) good form, i.e. beauty, 24, etc.; -3. appearance, characteristic mark, peculiarity. [cf. varpas: see also varcas.]

√ rūpaya (rūpáyati [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [rupá. 1058.7

- tively, i.e.: investigate, 2018; seek, 2917; search, 3312; -2. look into - successfully, i.e.: find out, 44^{17} ; discover, 26^{10} ; -3. act, see simple verb.
- rūpa-jitāpsaras, a. surpassing the Apsarases in beauty.
- rūpavant, a. like Eng. shape-ly and Lat. formosus; beautiful, handsome, 14. [rūpa, 1233.]
- rūpa-sampad, f. beauty of form, i.e. beauty.
- rūpa-sampanna, a. endowed with beauty, beautiful. [Vpad.]
- re, word of address. O; ho. [cf. are.]
- V rej (réjati, -te). −1. act. shake, trans.; -2. mid. shake, intrans.; tremble. [pertremble, shook.']
- renú, m. dust. ∫perhaps connected w. √ri, 'dissolve, go to pieces,' just as Ger. Staub, 'dust,' w. stieben, 'fly asunder': 1162.]
- reva, f. Reva, a river, the same as the Narmadā, q.v.
- rāi [361b], m., rarely f. possessions; wealth; prosperity. [stem strictly ra: prop. 'bestowal,' V1rā, see 361b and rayi: w. acc. rá-m, cf. Lat. nom. re-s, 'property.']
- roká, m. brightness, light. [Vruc.]
- roga, m. infirmity, disease. [Vruj, 216.1: for mg, see noun rúj.]
- rocaná, a. shining, light; as n. light; the place of the light, ethereal space or spaces, 7117, 814.8; see rajas for further description. [Vruc, 1150.]
- rocisnú, a. shining, bright; fig. blooming. laksmí [3632], f. -1. mark, sign; -2. [Vruc, 1194a: or rather perhaps fr. rocis, 1194e.]
- rocis, n. brightness. [Vruc, 1153.]
- rodasī, dual f. the two worlds, i.e. heaven and earth.
- rodha, a. growing. [12 rudh, 'grow.'] ropaya, see 1042e end.
- róman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); later loman, q.r.
- romanta, m. loc. -e, in hair-vicinity, i.e. laksya, grdv. to be noticed or seen; to on the hairy side (of the hand). [roman $(1249a^2) + anta.$

- + ni, -1. like Eng. look into tenta- rāukma, a. golden, adorned with gold. [rukmá, 1208f.]
 - lak s á, n. -1. rarely, mark, token; -2. a hundred thousand, an Anglo-Indian lae; -3. (like Eng. mark) mark which is aimed at. [Vlag, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb tag, 'fasten,' w. noun tag, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of Eng. marc or mark as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. token as 'a coin' and as 'ten quires printed on both sides.']
- haps akin w. $\sqrt{\lambda i \gamma}$ in $\hat{\epsilon} \lambda \hat{\epsilon} \lambda i \xi \hat{\epsilon}$, 'caused to laksaná, n. -1. mark, token; characteristic; attribute, 6611; character, 10112; essential characteristic, 4114; special mark; esp. lucky mark, mark of excellence, 627, 987,8; mark in the sense of determinant at 58^{23} ; -2. (like Eng. designation) name, 57^{14} ; -3. form, kind, 65 12. [fr. the denom. laksaya (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √lakṣa.]
 - √ laksaya (laksáyati [1056]). note, notice. [laksa, 1053: so Lat. notare fr. nota.]
 - + upa, mark, notice; see; pass. appear. laksasamkhya, a. having lacs (see lakṣa) as their number, numbered by hundred-thousands. [lakṣa + saṁkhyā.]
 - with or without papi, bad sign or omen, something ominous, bad luck; -3. oftenest a good sign, in the older language usually with punya; good luck; prosperity, 1814; wealth, 462; (royal) splendor, 5119. [fr. laks (1167), the quasi-root of lak-sa, which is a deriv. of Vlag: for connection of mg 1 w. Vlag, see laksa: as for 2 and 3, observe that Eng. luck sometimes means 'bad luck,' but oftener 'good luck.'1
 - be looked upon or considered as, 4114. [derivation like that of laksana.]

[vlikh [233]

V lag (lágati; lagisyáti; lagná [957c]; lagitvá; -lágya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakṣa, lakṣmī, linga.]

laguda, m. cudgel.

laghú, younger form of raghú, a. -1. swift, quick; -2. light, i.e. not heavy; -3. (light, i.e.) insignificant; small; contemptible; low.

for derivation, see raghú and Vranh: cf. ε-λαχύ-s, 'small,' ελάχιστος, 'smallest'; Lithuanian lengras, 'light'; Lat. levis, *lenhu-i-s?, '1. swift, 2. light, not heavy, 3. insignificant, small ' (mgs quite parallel w. those of laghu); AS. lung-re, 'quickly'; Eng. lungs, 'lights': kinship of AS. leoh-t, Eng. light, 'not heavy,' lights, 'lungs,' not certain: for connection of mgs 1 and 2, observe that swift and light, just as slow and heavy, name qualities naturally associated: for light, 'not dark,' see V lal (lálati, -te; lalitá). sport, dally, √ruc.]

laghu-krama, a. having a quick step; -am, adv. [1311], quickly.

laghu-cetas, a. small-minded.

V langh (langháyati; langhitá; -lánghya). spring over. [see √ranh, and under laghú.]

V lajj (lajjáte; lalajjé; lajjitá; lájjitum). be ashamed.

+ vi, be ashamed.

 $lajj\bar{a}$, f. shame. [\sqrt{lajj} , 1149.]

lajjāvant, a. having shame; embarrassed. [1233.]

V lap (lápati; lalápa; lapisyáti; lapitá, laptá; láptum; -lápya). chatter; talk; [cf. δ-λοφ-ύ-s, 'a lamenting'; ολοφύρομαι, 'lament'; perhaps Lat. lāmenta, 'laments.']

+ a, talk to, converse with.

+ pra, talk out heedlessly or lamentingly.

+ vi, utter unintelligible or lamenting tones.

+ sam, talk with; cause (cause to talk with one, i.e.) address, 261.

Vlabh, younger form of rabh (labhate; lebhé; álabdha; lapsyáte; labdhá; labdhvá; -lábhya). -1. catch; seize; -2. receive; get. [see under √rabh.]

+ pra, -1. seize; take; -2. dupe; fool. [for 2, cf. Eng. colloq. take in, 'gull,' and catch, 'ensnare.']

+ vi-pra, fool, 376. [see vlabh + pra.] √ lamb (lámbate; lalambé; lambişyáti; lambitá; lámbitum; -lámbya). hang down; -2. sink; -3. hang upon, hold on to; cling to; and so -4. (like Eng. stick) tarry, lag. [younger form of Vramb, 'hang down limp': cf. λοβ-ός, 'lobe or pendent part' (of ear, liver); Lat. lāb-i, 'sink, fall'; limbus, 'fringe, border'; AS. læppa, 'loosely hanging portion,' Eng. lap (of coat, apron); Eng. limp, 'hanging loosely, flaccid'; lop-ears, 'hanging' ears (of a rabbit).]

+ ava, -1. hang down; -2. sink; -3. hang upon, hold on to.

+ vi, lag, loiter. [see \lamb 4: for mg, cf. also Eng. hang, in hang fire.]

play; behave in an artless and unconstrained manner; lalita, see s.v.

laláta, n. forehead.

lalita, a. artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of Vlal, 9522: so Eng. behaved has rather adjectival than verbal coloring.]

lavaná, n. salt, esp. sea-salt; as a. salt.

V las (lásati; lalása; lasitá). glance. forig. 'glance,' but, like Eng. glance, with the subsidiary notion (see lasa), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. dull means 'slow,' and then, 'not glancing': cf. Lat. lasc-ivus (through *las-cu-s), 'wanton.']

+ ud, -1. glance; -2. play; -3. be overjoyed, 2423.

+ vi, -1. glance; -2. play; -3. be joyful or wanton.

lasa, a. moving quickly hither and thither; lively. [vlas.]

lājá, m. pl. parched or roasted grain. [perhaps akin w. Vbhrjj.]

lābha, m. the getting, acquisition. [Vlabh.] V likh (likháti; lilékha; álekhīt; likhiṣyáti; likhitá; likhitvá; -líkhya). - 1. scratch; furrow; slit; draw a line; -2. write; write down; delineate. [younger liñga] [234]

form of Vrikh: cf. ε-ρείκ-ω, 'furrow' V lup (lumpáti [758]; lulópa; luptá; (χθόνα, 'ground'); $\hat{\epsilon}$ -ρέχ-θω, 'tear, rend'; Lat. rima, *ric-ma, 'slit, erack': for mgs, observe that Eng. write is fr. the same root as Ger. ritzen, 'seratch.'

linga, n. mark (by which one knows or recognizes a thing), Kenn-zeichen, charfconnected w. Vlag in the acteristic. same way as lakşa, q.v.]

linga-dharana, n. the wearing of one's characteristic marks.

√ lip (limpáti, -te [758]; lilépa; álipat, álipta; liptá; -lípya). -1. besmear or rub over a thing (acc.) with a thing (instr.); -2. smear a thing (acc.) over or on a thing (loc.); stick (trans.) on to; pass. stick or stick to, intrans.

[younger form of Vrip: orig. mg 'smear, stick': cf. τὸ λίπος, 'grease'; ά-λείφ-ω, 'anoint'; Lat. lippus, 'bleareyed'; λίπαρός, 'greasy, shiny';

further akin are the following words, but with curious divarication of mg: λίπαρέω, like Eng. stick to, i.e. 'persist'; AS. be-lif-an, Goth. bi-leib-an, Ger. b-leib-en, (lit. 'stick,' i.e.) 'remain'; AS. libban, Eng. live, Ger. leben, 'be remaining or surviving, superstitem esse'; AS. lif, Eng. life; finally AS. lwf-an, Eng. leave, V lu (lunati [728]; lulava; luna). 'cause to remain.']

+ anu, smear over, cover with.

+ vi, besmear.

lipi, f. -1. a rubbing over; -2. writing. lekha, m. a writing; letter. [√likh.] [Vlip, 1155. 1.]

V liç (liçáte; liliçé; áleçişta; liştá). tear, break. [younger form of \ric.]

liça, tearing, breaking, and so cutting, in ku-liça. [Vliç.]

√ lī (láyate; líyate; lilyé; álesta; līná; -liya). -1. cling to; -2. stick; -3. (stay, i.e.) of birds and insects, light upon, sit upon; -4. slip into; disappear.

+ ni, -1. eling to; -2. light upon (of birds); -3. slip into; disappear; hide.

¬ pra, go to dissolution. [cf. √ri.]

 $līl\bar{a}$, f. -1. play; -2. (like Eng. child's play) action that can be done without serious effort; līlayā, without trouble.

V luth (lutháti; lulótha; luthitá). roll. ∣

lóptum; luptvá; -lúpya). -1. break; harm: -2, attack; pounce upon; -3. rob, plunder. [younger form of √rup: ef. Lat. rumpere, 'break'; AS. reof-an, 'break'; reaf, 'spoil of battle, booty, armor, etc., esp. clothing, garments,' Ger. Raub, 'robbery, booty'; AS. reāfian, 'despoil, rob,' whence Eng. reave, ppl. reft. and be-reare: fr. Old High Ger. roubon, 'rob,' through Old French rober, 'rob,' comes French dé-rober, Eng. rob, and fr. Old High Ger. roub, 'robbery, booty, esp. pillaged garment,' in like manner. French robe, 'garment,' Eng. robe.

lubdhaka, m. hunter. [lubdha, vlubh.] √ lubh (lúbhyati; lulóbha, lulubhé; lubdhá; lóbdhum). -1. go astray; -2. be lustful; have strong desire; lubdha, longing for. [cf. $\dot{\eta}$ $\lambda i \psi$, * $\lambda i \phi$ -s, 'longing'; λίπ-τ-ομαι, 'long for'; Lat. lub-et, lib-et, 'is desired or agreeable'; libens, 'willing, glad'; libido, 'desire'; AS. leof, 'dear,' Eng. lief, 'dear, gladly'; Ger. lieb, 'dear'; also Eng. lore.]

√ lul (lólati; lulitá). move hither and thither.

(e.q. grass, hair); cut off; gnaw off. λύ-ω, 'separate, i.e. loose'; Lat. so-lū-tus, 'loosed.']

√ lok (lókate; luloké; lókitum; caus. lokáyati [1056]; lokitá; -lókya; only caus, forms are in common use, and these only with ava, a, and vi). get a look at; behold; $-caus. [1041^2] -1. look, look$ on; -2. get a look at, behold. account of the guttural k, prob. a secondary root fr. roká (Vruc, 216.1): for connection of mg, cf. Aeuk-ós, 'bright,' and λεύσσω, *λευκ-jω, 'see'; Lat. lumen, 'light,' then 'eye' (see under Vruc); also locana: no connection w. Eng. look.]

+ ava, caus. -1. look; -2. look at or upon; -3. behold, see, perceive.

 $+\bar{a}$, caus. -1. look at; -2. see, perceive.

+ vi, caus. -1. look; -2. look at, inspect, 25^6 ; -3. behold.

loká, perhaps a younger form of uloká (which appears regularly in the oldest texts, but divided as u loká, 84 11), m. -1. open space; free room; place, 83 15; -2a. the vast space; the world, 1033; any imaginary world or worlds, 1516; cf. antariksa-, indra-, jīva-, pati-, para-, manusya-, svarga-loka; -2b. used of heaven: svargo lokas, the world situate in the light, 1035, 14, 16; so sukrtām ulokas, the world of the righteous, 8411; later, sukrtasya lokas, world of virtue, 89^8 ; so 5^{2} ; -2c. of earth: loke krtsne, in the whole earth, 515; asmin · · loke, in this world (cf. iha), 6612; in same sense, loke, 578, 637; lola, a. -1. moving hither and thither, -2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 262, 363, 4721; -3. (like Eng. world and French monde) people; folks; men or mankind; sing. 67, 2113; lohá, a. reddish; coppery; as m. n. redpl. 25, 14, 3919, 5715. [etymology uncertain: no connection with Lat. locus, Old Lat. stlocus, 'place.']

loka-kft, a. world-making, world-creat-[1269.]

loka-pālá, m. pl. world-protectors, either four in number (regents of the four laulya, n. greediness. [lola, 1211.] of the cardinal points and four points mid-way between).

loka-pravāda, m. world-saying, common saying.

lokam-prná, a. world-filling; f. -ā (sc. istakā), Lokamprinā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, lokám prna, 'fill thou the world.' [1314b: for prna, \lambda1 pr, see 731.7

logá, m. clod (of earth). [Vruj, 'break,' 216.1: for mg, see under mfd.]

V loc (locayati; locitá; -lócya). used only with a. [derived fr. \ruc; just how, is unclear: see √lok.]

 $+\bar{a}$, -1. rarely, cause to appear or be sight or mind. consider, reflect; matsyāir ālocitam (impers., 999), the fishes reflected; ity alocya, thus reflecting.

+ pary- $\bar{\mathbf{a}}$, see loc + $\bar{\mathbf{a}}$; reflect, delib-

+ sam-ā, see loc + ā; reflect.

locana, -1. a. enlightening; -2. as n. eye, usual mq. [vloc: for mg, cf. lumen, under vlok.]

lobha, m. strong desire; greed, avarice. [vlubh.]

lobha-viraha, m. freedom from avarice. lóman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. 'clippings, shearings,' \langle l\bar{u}, 'cut,' 1168. la: cf. roman.]

uneasy; and so -2. anxious for, desirous of; greedy. [vlul.]

lostá, m. n. clod (of earth). [Vruj, cf. 2224: for mg, see under mfd.]

dish metal, copper. [cf. lóhita, róhita, and rudhirá, all meaning 'red': with the last, cf. ε-ρυθ-ρόs, Lat. ruber, rūfus, Eng. ruddy, red.]

lohāyasá, n. coppery metal, any metal alloyed with copper. [āyasá.]

quarters of the world), or eight (regents lauhayasa, a. metallic; as n. metallic ware. [lohāyasa, 1208f.]

> vançá, m. -1. cane or stock or stem, esp. of the bamboo; -2. (like Eng. stock, and stem [rarely], and Ger. Stamm) lineage. family, race.

> vança-viçuddha, a. -1. made of perfeetly clear or unblemished bamboo: -2. of pure lineage. [lit. 'vança-pure, pure in its or his vança,' 1265: Veudh.]

> √ vak (vāvakré [786, 798a]). roll. [akin w. Vañc, q.v.]

> vaktavyà, grdv. to be said or spoken; see 999 end. [Vvac, 964.]

> vakrá, a. -1. crooked; -2. fig. (nearly like Eng. crooked) disingenuous, ambiguous. [Vvak, 1188.]

seen; -2. usually, bring to one's own vaksánā, f. pl. beliy; bellies (of cloudmountains).

v vac (vákti; uváca, ūcús [784, 800c]; ávocat [847 end, 854]; vaksyáti, -te; uktá; váktum; uktvá; -úcya; ucyáte; vācáyati). say or speak (w. acc. of person, 10²²; or w. acc. of person and acc. of thing, 719); announce or tell, 6619, 9817; name or call, 587; punar uváca, replied, 1919; ity uktvá, with saying so, ix. with the words "...," saying "...," 42; so saying, 1923, etc.;

-uktá, -1. spoken, said; impers. pass. [999 mid.], kākena_uktam, the crow said, 2413, etc.; uktam, introducing a proverb, 't is said, 193, 2015, etc.; -2. spoken unto; evam ukta, thus addressed, 35, etc.

-caus. -1. mid. cause or ask (e.g. the Brahmans) to pronounce for one's self (e.g. a benediction), 101^{2} , 106^{4} ; -2. cause (a written leaf) to speak, i.e. read, 54^{20} .

[cf. ὕσσα, *Fοκ-ja, 'voice, rumor'; Lat. vŏc-āre, 'call'; Ger. er-wäh-nen, 'mention': w. vác-as, 'word,' cf. ἔπος, stem *Fεπ-εσ, 'word,' w. labialization: w. ávocam, *a-va-uc-am, cf. ἔειπον, *ἐ-Fε-ιπ-ον, 'said': w. nom. vák, *vák-s, stem vác, 'voice,' cf. Lat. vox, *vōc-s, 'voice,' and ŏψ, for *ὧψ, i.e. Fωπ-s, 'voice.']

+anu, -1. repeat or say (sacrificial prayers, etc.) for some one (gen.): -2. mid. say after (the teacher), i.e. learn, study; anūcāná, perf. mid. ppl., who studies, studied, learn-ed.

+ abhy-anu, say with regard to or with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+ nis, speak out or clearly; explain.

+ pra, -1. tell forth, proclaim; tell, announce, mention; and so -2. (as conversely laudăre, 'praise,' comes to mean 'mention') praise; -3. tell of, colloq. tell on, i.e. betray, 93 18; -4. say, 45 9; -5. declare to be; name, 57 5.

+ prati, say in return, answer.

+ sam, say together.

vacana, n. -1. speech; words, 918, etc.; dictum; -2. (like Lat. e-dictum and Eng. edict and word) command; injunction, 2618. [vac, 1150.]

V vac (vákti; uváca, ūcús [784, 800e];
 úvácas, n. -1. speech, 46, etc.; words;
 ávocat [847 end, 851]; vaksyáti, -te;
 uktá; váktum; uktvá; -úcya; ucyáte;
 (like Eng. word) order; request, 533.
 [√vac, 1151, la: ef. ἔπος, 'word.']

v vaj (vājáyati). probable root, with the meaning be strong or lively, inferred from ugrá, ójas, vájra, vája; see these words; vājáyant, hastening, 75°: cf. Vvājaya. [cf. ψγ-ψ̄s, 'strong, healthy'; AS. wac-ol, 'awake'; Eng. wake, 'not to sleep'; perhaps Lat. vig-ēre, 'be lively or strong,' vig-il, 'awake.']

vájra, m. Indra's thunderbolt, 703, 8815. [orig., perhaps, a mere epithet, 'The Mighty' (vaj), like Miölnir, 'The Crusher,' name of Thor's hammer.]

vájra-bāhu, a. having the thunderbolt on his arm (of Indra), lightning-armed. [1303.]

vajrín, a. having the thunderbolt (of Indra). [vajra, 1230.]

vañe (váñeati; vañeáyati; vañeitá). totter; go erookedly; caus. (cause to go astray, i.e.) mislead, deceive; cheat. [cf. Lat. vacillare, 'totter, be unsteady'; AS. wöh, 'erooked, wrong,' whence Eng. woo, 'incline to one's self court.']

+ upa, totter unto.

vañcaka, m. deceiver. [Vvañc, caus.] vañcayitavya, grdr. to be deceived; as n. a to-be-practised deceit, w. objective gen. (296b beg.), 262. [Vvañc.]

vaţa, m. Ficus indica; cf. nyag-rodha.
vanik-putra, m. merchant's son.
[vanij.]

vanij, m. merchant. ['pan, 383.5.]

vat (vátati; vātáyati). only with api.
understand; caus. cause to understand or
know, reveal, inspire (devotion). [cf.
Lat. rāt-es, 'wise seer': see under váta.]

vatsá, m. young; esp young of a cow,
calf. [prop. 'yearling,' from a not quotable *vatas, 'year': with *vatas, cf.
Féros, 'year,' Lat. vetus- in vetus-tu-s,
'bejahrt, in years, old': akin are Lat.
vit-u-lu-s, 'yearling, i.e. calf,' and Eng.
weth-er: for mg, cf. χίμαρος, 'goat,' prop.
'winter-ling' (see hima): see vatsara.]

vatsará, m. year; personified, 6716. [cf. vatsa; also pari- and sam-vatsara.]

[237] [vapā

- 🖥 vad (vádati, -te; uváda, ūdé [784]; vádhri, a. whose testicles have been ávadīt, ávadista; vadisyáti, -te; uditá; váditum; uditvá; -údya; vädáyati).; -1. speak, 95^{7,9}; say, 20¹⁹, etc.; speak v to, w. acc., or w. loc. (1^1) ; -2. communicate; announce, RV. x. 125.5; speak of; udita, stated (authoritatively), 58 16; -3. tell, i.e. foretell, predict, 103^{12} ; -4. designate as, 555; name.
 - +abhi, speak to, salute; signify, in the derivs abhivadin, abhivada; caus. speak to; salute.
 - + praty-abhi, caus. mid. salute in vána, n. wood; forest. return.
 - +ā, speak to; vidatham ā-vad, give orders to (the household), rule (as master or mistress).
 - + pra, -1. speak forth; say; -2. declare to be.
 - + vi, mid. contradict.
 - + sam, mid. talk or take counsel with vana-vasa, m. the living in a wood; one's self.
- ['organ of speaking,' v'vad, 1150: for mg, cf. nayana.]
- spoken. vaditavya, qrdv. to be [vad.]
- vadya, grdv. to be spoken of, worthy of (favorable) notice, and so praiseworthy. [Vvad, 9633 c.]
- vadh (ávadhít, ávadhista; vadhisyáti, -te). -1. strike; harm; -2. (just as AS. slean meant first 'strike' and then 'slay, i.e. kill') slay, kill. [see \badh: cf. $\dot{\omega}\theta$ - $\dot{\epsilon}\omega$, 'push': see vadhar.]
- vadhá, m. -1. murderer; -2. weapon of death, esp. Indra's bolt; -3, slaying, slaughter. [vadh.]
- vádhar, n. weapon of death, i.e. Indra's bolt. [\vadh.]
- vadhasná, only in instr. pl. weapons of death, i.e. Indra's bolts. [vadhá, 1195.7
- $\mathbf{vadh}\hat{\mathbf{u}}, f. -1.$ bride; -2. woman. [prop. 'the one fetched home' by the bridegroom, \vah, q.v.]
- vadhū-vastra, n. bride's garment.
- vådhya, grdv. -1. to be struck, i.e. punished, 27^{21} ; to be harmed; -2, to be slain, 27 18. [vadh, 963 8c.]

crushed; emasculated, opp. of vrsan. [vadh, 1191.]

- van (vanóti, vanuté; vavána, vavné; vātá). -1. hold dear, love; desire, seek, beseech, 79^{19} ; -2. get; -3. win. [cf. Lat. ven-ia, 'favor'; Ven-us, 'The Lovely One'; AS. winnan, 'exert one's self, strive,' Eng. win, 'gain by striving'; AS. wen, 'hope, expectation, supposition,' whence wen-an, Eng. ween, 'suppose': see √vāñch.]
- vanánā, f. desire. [Vvan, 1150.2b2.]
- vánanvant, a. having desire, desiring. [perhaps fr. vanánā, 1233, w. irreg. loss of final a: both mg and derivation are dozotful.]
- rana-prastha, m. n. forest-plateau, wooded table-land. [1280b.]
- -tas, owing to (his) forest-life.
- vádana, n. -1. mouth; -2. face. vánas-páti, m. tree. ['lord of the wood': see 1267 and a and d: perhaps vanas stands for vanar, a subsidiary form of vana, cf. 1713.]
 - v vand (vándate; vavandé; vanditá; vánditum; vanditvá; -vándya). -1. praise; -2, salute reverentially. [orig. ident. w. vad, 108g.]
 - abhi, make reverent salutation unto; salute.
 - vanditf, m. praiser. [vand.]
 - V 1 vap (vápati, -te; uptá; -úpya; vāpáyati). shear (hair, beard); trim (nails); caus. cause to be clipped, or simply [10412], clip.
 - √ 2 vap (vápati, -te; uvápa, ūpé [784, 800e]; ávāpsīt; vapsyáti; uptá; uptvá; -úpya). -1. strew; scatter, esp. seed, sow; -2. (like $\chi \delta \omega$) throw or heap up, i.e. dam up.
 - + apa, cast away; fig. destroy.
 - + abhi, bestrew.
 - + \bar{a} , throw upon, strew.
 - +ni, throw down.
 - + nis, throw out, esp. deal out (from a larger mass) an oblation to a god, dai.; offer.
 - vapá, f. caul, omertum.

[238] vapus

- -2. (like Eng. admirable) exciting wonder mixed with approbation, esp. wondrous fair;
 - -as n. -1. a wonder; wonderful appearance; vapur drçaye, a wonder to see, $\theta \alpha \hat{v} \mu \alpha i \delta \epsilon \sigma \theta \alpha i$, 79^9 ; -2. beautiful appearance; beauty, 8^8 ; -3. appearance; form, 483,4. [for 2 and 3, cf. the converse transition of mg in rupa, 1, 2.]
- vayam, we, see 491. [cf. Ger. wi-r, Eng.
- 1 váyas, n 1. fowl, collective; -2. bird. [see ví, 'bird.']
- 2 váyas, n. food, meal. [prop. 'enjoyment,' VI vī, 'enjoy': for analogies, see √2 bhuj, 'enjoy,' and √1 vī.]
- 3 váyas, n. -1. strength, of body and of mind; health; -2. the time of strength, youth; marriageable age, 26; -3. generalized, any age or period of life; years (of life). [akin w. vī-ra, q.v.]
- vayå, f. strengthening.
- 1 vára, m. choice; wish; a thing to be chosen as gift or reward, and so gift, reward; varam vr, wish a wish, make a condition, 941; varam da, give a choice, grant a wish, 117; práti váram or váram \hat{a} , according to one's wish. $\lceil \sqrt{2} v_r \rceil$, one's wish.']
- 2 vara, a. (like Eng. choice or select) most excellent or fair, best, w. gen. or loc., 162, 321; w. abl., most excellent as distinguished from \cdot ; i.e. better than \cdot ; 68^{14} ; varam . ., na ca . ., the best thing is . ., and not \cdot ; i.e. \cdot is better than \cdot ; 1729. [\langle 2 vr, 'choose': for mg, cf. AS. cyst, 'a choice,' and then 'the best,' with ceosan, 'choose.']
- varana, n. a choosing. $[\sqrt{2} vr, \text{ 'choose.'}]$ vara-varna, m. most fair complexion.
- varavarnin, a. having a fair complexion; -inī, f. fair-faced woman. [varavarna, 1230.]
- varānganā, f. most excellent woman. [añganā.]
- varāroha, a. having fair hips or but- vartana, n. prop. an existing, and so tocks; καλλίπυγος. [āroha.] varāhá, m. boar.

- vápus, a. -1. wondrous, admirabilis; várivas, n. breadth; fig. freedom from constraint, ease, gladness, w. kr. [belonging to urú, 'broad': see 11733, 4672.]
 - várīyāns, a. very broad, wide extended. [V1 vr, 'cover, extend over': see 4672 and 11733.]
 - váruna, m. The Encompasser (of the Universe), Varuna, name of an Aditya; orig. the supreme god of the Veda (see selection xxxvii. and notes), and so called king as well as god, 8312; omniscient judge who punishes sin and sends sickness and death, selections xliii., xliv., xlv.; later, god of the waters, 710. [a personification of the 'all-embracing' heaven, √1 vr, 'cover, encompass,' 1177c: cf. ουρανός, 'heaven,' and Ουρανός, 'Heaven,' personified as a god.]
 - varūtha, n. cover; and so, as in Eng., protection. [V1 vr, 'cover,' 1163c.]
 - varūthya, a. protecting. 1212d 4.]
 - várenya, grdv. to be desired; and so, longed for, excellent. [V2 vr, 'choose,' 1217 1.2,8, 966b.7
 - varga, m. group. [\vrj, 'separate,' 216.1: for mg, cf. Eng. division, 'a separating into parts,' and then 'the part separated, group.']
 - 'choose': cf. Eng. well, lit. 'according to várcas, n. vitality, vigor; the illuminating power in fire and the sun; and so, splendor; fig. glory. [perhaps akin with ruc: cf. varpas with rupa.]
 - várna, m. -1. outside; external appearance; color, 3619, 376, etc.; complexion; -2. (color, and so, as in Eng.) kind. species, sort, 98^2 ; -3. (sort of men, *i.e.*) caste, 2818; -4. letter; sound; vowel, 5916; syllable; word, 983. [V1 vr, 'cover,' 1177a: for mg 1, cf. Eng. coating, and coat (of paint), and Lat. color, prop. 'cover or coating,' cognate w. oc-cul-ere, 'cover over.']
 - √ varņaya (varņayati). -1. color. paint; -2. fig. (like Eng. paint), depict, describe; tell about; pass. 123. [varna, 1058.]
 - (like Eng. living), means of subsistence. [Vvrt, mgs 3, 5: cf. vrtti.]

[239] √3 vas

- wartf, m. restrainer, stayer. 'cover,' mg 3, 'restrain': 1182.]
- vártman, n. wheel-track; path, 439; vartmanā, at end of cpds: by way of, 3914; or simply through; ākāça-vartmanā, through the air, 391. [vrt, 1168. la.]
- vártra, a. warding off, holding back; as n. a water-stop, dam, weir. 'cover,' a.v.]
- 1 várdhana, a. -1. increasing, trans.; [/1 vrdh, 'increase,' q.v.]
- 2 vardhana, n. the cutting.
- várpas, n. assumed appearance; image, form. [akin with rupa: cf. varcas.]
- várman, n. énvelope; coat of armor; protection; at end of Kshatriya-names, 59 18 N. [V1 vr, 'envélop,' 1168. 1a.]
- i.e.) year; -varṣā, f. pl. -1. the rains, i.e. the rainy season; -2. very rarely, [√vṛṣ: cf. ξ-ερσαι, rain-water, 104 14. 'rain-drops': for mg 2 of varsa, cf. Eng. "girl of sixteen summers," "man of vas, encl. pron. you, 491. seventy winters," abda and carad.]
- varşa-karman, n. the action of rain- 1 vas (uccháti [753, 608]; uvása [784];
- varşa-şatka, n. year-hexade, period of six years.
- varsman, m. height; top; crown of the head. [see 1168.1c2 and 2b.]
- **valá**, m. prop. an encloser, and so -1. (enclosure, i.e.) cave; -2. personified, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 815.7. [V1 vr, 'enclose.']
- vala-vrtra, m. Vala and Vritra. [1252.] V 2 vas (váste [628]; vavasé; ávasista; valavrtra-nisūdana, m. destroyer of Vala and Vritra, i.e. Indra. [1264.]
- valavrtra-han [402], a. slaying Vala and Vritra; as m. slayer of Vala and Vritra, i.e. Indra. [1269.]
- valmika, m. ant-hill.
- vavri, m. prop. cover, and so -1. place of hiding or refuge; -2. corporeal tegu- V 3 vas (vásati; uvása [784]; ávātsīt ment (of the soul), i.e. body. [\1 vr, 'cover,' 1155.2c.]

[V1 vr., V vaç (váşţi, uçánti [638]; uváça [784]). -1. will, 73^{17} ; -2. desire, long for; - ppls, pres. uçánt, perf. vāvaçāná [786]: willing or (when qualifying subject of verb) gladly, 83^4 , 85^6 ; longing, 78^9 ; -3. (like Enq. will in its rare or obsolete sense 'order') order, command. [cf. ἐκών. stem *Fεκ-οντ, 'willing.']

[$\sqrt{1}$ vr, váça, a. willing, submissive; as m. -1. will; -2. command; and so controlling power or influence. [Vvac.]

- as m. increaser; -2. delighting in. vaça-ní [352], a. bringing into one's power; as m. controller.
 - $[\sqrt{2} \text{ vrdh}, \text{ vaça}, f. -1. \text{ cow}, esp. \text{ farrow cow}; -2.$ female elephant, Elephanten-kuh. [perhaps 'the lowing' beast, fr. vac: cf. Lat. vacca, 'cow': usual name for 'cow' is gó.]
- vacin, a. having command or control; as subst. m. or f. master, mistress. [vaça.] varșá, n. -1. rain; -2. (rainy-season, vaçī-kṛ, make submissive, enthrall, en
 - snare. [vaca and V1 kr, 'make,' 1094.]
 - vacya, grdv. to be commanded or ordered, and so obedient, submissive, yielding. [vac, 9638 c.]
 - [cf. Lat. vos, 'ye, you.']
 - vatsyáti [167]; ustá). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. us-tu-s, 'burned,' east, Easter, etc., see the collateral form us. 'burn,' and the derivs usas, usra, vasanta, vasu, vāsara: cf. also ημαρ, *Feσμαρ, 'day'; έαρ, *Feσ-αρ, Lat. ver, *ve-er, *ves-er, 'dawn of the year-light, i.e. spring'; Ves-uv-ius, 'the burning' mountain.]
 - + vi, shine abroad, 75¹⁵; light up, 97¹⁸. vatsyáti; vasitá; vásitum; vasitvá; -vásya). put on (as a garment), clothe one's self in. [cf. έννυμι, «Fεσ-νυ-μι, 'put on'; ε-εσ-το, 'had on'; είμα, 'garment'; Lat. ves-tis, 'garment'; Goth. ga-vas-jan, 'clothe'; AS. wer-ian, Eng. wear.]
 - [167]; vatsyáti; usitá; vástum; usitvá; -úșya; vāsáyati). stay in a place; esp.

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dwell, abide; live. [cf. ἄστυ, *Fασ-τυ, 'dwelling-place, town'; Lat. ver-na, 'one who lives in the house, i.e. slave' or 'one who dwells in the land, i.e. native,' like Eng. domestic, 'servant,' and domestic, 'not foreign'; AS. wes-an, 'be'; Eng. was, were.]

 $+\tilde{\mathbf{a}}$, take up one's abode in (a place), occupy; enter upon, 623.

+ ud, caus. (cause to abide out, i.e.) remove from its place, 9714?.

+ upa, -1. stay with; wait; -2. (with a specialization of mg like that in Eng. abs-tain, 'hold off, esp. from food or drink') wait, and so stop (eating), fast. + ni, dwell (of men and of beasts).

+ prati, have one's dwelling.

V 4 vas (vāsáyati; vāsitá). cut. [cf. Lat. vomis, *vos-mis, vomer, 'plow-share, colter.'] + ud, cut away or off, 97 14 ?.

vasantá, m. spring. ['the dawning or lighting-up' year-time, √1 vas, 11723,4: see 1 vas: cf. ἔαρ, *Fεσ-αρ, Lat. vēr, *ve-er, *res-er, 'spring.']

vásistha, a. most excellent, best; -as m. Vasishtha, name of one of the most famous Vedic seers, 7819 N. [formed as superl. to vasu, fr. V1 vas as a verbal (467), the verbal having the same transferred sense as the adj. vasu, q.v.]

vásu, a. excellent, good; -1. as m. good (of gods), 76^{11} ; -2. as m. pl. The Good Ones, the Vasus, a class of gods, RV.x. 125.1; -3. as n. sing. and pl. good, goods, wealth. [prop. 'shining, i.e. splendid,' VI vas, 'shine,' but w. a transfer of mg like that in the Eng. splendid as used by the vulgar for 'excellent': connection w. $\dot{\eta}\dot{\nu}s$, $\dot{\epsilon}\dot{\nu}s$, 'good,' and $\dot{\epsilon}\dot{\nu}$, 'well,' is improbable, see āyu.]

vasu-dhá [352], a. yielding good; vasudhā [364], f. the earth; the land.

vasudhādhipa, m. (lord of the earth, i.e.) king, prince. [adhipa.]

vasum-dhara, a. holding good treasures; -a, f. the earth. [vasum | dhara, 1250a: we should expect vasu (acc. s. neuter, or stem), not vasu-m (masculine!), 341.]

stay over night, 382, 1008 (with ratrim); vásu-çravas, a. perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth. α. treasure-filled. vasu-sampūrņa, $\lceil \sqrt{1} \text{ pr, 'fill.'} \rceil$

> √ vasūya (vasūyáti) crave good. [denom. of vasu, 10581, 1061.]

> vasūya, f. desire for good; longing. [Vvasūya, 11496.]

> vastr, m. illuminer; or, as adj., lighting up. [Vlvas, 'shine,' 1182, 3753.]

> vástra, n. garment, piece of clothing; cloth. [√2 vas, 'clothe,' 1185a.]

> vastra-vestita, a. covered with clothes, well dressed.

> vastrānta, m. border of a garment. [anta.]

> √ vah (váhati, -te; uváha, ühé; ávāksīt; vaksyáti; ūdhá [222]; vódhum; ūdhvá; -úhya; uhyáte). -1. conduct, 84^{11} ; carry, esp. the oblation, 851, 9314, 941; bring with team, 7311, 8114, or car, 724, 8714; draw (wagon), guide (horses); -2. intrans. travel; proceed (in a wagon); -3, pass, be borne along; -4, flow, carry with itself (of water); -5. (like Ger. heimführen) bring home to the groom's house, wed; -6. carry, $43^{11.16}$, 529; bear, 264; carry far and wide, i.e. spread (a poem, fragrance), 542.

[for *vagh: cf. 6xos, *Foxos, 'wagon'; οχέομαι, 'ride'; Lat. veh-ere, 'carry'; vehiculum, 'wagon'; AS. weg-an, 'carry, bear,' whence Eng. weigh, 'lift' (as in weigh anchor), 'find weight of by lifting' (cf. bhara); AS. wayn or wan, Eng. wain, Dutch wagen (whence the borrowed Eng. wagon), 'that which is drawn, i.e. wagon'; further, Lat. vi-a, re-a, *reh-ia, 'that which is to be travelled over, way'; AS. weg. Eng. way, 'that which carries' one to a place.]

+ a, bring hither or to.

+ ud, -1. bear or bring up; -2. esp. lead out (a bride from her father's house), wed.

+ pari, -1. lead about; -2. esp. lead about (the bride or the wedding procession), wed.

+ pra, carry onward.

+vi, lead away, esp. the bride from her parents' house, and so wed, marry; mid. get married.

+ sam, carry together; carry.

váh, rbl. carrying, drawing, in cpds. [vah.]

vahatú, m. wedding procession; wedding. [vah, 1161c.]

vahyá, n. portable bed, litter. [√vah. 1213: for mg, cf. Eng. bier and verb bear.]

1250e: acct, 1270.]

V 1 vā (váti; vavāú; ávāsīt [882]; vāsváti: vātá: vátum; vāpáyati [1042d]). blow. [cf. ἄημι, *ά-Fη-μι, 'blow'; Goth. va-ian, Ger. weh-en, AS. wawan, 'blow'; αυ-ρα, 'breeze'; ἀήρ, *άξηρ, 'air'; Lat. ventu-s (a participial form which has made a transition to the vowel-declension -cf. vasanta and 11723,4), 'wind,' Eng. wind; AS. we-der, Eng. wea-ther, 'wind (e.g. in weather-cock), condition of the air': see vata and vayú, 'wind.']

4 a, blow hither.

+ nis, -1. (blow out, intransitively, i.e.) go out, be extinguished; -2. intrans. (blow till one gets one's breath, and so) cool off; -caus. -1. extinguish; -2. cool off, transitively, i.e. refresh.

+ parā, blow away.

+ pra, blow or move forward, intrans.

+ vi, blow asunder, i.e. scatter to the winds.

√ 2 vā (váyati [761d2]; uváya [784²]; vayişyáti; utá; ótum; ūyáte). weave, interweave, both lit., and also (like Lat. serere), fig., of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are u, vā, and vi: cf. lτέα, *Firea, 'willow'; oloos, 'osier'; Lat. vi-ere, 'plait'; vī-men, 'plaited work'; οἴνη, 'vine'; olvos, 'wine'; Lat. cinum, 'wine'; vi-tis, 'vine,' Eng. withy or withe, 'pliant twig,' Ger. Weide, 'withe, willow.']

 $v\bar{a}$, enclitic particle, following its word -1. or; $\cdot \cdot \cdot \mathbf{v}\tilde{\mathbf{a}}_{1} \cdot \cdot \cdot \mathbf{v}\tilde{\mathbf{a}}_{2} = 50^{17}, 64^{11}, 96^{12,23},$ 97 ^{18, 19}; ··, ·· vā, 77 ⁶, 24 ⁶, 59 ^{9, 2}), 64 ¹⁸, ⁴ vājaya (only in ppl., vājayānt). crave 97 2 3, 16, 104 21; similarly, 356, 59 18, 849; • 5 • 5 • $v\tilde{a}$, 204, 91^9 : -further: • •

vā, yadi vā · ·, · · vā, 2812; · ·, · · vā, · · vā_api, 622; · ·, · · (vā omitted), · · vā, · · vā, 6123, 621; finally, · · na, · · vā_api, · · ca, neither · ·, nor · ·, nor · ·, 634; - atha vā, see atha 6; uta vā, see uta; -2. vā, for eva, 59^{19} N.; -3. with interrogatives: kim va, what possibly, 17 19; so 18 1. [cf. Lat. -re, 'or.']

 $v\bar{a}kya$, n. -1. speech, words; -2. as technical term, periphrasis, e.g. vīrasenasya sutas for vīrasena-sutas. [vvac.]

vahye-çayá, a. lying on litters. [vahya, vāg-doṣāt, by or as a bad consequence of his voice, i.e. because he was fool enough to let his voice be heard. [vāc: see dosa.]

vāghát [like dásat, 44421, m. the pledging one, i.e. institutor of a sacrifice, not the priest, but the yajamana. [perhaps akin are εξχ-ομαι, Lat. vovere, *voqv-ere, 'vow.']

vānmáya, a. consisting of voice or utterance. vác: 1225^{2} see and maya.]

 $v\acute{a}c$ [391], f. -1. speech, voice, word, utterance, sound; vācam vy-ā-hr, utter words, 31, and vācam vad, speak words. 949, verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps (utterance, i.e.) sacred text, 912; -2. personified, The Word, Vach, Λόγος. [vvac, q.v.]

vācam-yamá, a. restraining or holding one's voice, silent. [1250a, 12701 and b.] vācaka, a. speaking; as m. speaker. [\vac, 1181.]

vācika, a. verbal, consisting of words. [vác, 1222e.]

 $v\bar{a}cya$, grdv. -1. to be spoken; -2. to be spoken to. [vvac, 1213a.]

vaja, m. -1. swiftness; courage, esp. of the horse; -2, race, struggle; -3, prize of race or contest; booty; reward in general; treasure, good. [prob. akin w. vaj, q.v.: orig. 'strength and liveliness,' 'hat in which strength and courage show themselves,' and then 'the result of quick and brave struggle.']

treasure; seek good, cf. vvaj. [denom. of vája, 1058.]

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- •vānsk, orig. inchoative (cf. √1 is) to van, q.v.: cf. Ger. Wunsch, 'a wish'; vāyú, m. wind. [v1vā, 'blow,' 1165.] AS, wūsc, 'a wish,' whence verb wyscan, 'wish,' whence Eng. verb wish, whence noun wish.]
- vāņijya, n. merchant's business, trade. [vaníj, 1211.]
- váta, m. -1. wind; air; -2. Vāta, god [√1 vā, 'blow': acet, of the wind. 1176c: cf. Icelandic Ōδ-inn, AS. Wod-en, Old High Ger. Wuot-an, names of the highest Germanic god, Odin: the name still lives in the Eng. Wednes-day, AS. Wodn-es dwg: some connect Woden w. √vat, 'inspire, excite.']
- váta-svanas, a. having the roar of the wind, i.e. blustering, exhibiting noisy violence, tumultuous.
- vātāikabhakṣa, a. having wind as sole food, i.e. fasting. [vāta + ekabhakṣa.]
- vāda, m. speech, expression, statement. [\vad.]
- vāda-yuddha, n. speech-fight, i.e. controversy.
- vādayuddha-pradhāna, a. devoted to controversy; as m. eminent controversialist.]
- vādin, a. speaking. [vad, 11833.]
- vānaprastha, m. a Brahman of the vava, particle, emphasizing the word which third order, who has passed through the stages of student and householder (see āçrama) and dwells in the woods, 653 n.; [vanaprastha: for mg, cf. έρημίτης, Eng. hermit, and έρημία, 'solitude, desert.']
- vānara, m. monkey, ape.
- vāpī, f. oblong pond; lake. [V2 vap. 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. $\chi \hat{\omega} \mu \alpha$, 'dam,' from $\chi \delta \omega$, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam.']
- vāpī-jala, n. lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water.'] vām, see 491.
- vāmá, a. lovely, pleasant; as n. a lovely thing, a joy. [Vvan: cf. dhuma and √1 dhvan.1

- vañch (vánchati; vanchitá). wish. [for vayasá, m. -1. bird; -2. esp. crow; -sī, f. crow-hen. [1 váyas, 'bird,' 1208a.]
 - vár, n. water. [cf. οὖρ-ο-ν, orig. 'water,' and so, as in Eng., 'urine'; Lat. ūrīnāri, 'stay under water'; ūr-īna, 'urine'; Ur-ia, 'Water-town,' a port in Apulia; prob. akin is AS. wwr, 'sea.']
 - 1 vára, m. tail-hair, esp. of a horse. [prob. akin w. odph, 'tail.']
 - $2 v \tilde{a} r a$, m. -1. choice treasure; -2. moment chosen or determined for any thing, appointed time, turn; -3. time (as used with numerals); vāram vāram, time and again; -4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [12 vr, 'choose': identified by some w. Epa, 'time, season,' see under √yā.]
 - vāraņá, a. warding off (those that attack it), and so strong or ungovernable (of wild beasts); as m. elephant. [\forall 1 vr, 'cover, ward off,' 1150. 1b.]
 - vārāņasī, f. Vārānasī, the modern Benares.
 - vāri, n. water. [see var.]
 - vāri-stha, a. situated in the water, i.e. (of the sun's disk) reflected in the water.
 - it follows. surely, just. for double acet, see Whitney 94.7
 - √ vāç (váçyate [761c]; vavāçé; ávīvaçat [861]; vāçitá; vāçitvá). bleat; low; cry (of birds). [see vaçã, Lat vacca, 'cow,' and vaçrá.]
 - vāçrá, a. lowing (of kine). [Vvāc. 1188a.]
 - vāsá, m. -1. prop. a staying over night; -2. an abiding, 325; -3. abiding-place, 2320. [\daggrefavas, 'dwell': for mg, cf. bhavana.]
 - vāsa-bhūmi, f. dwelling-place.
 - vāsará, -1. in Veda, as adj. dawn; ή έριος; -2. in classical Skt.. neuter, used as subst., also masculine, (prop. time of dawn, as distinguished from night, and so) day in general. secondary deriv. (1188d) fr. an obsolete *vas-ar, 'dawn,' vlvas, 'dawn'; see

[v 1 vid [243]

- and ver, there given, and ah-ar, udh-ar, 430.7
- vāsa-veçman, n. chamber for spending the night, sleeping-room.
- vásas, n. garment. [V2 vas, 'clothe.']
- vāsin, a. dwelling. [\dagged3 vas, 'dwell,' 11833.]
- vāstavyà, a. belonging to an abode; as m. inhabitant. [vástu, 1212d 2.]
- våstu, m. n. dwelling. [/3 vas, 'dwell,' 1161a.]
- vástos-páti, m. lord or Genius of the dwelling, 772 n. [vástos, gen. of vástu (1250d) + páti: acct, 1267a and d.]
- vāhá, a. carrying; carrying off. [√vah.] váhana, a. carrying off; as n. -1. beast of burden, 568; beast for riding; team; vijiti, f. conquest. [vji + vi.] vehicle; -2. the carrying, 31¹³. [√vah, 1150.1b.]
- 1 vi [343e], m. bird. [cf. olwvos, +oFiwvos, Lat. ari-s, 'bird.']
- 2 v1, preposition. out; denoting intensity in descriptive cpds (1289), cf. vicitra, vibudha; denoting separation or non-agreement in possessive cpds (1305), cf. vimanas, etc.; similarly in the prepositional cpd (1310a), vipriya.
- vinçatí [485], f. twenty. Boeotian Fίκατι, Lat. viginti, 'twenty.']
- vikata, a. -1. exceeding the usual measure; and so -2. (like Eng. enormous) monstrous, hideous; -as m. Hideous, name of a gander. [cf. 1245g.]
- esp. bold or courageous advance, courage, might. [Vkram + vi.]
- vigata-samkalpa, a. with vanished purpose, purposeless. 1299.
- vigulpha, a. abundant. forigin unclear.]
- **vigraha**, m. -1. separation; and so -2. division; and so -3. discord, quarrel, war. [\grah + vi.]
- V vic (vinákti; viktá; véktum; -vícya). separate, esp. grain from chaff by winnowing; separate, in general.
 - + vi, separate out or apart; vivikta, isolated, and so lonely.

1 vas: and for the form vas-ar, cf. ξαρ vicakṣaṇá, a. appearing far and wide, conspicuous; or, far-seeing. [√cakṣ + vi.]

- vi-citra, a. -1. very variegated; -2. differently colored, varied; -3. (full of variety and surprises, and so) entertaining, beautiful. [in mg 1, vi- has perhaps intensive force; in 2, perhaps variative.]
- √ vij (vijáte; vivijé; ávikta [834c]; vijiṣyáti; vigná). move with a quick darting motion, ἀίσσειν; (like Eng. start) move suddenly from fear. [cf. AS. wic-an, 'give way'; Eng. weak, 'yielding, soft, feeble.'
 - + ud, start up; be affrighted; udvigna, terrified.
- vijayá, m. victory; personified, Victory, name of a rabbit. $[\forall ji + vi.]$
- vijitendriya, a. having the organs of sense subdued. [vijita + indriya.]
- vijñéya, grdv. to be known or considered as. $\lceil \sqrt{\tilde{n}}\tilde{a} + vi, 963^3 a. \rceil$
- apart, asunder, away, vin-mūtra, n. faeces and urine. 226b, 161: for epd, 1253b.]
 - vitatha, a. false. ['differing from the so,' vi + tathā, 1314a.]
 - vitathābhiniveça, m. inclination towards that which is false. [abhiniveça.]
 - [cf. είκοσι, vítasti, f. a span, about nine inches or twelve fingers. [prob. fr. $\sqrt{\tan + vi}$, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun span and verb span, 'extend over,' and see vyāma.]
- vikramá, m. a stepping out, appearance; vitāna, m. n. -1. spreading out, extension; -2. canopy. $[\sqrt{\tan + vi}: \text{ for mg}]$ 2, cf. Eng. expanse (of heaven) and expand.]
 - [Vgam + vi: vittá, ppl. gotten; as n. (like Lat. quaestus) gettings, that which is got, property. $\lceil \sqrt{2} \text{ vid, 'get.'} \rceil$
 - √ 1 vid (vétti; véda [790a]; ávedīt; vedisyáti, -te; vetsyáti, -te, viditá; véditum, véttum; viditvá; -vídya; vedáyati). -1. know; understand; perceive; ya evam veda, who knoweth thus, who hath this knowledge, frequent formula in the Brahmanas, 973; vidyāt, one should know, it should be known or understood; -2. recognize as; nalam mām viddhi,

recognize me as N., know that I am N.; -3. notice; be mindful of, 75 13; bethink one's self, 946, 10; -4. believe; assume; consider a person (acc.) to be . . (acc.), 43 19; - ppl. vidváns, see s.v.

[with véda, vidmá, cf. olda, lduev, AS. ic wat, we witon, 'I know, we know'; Eng. I wot, gerund to wit, noun wit, 'understanding': cf. also είδον, *έΓιδον, 'saw'; Lat. videre, 'see'; AS. witan, 'see'; whence wit-ga, 'seer, soothsayer, wizard' (Icelandie vit-ki, 'wizard'), wicca, 'wizard,' wicce, 'witch,' Eng. witch, mase. and fem .: véda is an old preterito-present, 'have seen or perceived,' and so, 'know' - see √2 vid: the forms of the other tensesystems are comparatively modern.

the other, know thoroughly.

+ ni, cause to know; do to wit; announce; communicate.

√ 2 vid (vindáti, -te [758]; vivéda, vividé; ávidat, ávidata; vetsyáti, -te; vittá; véttum; vittvá; -vídya). -1. find, 412, etc.; get, 7413; obtain (children), $100^{5.9}$; -2. get hold of, 80^{7} ; -3. pass. vidyate: is found; later, equiv. to there is, there exists; ppl. vidana [6193], found, 73^{2} ; - ppl. vitta, see s.v.

forig. ident. w. V1 vid, of which this is only another aspect, namely that of 'seefinding': see 1 vid.]

+anu, find.

vid, vbl. knowing, at end of cpds. [√1 vid.] vida, a. knowing, at end of cpds. [do.]

vidatra, a. noticing, in cpds. [V1 vid, 1185d.]

vidátha, n. directions, orders. * knowledge given, i.e. instructions,' **√1 vid**, 1163b]

vidarbha, -1. m. pl. the Vidarbhans, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; -2. m. sing. Vidarbha, i.e. a king of Vidarbha, 42. [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i. 2. 28.]

of Vidarbha. ie. Kundina (kundina).

[vidarbha- does not stand in the relation of a gen. of appellation: see 2951.]

vidarbha-pati, m. lord or king of Vidarbha.

vidarbha-rājan, m. king of Vidarbha. vidāsin, a. becoming exhausted, drying up. $[\sqrt{das} + vi, 1183^3]$

vidya, f. -1. knowledge; a discipline or science; esp. trayī vidyā, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; -2. esp. the science κατ' έξοχήν, i.e. magic; a magic formula, spell. [V1 vid, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. spell, which in AS. meant 'a saying.']

+ anu, know along, i.e. from one end to vidyā-dhara, a. keeping or possessed of knowledge or the magic art; as m. a Vidvādhara, one of a class of genii, who are attendants on Civa, and reputed to be magicians.

> vidyā-mada, m. knowledge-intoxication, i.e. infatuated pride in one's learning.

> vidvāvavo-vrddha, a. grown old in knowledge and years, distinguished for learning and age. $\int \mathbf{vidy} \mathbf{a} + 3 \mathbf{vayas}$ 1252.7

> vidyút, -1. a. lightening; and so, as in Enq., -2. f. lightning. [\dyut + vi, 'lighten ']

ing esp. an object looked for, i.e. of vidvaj-jana, m. wise man. [vidvans, 1249a, 202.]

> vidváns [461], ppl. knowing; wise, 1718, etc.; learned; tvaștă vidvăn, a cunning workman (cf. Eng. cunning and Old Eng. cunnen, 'know'), 756. [Vlvid, 'know,' 790a, 803².]

[prop. \ 1 vidh (vidháti). worship a god (dat.) with (instr.); honor (acc.) with (instr.). [cf. vedhas.]

> √ 2 vidh (vindháte). lack or be without a thing (instr.), viduāri; be bereft or alone. [see vidhavā.]

√ 3 vidh, see √ vyadh.

vidh, vbl. boring through, wounding, at end of cpds. [V3 vidh or vyadh, 252, cf. 785.]

vidarbha-nagarī, f. city or capital vidhavā, f. widow. [12 vidh, 'be bereft.' 1190: cf. η-lθεος, 'youth without a wife,

- widow'; AS. widwe, wuduwe, Eng. widow.] vidhá, f. proportion, measure; way; and so kind, sort; esp. at end of cpds [see 1302c5]: e.g. tri-vidha, of three kinds, three-fold. [prop. 'dis-position, arrange-
- ment, order, method,' see \1 dha + vi. vidhātavya, grdv. to be shown. [√1dhā + vi, mg 5.]
- vidhātf, m. dis-poser, arranger. [√1dhā + vi.]
- vidhána, n. a dis-position, ordering, ordinance; vidhānatas, according to (established) ordinance. [√1 dhā + vi, 1150.]
- vidhi, m. -1. a dis-position, ordinance, prescription, rule (65^{7}) , method; -2. (method, i.e.) way, 38^{23} ; procedure; -3. destiny, fate. [V1dhā + vi, 1155.2e, 3452: for mg 3, cf. Lat. destinare, 'establish, ordain,' and Eng. destiny.]
- vidhivat, adv. according to rule; equiv. vipra, -1. a. agitated, inspired; as subst. to Lat. rite. [vidhi, 1107.]
- vidhú, a. lonely (of the moon that wanders alone among the star-hosts); as m. moon. [prob. fr. \2 vidh, 1178.]
- vidhura, a. -1. alone, bereft; -2. suffering lack, miserable; -3. disagreeable; as n. trouble. [prob. fr. 12 vidh, through vipriya, a. not dear, unpleasant; as n. the intermediate vidhu, 1188f.7
- vidhura-darçana, n. sight of adversity. vidheya, grdv. to be done. [see √1dhā + vi, mg 5: also 9638 a.]
- formation of manners; and so -2. transferred (like the Eng. breeding), manners, vibudheçvara, m. a lord of the gods. good breeding, politeness. [\ni + vi.]
- vinā, prep. without, w. instr. or acc. [1127, vibhava, m. −1. development or growth; 1129.7
- vinīti, f. (good breeding, esp.) modesty. [\ni + vi: see vinaya.]
- vinoda, m. exactly like Enq. di-version; amusement. [see \nud + vi.]
- V vind, see √2 vid.
- vindhya, m. Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.
- vindhyāţavī, f. the Vindhya-forest. [atavī.]

- bachelor'; Lat. riduus, ridua, 'widower, V vip (vépate; vivipé; ávepista; vepáyati). be in trembling agitation; tremble or shake; caus. shake, trans. [cf. Lat. vibrare, 'shake, brandish,' from *vib-ru-s, *vip-ru-s, 'shaking'; AS. wwfre (formed like *vip-ru-s), 'moving this way and that,' whence Eng. warer; Eng. frequentative whiftle, 'veer about, blow in gusts'; whiffle-tree, so called from its constant jerky motion (-tree means 'wooden bar,' see dāru).]
 - vipaņa, m. trading-place, shop; -ī, f. shop. $[\sqrt{pan} + vi, 1156.]$
 - vipatti, f. a coming to nought, destruction. $\lceil \sqrt{pad + vi}, 1157. \rceil$
 - vipad, f. misfortune, trouble. $\lceil \sqrt{pad} + \rceil$ vi, 383a.]
- (the supreme disposition or ordaining, i.e.) vipāka, m. the ripening, esp. of the fruit of good or bad deeds, and so the consequences; the issue, in general. vi, 216.1.]
 - he who gives utterance to pious emotion at the altar, poet, singer, $74^{11.18}$; -2. a. (inspired, i.e.) gifted with superior insight, wise, of a god, $79^{13, 17}$; -3. as m. a Brahman, 6015, etc. [\forall vip, 1188a: mg 3 is to be taken directly from 1.]
 - something disagreeable, an offense. [2 vi + priya, see vi and 1310a end.]
 - vi-budha, a. very wise (vi- is intensive, 1289); as m. a god.
- vinayá, m. -1. training, breeding, i.e. vibudhānucara, m. attendant of a god. [anucara.]
 - [īcvara.]
 - -2. (the result of growth, *i.e.*) power, and so lordship, majesty, high position; -3. sing. and pl. (like Ger. Vermögen) property, possessions. [√bhū + vi: ef. vibhu and vibhūti.]
 - vibhávan, f. -varī, a. shining far and $[\sqrt{bh\bar{a}} + vi, 1169.1b]$ wide. 1171b.]
 - vibhidaka, m. n. the large tree Terminalia Bellerica; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. \bhid

[246] vibhu]

- name was first given to the die as die, and applied secondarily to nut and vivaha-catustaya, n. marriage-quatree.]
- vibhú, a. -1, pervading, far-reaching; unlimited, 74^2 ; -2. powerful, mighty, of Indra, 512,15; as subst. lord or ruler. $\lceil \sqrt{bh\bar{u}} + vi$, 351: for 2, cf. vibhava 1 and 2, and vibhūti.]
- **víbhūti**, f: -1. development or growth; -2, (the result of growth, *i.e.*) power, esp. of a lord or ruler. [Vbhū + vi, 1157d: cf. vibhava and vibhu.]
- ví-manas, a. (having an away-removed mind or heart, i.e.) out of one's senses or disheartened. [1305.]
- vimarda, m. destruction; (of sleep) disturbance. [\mrd + vi.]
- vimána, a. traversing, esp. the sky; as m. n. a palatial car of the gods that moves through the air, sky-chariot. $[\sqrt{1 \, \text{ma}} + \text{vi, 'measure,' q.v.: } 1150.]$
- vi-mukha, a. having the face away; vimukhā yānti, they go (with averted faces, i.e.) homewards. [1305.]
- vi-rajas, a. having dust away, dustless, pure. [1305.]
- viraha, m. -1. abandonment, separation from; -2. absence, freedom from. [\sqrt{rah}] | vi.]
- virāma, m. stop, end, pause. [√ram+vi.] virodhin, hindering, disturbing. a. $\lceil \sqrt{\text{rudh}} + \text{vi}, 1183^3. \rceil$
- vilāsa, m. joy. [√las + vi.]
- vivará, m. n. opening; hole (of creatures that live in the ground). $\lceil \sqrt{1} \, \mathbf{vr} + \mathbf{vi}, \rceil$ 'uncover, open.']
- vi-varna, a. having the color away, colorless, pale. [1305.]
- vivarņa-vadana, a. pale-faced. [1298a.] vivásvan, a. lighting up; vivásvabhis, as adv. [1112c], so that it lights up; as n., perhaps, flash, spark. [1 vas + vi, 'light up,' 1169b.]
- vivasvant, a. lighting up; as m. Vivasvant, name of a god of the dawning daylight or morning-sun, father of the twins Yama and Yami and of the Acvins, 85 13, 14. $[\sqrt{1} \text{ vas} + \text{vi}, \text{'light up.'}]$ see 1233e.]

- +vi: if so, we must suppose that the vivāhá, m. fetching home of the bride, wedding, marriage. [vah + vi.]
 - ternion, i.e. the marrying of four wives.
 - vivāhāgni, m. wedding-fire. [agni.]
 - vividha, a. having different kinds, i.e. of different sorts, various. [2 vi + vidhā, 334², 1305.]
 - vivrddhi, f. growth; increase in size; increase. [vrdh + vi, 1157.1d.]
 - viveka, m. -1. a separating apart; -2. discrimination, discernment, good judg-[$\sqrt{\text{vic} + \text{vi}}$, 216.1: for mg 2, cf. discrimination w. Lat. discriminare, 'separate,' fr. discrimen of the same root as discernere, 'separate'; cf. also discernment with discernere.]
 - √ viç (viçáti, -te; vivéça, viviçé; ávikṣat; veksyáti, -te; vistá; véstum; -vícya; vecávati). settle down; go in; go into, enter. [with veçá, 'house,' ef. olkos, 'house' (analogous to entry from enter); Lat. vicus, 'settlement, village,' whence the borrowed AS. wic, 'village'; Goth. veils, 'village'; Lat. villa, *ric(u)la, 'small settlement, farm': see further vie and veçá.]
 - + a, go into, enter; pervade, RV. x. 125.6; āvista: actively, having entered; passively. entered by, filled with; -caus cause to go into, put into, communicate.
 - + upa, settle down upon; sit down; upavista, seated.
 - + ni, mid. go in; go home (to house or nest); settle down to rest.
 - + abhi-ni, settle down to; be inclined towards, fig., as in Eng.; be bent upon.
 - + pra, enter, get into; w. acc., 852; w. loc., 1823; without expressed object: enter, 84; go in, 3314; go home, 10321; penetrate, pierce; -caus. cause to enter.
 - + sam-pra, go in; w. grham, go home: w. niveçanam, go to bed; enter, w. loc.
 - + sam, enter together, i.e. make their appearance together or come hither together, 86^{16} ; — cause to enter upon. put or set upon.
 - víc (vít, vícam, vidbhís [2183]), f. -1. a settlement, i.e. dwelling-place; and so house; -2. a settlement, i.e. the com-

[vis [247]

munity, clan, folk; viçām patis, lord of peoples, i.e. simply prince; tribe or host (of gods), 71^{18} , 78^4 ; -3. the folk, as distinguished from the Brahmans and Kshatriyas, the third caste, later called vāiçya; a man of the third caste, 5922. [\vic, q.v.: ef. \Delta \opi\ess \tapix\alpha - ik - \ess, ' threetribed Dorians'; also Keltic vic in Ordovic-es, people of North Wales, and Lemovic-es, people of modern Limoges.]

- vicankā, f. hesitation. ∫√çank + vi, 1149.]
- having spread-asunder víçākha, a. branches, i.e. forked; -e, dual f. Vicākhe, name of an asterism. $\int 2 vi + c\bar{a}kh\bar{a}$, 1305, 3342.7
- viçākhila, m. Viçākhila, name of a mer-[viçākha, 1227: perhaps named after the asterism because various greengrocer's commodities belonged to it.]
- viçālá, a. capacious, spreading, broad.
- vicistata, f. condition of being distinguished, distinction, superiority. [vicista, 1237 : see çiş + vi.]
- viçeşa, m. -1. that which separates or distinguishes one thing from another, distinction or difference; and so -2. (like Eng. distinction) eminence, excellence; viçeşena, as adv. [1112b], to an eminent degree, i.e. very much, especially, like French par excellence. [Vcis + vi.]
- viçeşatas, adv. -1. at end of a cpd, according to the difference of ..., 6623; -2. (like viçeşena, see above) especially. [viçeşa, 1098b.]
- viç-páti, m. master of the house. [euphony, 2185: acet, 1267a: cf. Old viçvāsa, m. confidence. [vçvas + vi.] Prussian wais-patti-n, 'house-mistress'; viçvāsa-kāraņa, n. reason for con-Lithuanian vesz-pat-s, 'lord.']
- viçrabdham, see Verambh.
- viçrambha, m. confidence. [Vçrambh + vi.]
- viçrambhālāpa, m. familiar conversation. [ālāpa.]
- víçva [524], pron. adj. -1a. all, every; every one; common in Veda, but replaced in the Brāhmana and later by sarva, q.v.; -1b. vícve devás: all the gods, 821; or the All-gods (as a class, see deva 2b), 886,8, 908; - 1c. víçvam, as n. The All,

 $\tau \delta$ πâν, 92^{12} ; -2. sometimes, entire, whole; so 71 17.

- viçvá-cakṣas, a. all-beholding. [see 12963: acet, 1298c.]
- vicvátas, adv. from or on all sides, everywhere. [víçva, 1098b: acct, 1298c.]
- vicváto-mukha, a. having a face on all sides, whose face is turned everywhither. [1306.]
- viçvá-darçata, a. to be seen by all, all-conspicuous. [acct, 1273, 1298c.]
- viçvá-deva, m. pl. the All-gods (see deva 2b), RV. x. 125.1. [víçva + devá: acct, 1280a, 1298c.]
- viçvá-bheşaja, a. all-healing. + bheşajá: acct, 1280a, 1298c.]
- viçvá-çcandra, a. all-sparkling. [víçva + **ccandrá:** acet, 1280a, 1298c.]
- viçva-sfj, a. all-creating; as m. pl. Allcreators, name of certain creative beings.
- viçvád, a. all-consuming. [víçva + ád.] viçváyu, assumed as stem of viçváyos,
 - 751, prop. a form of transition to the udeclension of the stem viçvayus, and meaning either friendly to all, all-friendly (if taken with mama, i.e. varunasya), or else all living creatures (if taken with rastram, 'lordship over'); see viçvayus 1 and 2.
- viçváyus, -1. α. belonging to or appearing to all life or living creatures, i.e. either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85^{18} ; -2. as n. all-life, i.e. all living creatures, men and beasts. [víçva + áyus, acet, 1280a, 1298c: for mg 1, see 12942.]
- fidence.
- viçvāsa-bhūmi, f. proper vessel for confidence, one who may safely be trusted.
- confidence-talk, viçváhā, adv. always, for evermore. [víçva, see 1100a and cf. 110423: acct, cf. 1298c.]
 - √ vis (vivesti; vivésa; veksyáti, -te; vișțá; -víșya). work, be active, accomplish.
 - vis (vit, visam, vidbhis), f. excrement, faeces.

vișa] [248]

- viṣá, n. poison. [prop. 'the potent or overpowering,' \viṣ: no less arbitrary is the specialization in Eng. poison, fr. Lat. potionem, 'draught': cf. lós, Fiσos, Lat. cirus, 'poison.']
- vişa-kumbha, m. jar of poison.
- vişaya, m. -1. prop. working, and so sphere of activity or influence; -2. one's department or line or peculiar province; and so, generalized -3. province, field, domain, empire, country; -4. field of activity of one of the sense-organs (e.g., sound is the viṣaya of the ear), a mere specialization of mg 1; object of sense, pleasure of sense; -5. object in general. [viṣ: but the formation of the stem is not clear.]
- viṣāda, m. despondency, dejection. [Vsad + vi.]
- visu, adv. on both sides.
- visuvat-samkranti, f. equinox-passage
 (of the sun from one zodiacal sign to the
 next); the time of equinox-passage, the
 equinox. [visuvant.]
- vişuvánt, -1. a. having or taking part on both sides, i.e. keeping or being in the middle; -2. m. middle day (e.g. of a long sacrifice); -3. m. n. esp. middle day between the solstices, the vernal or autumnal equinox. [vişu, 1233c and b end.]
- √ viṣṭ (veṣṭate; viṣṭitá; -veṣṭya; veṣṭa-yati). wind one's self about; caus. wind around, envelope, wrap up, dress.
- viṣṇu, m. Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. brahmán 2 and çivá. [prob. 'the mighty worker,' \vis, 1162.]
- viṣṇu-çarman, m. Vishnuçarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the mg of the cpd depends on its accent (see 13021 and 12671), and this is not known.]
- viṣṇu çarma-nāman, a. possessing viṣṇuçarman as name, named V. [1249a².]

- [prop. 'the potent or visvañe [408], a. directed in both ways or is: no less arbitrary is parted asunder. [visu + añc, 407.]
 - visárjana, n. the letting go; evacuation. [/srj + vi.]
 - víspasta, sce √1 paç + vi.
 - vispașțārtha, a. having clear or intelligible meaning. [artha.]
 - vismaya, m. astonishment. [vsmi+vi.] vismayānvita, a. filled with astonishment. [anvita, vi + anu.]
 - vi-hasta, a. -1. having the hands away, handless; and so -2. (like Eng. unhandy) awkward; and so -3. perplexed, confounded. [1305.]
 - vihārin, a. wandering about. [V1 hr + vi, 11833.]
 - √ 1 vî (véti; viváya, vivyé; vītá). -1.
 seek eagerly; -2. accept gladly; enjoy;
 -3. strive to get; -4. fall upon.
 - [cf. Lat. rēnāri, 'hunt,' a denom. of *vē-na, 'hunt'; AS. wā-8, 'hunt'; Old High Ger. weida, '1. the seeking, esp. of food, i.e. hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder'; weida appears w. mg 1 in Ger. Waid-mann, 'hunter' (also as family name, Weidmann, 'Hunter'), and w. mgs 2 and 3 in Weide, 'pasture, food': perhaps 2 váyas, 'food,' q.v., comes fr. vvī in mg 1, 'seek for, hunt,' and in this case the development of mg is like that of weida 3 and like that of Lat. vēnātiōn-em, 'hunting, game,' whence Eng. venison.] + upa, seek after.
 - √ 2 vī, see vyā.
 - vinā, f. lute.
 - vīta, see vi + vi; also referable to roots vī and vyā.
 - vīta-darpa, a. having one's pride departed; humbled. [vi+vi.]
 - vīta-rāga, a. having one's passions departed, i.e. having conquered one's passions. [do.]
 - vīrá, m. -1. man; esp. man of might, hero; in pl. Männer; -2. hero, applied to gods; -3. pl. (like Eng. men) retainers, Mannen, 86°. [cognate with 3 vayas, 'strength': cf. Lat. vir, AS. wer, 'manly or heroic man'; Eng. were-wolf, 'man-wolf.']

- √ vîraya (vîráyate [1067]). be a hero, show one's self brave. [vīra, 1058.]
- vīrávant, a. having or rich in men or heroic sons. [vīrá, 1283a.]
- vīra-sú (352), a. bringing forth heroes (as sons).
- vīrāsena, a. possessing a vīrasenā or hero-army; as subst. m. Virasena, king of Nishadha, like the Greek 'Ηρό-στρατος in [vīra-senā, 3342, formation and my. 1297: acct, 1295.]
- vīrasena-suta, m. Vīrasena's son, 13. [1264.]
- vīra-senā, f. hero-army, army of heroes. [vīrá + sénā, 1280b: acct, 12802.]
- viryà, n. -1. manliness, courage; strength; -2. concrete, heroic deed. [vīrá, 1212 d 4.]
- vihasta, for vihasta, q.v., 52^{12} . See 1087 Б.]
- √ 1 vr (vrnóti, vrnuté; vavára, vavré; ávārīt; vrtá; váritum, vártum; vrtvá; -vftya; vāráyati). -1. cover, enclose, encompass; surround, i.e. guard, 1121; -2. offensively, keep in, hold back or captive; vrta, pent up, 75^{14} ; -3. defensively, hold back, keep in check (7511), ward off, hinder, restrain; [10412], keep back, hinder, stop.

[cf. ε-ελ-μένος, 'enclosed' and 'held in check,' referred to είλω, Aeolic έλλω, *Fελ-νω; εἶλαρ, *Fελ-αρ, 'cover, defense'; Lat. ver-ēri, 'be on one's guard, fear'; vellus, '(cover, i.e.) pelt, fleece'; vallum, 'defense, palisaded rampart, wall,' whence the borrowed Eng. wall; Eng. ware, wary, 'on one's guard, cautious'; Ger. wehren, vrka, -1. a. tearing, harming, in a-vrka; "check, ward off'; Wehre, 'defense'; with vártra, 'stopping,' and then 'a dam,' cf Ger. Wehr, AS. wer, Eng. weir, '(water-) stop, dam': for other cognates, see uru, ūrņa, varuņa: cf. the derivs vala, vrtra, varūtha, varna, etc.]

- +anu, cover over.
- +apa, uncover, open. [cf. the relation of Ger. decken, 'cover,' and auf-decken, 'uncover.']
- +abhi, cover.
- +ā, cover; -āvrta: covered, 3320; con-vrksopari, on the tree. cealed; encompassed, surrounded, 39;

- (covered with, i.e.) filled with, provided with, 66 1.
- · sam ā, cover; samāvṛta, surrounded. ini, keep down, suppress, ward off; caus. [10412], stop, 984.
- inis, in ppl. nirvrta, pleased, contented, free from care. [prop. 'uncovered, not covered over, i.e. not dark or gloomy,' and so 'clear, bright': cf. V1 vr + vi, which shows a similar metaphor.]
- + pari, surround.
- + pra, cover.
- + sam-pra, mid. cover completely.
- + vi, uncover, open; make open or clear, illume. [cf. $\sqrt{1}$ vr + nis.]
- + sam, -1. cover over; -2. keep together or in order, and so put in order, gather up, 26^{20} .
- √ 2 vr (vrnīté; vavré; ávrta; varişyáte; vrtá; várītum [2543]; varitvá; caus. varáyati, -te [1042b3]). choose; prefer; desire, wish; choose for one's self, make one's portion, 705, 8614; varam vr, wish a wish, make a condition, 94^{1} ; -caus. [10412], choose.
 - [cf. Lat. volo, 'will'; Old Eng. wol, wul, 'will,' still living in I won't, 'I wol not'; Ger. Wahl, 'choice, selection,' whence wählen, 'select,' Chaucerian wail, 'select'; Ger. wohl, Eng. well, 'according to one's wish' (see under 1 vara): perhaps akin are βούλομαι, *βολνομαι, Epic βόλομαι, 'will,' and $\beta \epsilon \lambda - \tau \epsilon \rho \sigma s$, 'choicer, better,' but this is disputed.]
- + ā, choose, desire.
- -2. m. (the tearer, i.e.) wolf. [√*vrk or *vrak, simpler form of vrace: cf. λύκος. *FAUKOS, Church Slavonic vluku, Lat. lupus, Eng. wolf.
- vrkka, dual m. the kidneys.
- vrksá, m. tree. ['that which is felled,' √*vrk (1197) or *vrak, simpler form of √vraçc: for mg, cf. barhis.]
- vrksa-traya, n. tree-triad, three trees.
- vrksatraya-tale, under three (separate) trees, see tala.
- [upari: see 1314f.]

√vṛj] [250]

V vrj (vrnákti, vrňkté; vavárja; ávark [832]; varksyáti, -te; vrktá; -vŕjya; varjáyati). -1. turn; twist off; -2. turn or set aside; -3. (turn aside, i.e.) di-vert or keep away or alienate something from some one;

-caus. [1041²] -1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 101³; -2. (set aside, take out, and so, like ex-cipere) except; varjayitvā, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. 'bring out of its original direction or position, by bending or diverting of keeping in' (in this last sense, cf. vrjáṇa, 'enclosure,' and $\hat{\epsilon}-\hat{\epsilon}\rho\gamma-\nu\nu$, 'shut in'), and so the opposite of $\sqrt{1}$ rj, 'stretch or reach straight out,' q.v.: cf. also Lat. vergere, 'bend, turn'; Eng. wrick, 'to twist,' and wriggle; prob. cognate is wring, 'twist'; also Eng. wrong, 'twisted, crooked' (as in wrong-nosed, Wyclif), 'bad,' which shows the same metaphor as vrjina and French-Eng. tort, from Lat. torquēre, 'twist.']

vṛjána, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74 13) or the dwellers. [Vvṛj, q.v.: 1150.2c.]

vrjiná, a. crooked, wrong, opp. of rju, 'straight, right.' [vrj, 1177b: for the mg, see vrj.]

√ vrt (vártate, -ti; vavárta, vāvrté [786]; ávrtat; vartisyáti, -te; vartsyáti, -te; vrttá; vártitum; -vŕtya; vartáyati, -te). -1. turn or roll or move as does a wheel; in general, move or come from (abl.), 76^{14} ; -2. (like Eng. take its course) go on, take place; happen; ekāpayena vrt, go with a diminution-by-one, i.e. decrease by one, 58^{5} ; -3. (move one's self about in a place, and so) abide, exist, be, be present; mürdhni vrt, stand at the head, be chief in importance, 2221; -4. be in a certain condition, case, occupation; be concerned with (loc.), 105; -5. live; live by (instr.), i.e. live upon, 104^2 ; -6. proceed, behave; -7. attenuated in my from sense 3 to that of a simple copula, be, 514; - vrttá, see s.v.

[cf. Lat. vert-erc, 'turn'; AS. weor8an, 'become,' Eng. worth, 'become, be to' (in

wo worth the day), Ger. werden, 'become'; for transition of mg in Eng. and Ger., cf. Eng. turn, which also means 'become' (as in turn traitor): —cf. also Eng. -ward, as in go south-ward, i.e. 'turned to the south,' fly up-ward, i.e. 'directed up,' etc. (see ane); also Ger. Wirt-cl, 'spindle-ring'; Church Slavonic vret-eno, 'spindle':

- further akin is, prob., AS. wrīsan, 'twist,' whence come: Eng. writhe; AS. wrws, 'a twisted band,' Eng. wreath; wrist, earlier hand-wrist, *-wris-st, 'hand-turner':

-with vrttå, cf. Lat. versus, 'turned,' whence versare, 'turn much': for mgs 3-6 of vrt, cf. Lat. versari, whose senses are quite parallel, and the Eng. phrase "in whom we live and move and have our being."]

+ anu, roll after; follow; and so, continue.

+ā, act. turn hither (trans.), 73°; so at 7411 (sc. rátham vas, 'your car'); mid. turn (intrans.), roll back, 63°.

+ upa_ā, turn hither unto, 9319.

4 abhi-pary-ā, turn around unto.

+ vy-ā, turn away, intrans.; separate from or part with (instr.), 86 8, 96 22.

+ sam-ā, turn back to meet; go home, used esp. of a religious preceptor's pupil who has finished his studies.

+ud, turn out (centrifugally), intrans., fly asunder; caus. burst asunder or open.

+ ni, -1. turn back; -2. flee; -3. turn away; -4. turn from, abstain; -nivrtta, see s.v.

+ prati-ni, turn back from (abl.).

+ nis, roll out, intrans., and so (with a metaphor like that in the Eng. e-volve itself and Ger. sich ent-wickeln) develop, come into being, 92 13; caus. e-volve from, i.e. create from (abl.), 57 16.

+ pari, turn around; move in a circle.

+ pra, -1. turn or move forward; -2. set out; -3. begin, set about; -4. engage in; -pravrtta, see s.v.; -caus. set in motion.

+ vi, turn away; part with (instr.), 883; caus. whirl about, trans.

+ sam, unite, intrans., and so take shape. form itself, come into being.

[vrsan [251]

- vft, vbl. turning, in cpds. [Vvrt.]
- vrttá, ppl. -1. happened (√vrt 2); tad vrttam, that took place; -2. existing (vrt 3); -as n. -1, thing happened, occurrence (vrt 2); -2. life, behavior (vrt 5, 6).
- vrttanta, m. occurrence, adventures, story. [anta: force of anta not clear.]
- vrtti, f. prop. an existing, and so (like Eng. living) means of subsistence, support. [Vvrt 3, 5: cf. vartana.]
- vṛtti-nibandhana, n. means of support.
- vrttāujas, a. possessing existing strength, i.e. mighty. [ojas.]
- vrtrá, -1. n. that which wards off or holds in check, i.e. the enemy, 75^{14} ; -2. m. coverer, encloser; personified, Vritra, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (7016) or withholds the heavenly waters, selections xxxii. and lxvii.; slain by Indra, 73 18; see 82 1 and 97 19. [V1 vr, 'cover,' 1185b.]
- vrtratara, comparative to vrtra (see 4731). the arch-withholder. facct irregular, 471, 1242a².]
- vrtrá-putra, a. having Vritra as son; -ā, f. the mother of V. [1302.]
- vfthā, adv. at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [**12 vr**, 'choose, will,' 1101.]
- vṛthā-paçughna, a. slaying cattle for pleasure; as m. one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]
- vrddhá, ppl. -1. grown, become great; increased (of wealth), 42^{16} ; -2. as adj. grown up, opp. of young; old, aged; as subst. old man, 28^{12} ; -3. (grown great, and so, like Lat. altus) eminent, distinguished. [vrdh, 160.]
- vrddhatva, n. condition of being old, old age. [1239.]
- $v \not\in ddhi$, f. -1. growth, increase: -2. interest (on money lent), 46^{20} ; -3. the (second) increment of a vowel, see 235-6. [**vrdh**, 1157. 1a, 160.]
- √ vṛdh (várdhati, -te; vavárdha, va- vṛṣan [426b], adj. and subst. vrdhé; ávrdhat, ávardhista; vartsyáti;

vrddhá: várdhitum; vardháyati, -te). act. trans.: -1. elevate, make to grow, make greater, strengthen; -2. fig. elevate inwardly, excite pleasantly, cheer, inspire (cf. the metaphor in slang Eng. high, 'slightly intoxicated'), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

-mid. intrans.: -3. grow, 24^3 ; thrive, 69 16; vardhate, he thrives, i.e. it goes well with him, 652; grow strong or greater or mighty, 812, 823; increase, 811, 6019; -4. fig. be pleasantly excited, take delight in; be inspired;

-caus. -1. make to grow; make strong; bring up (a child), 468; increase, trans., 6421; -2. fig. excite pleasantly, cheer, inspire; - distinction between the physical and fig. mgs not always to be made, so 80 19.

- [cf. βλάστη, *Fλαθ-τη, 'growth, a shoot,' βλαστάνω, 'grow'; ὀρθός, *Foρθος, 'upright'; Lat. verb-er, 'a shoot, rod'; verbēna, '(sacred) twig.']
- + pra, grow on, grow up; pravrddha, (like Lat. altus) exalted.
- + vi, grow, increase, 219.
- + sam, grow; caus. make to grow; bring up; nourish, feed.
- vŕdh, vbl. being pleased, rejoicing. [vrdh.]
- √ vṛṣ (várṣati, -te; vavárṣa, vavṛṣé; ávarsīt; varsisyáti, -te; vṛṣṭá; vársitum; vṛṣṭvā, -vṛṣya). rain; vársati [303b], vortos, while it is raining. [orig., perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (masc.) upon the earth (fem.), or semen of the bull or male animal upon the female: with varsa, 'rain,' cf. έ-ερσαι, 'rain-drops'; with vṛṣan and vṛṣabha, 'bull,' cf. Lat. verres, *vers-es, 'boar,' so named from his great generative power. just as the sow (see su) from her fecundity.]
- vrsa, used only at end of cpds [1315a] in Veda, but later independently, instead or
- describing or denoting all that was distinguished for

 $\lceil 252 \rceil$ vrsabha]

opposed to a castrated person, 70^{14} ; -2. of animals: stallion; bull; boar; -3. of gods: manly, mighty, great; of Indra, 745; of the Maruts, 735; of the Sun or [vvrs, q.v., 1160e: cf. Sun-horse, 797. ἄρσην, stem *Fαρσ $\epsilon \nu$, 'male.']

- vrsabhá, essentially the same as vrsan, q.v.: esp. -1. bull; with sahasra-çrnga, the thousand-horned steer, i.e. the sun o (77^{14}) the moon; -2. bull, as type of greatness and might; most mighty one, of Indra, 7316. [vvrs, 1199.]
- vṛṣalá, m. prop. manikin, i.e. little man, and so, as term of contempt, a low person, esp. a Çūdra. | vṛṣa, 1227.]
- be lustful. [vṛṣa, 1059e, 1058.]
- V vṛṣāya (vṛṣāyáte). act as a vṛṣa, i.e.: show one's manly strength or courage; be lustful; or simply, be eager. vrsa, 1059ь, 1058.]
- vṛṣṭi, f. rain. [√vṛṣ, 1157.]
- V vrh or brh (vrháti; vavárha; ávrksat; vrdhá [224a]; -vŕhya). pluck, tear.
- venu, m. reed, esp. bamboo-reed.
- véda, m. -1. understanding, knowledge; -2. esp. the sacred knowledge, handed down in triple form of rc, vajus, and sāman, see these, and cf. (trayī) vidyā; -later, the well-known collections called Rigveda, Yajurveda, and Sāmaveda (635,6), the holy scriptures, held to be a revelation and so called cruti, 5819. $\lceil \sqrt{1} \text{ vid.} \rceil$
- vedá, m. tuft of strong grass (kuça or munja) tied so as to form a broom, 62 18.
- veda-traya, n. the three Vedas.
- the Veda, infidel.
- veda-puņya, n. Veda-merit, sanctity vāiņavá, f. -ī, a. of reed, esp. of bamboo. acquired by Veda-study.
- veda-bāhya, a. being outside of the vāidarbha, f. -ī, a. belonging to Vidar-Veda, i.e. extra-Vedic, differing from or conflicting with the Veda. [1265, vedabeing in an abl. relation.]
- veda-vid [391], a. Veda-knowing. [1269.] 1 védas, n. knowledge; possibly adj., knowing, cf. na-vedas. [\langle 1 vid, 'know': vaidya, -1. a. having to do with science, cf. 1151. 2a, b.]

- its strength and virility: -1. man, as 2 vedas, n. (like Lat. quaestus) gettings, property, cf. vitta. [V2 vid, 'get.']
 - vedādhyayana, n. Veda-study, scripture-reading. [adhyayana.]
 - védi, f. sacrificial bed, i.e. a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar. vedin, a. knowing. $[\sqrt{1} \text{ vid}, 1183^3]$
 - vedi-purīsa, n. loose earth of the vedi.
 - vedhás, subst. adj. 1. worshipper of the gods, worshipping, pious, devoted; -2. generalized, faithful, true, used of Indra, 75 13. [V1 vidh, 'worship a god,' 1151. 2 b.7
 - $v \in l\bar{a}$, f = 1. end-point, limit; -2. esp. limit of time, point of time, hour.
- $\sqrt{vrsasva}$ (vrsasváti). desire the male, vecá, m 1. settler; neighbor. -2. (settlement, i.e.) dwelling, house. [√vic: cf. olkos, 'house,' Old Lat. veicus, Lat. vicus, 'houses, quarter of a town, village': hence the borrowed AS. wic, 'town,' as in Eoforwic, Eng. York, prop. 'Eber-stadt' or 'Boar-town,' and perhaps in Nor-wich, 'Nor-ton.']
 - véçman, n. (settlement, i.e.) dwelling, house, abode, chamber. [Vvic, 1168.1a.]
 - vāi, postpositive particle, emphasizing the preceding word, e.g. 317, 9613; rare in the samhita, 9020, 1034 (in a quoted mantra); excessively common in the brahmana (92 14, 19, 936, 94 4, 13, 18, 95 6, 15) and Epos (76, etc.); in brāhmana often marking the preceding word as the first of its clause (cf. atha, near end of mq 3): so 946, 9512, 9612, and in the examples just given; often used, esp. in Epos, as a mere expletive [see 1122a4], so at end of a pada, 39, 109, 683.
- veda-nindaka, m. one who scoffs at vaicitrya, n. variety, diversity. [vicitra, 1211.]
 - [venu, 1208c.]
 - bha; as m. the Vidarbhan, i.e. king of V.; as f. the princess of V., i.e. Damayantī, 87, etc. [vidarbha, 1208f.]
 - vāidika, a. Vedic, prescribed by or conformable to the Vedas. [veda, 1222e 2.]
 - learned; and so -2, as m. (with a tran-

- sition like that from Lat. doctor, 'teacher, learned man,' to Chaucer's doctour of phisik) physician, doctor. [vidya, 1211.]
- vāimānika, a. riding in a sky-traversing car called vimana, q.v. [vimana, 1222e 2.]
- vāivasvatá, a. descended from Vivasvant; as m. son of V., i.e. Yama. [vivas- V vant, 1208 and a and a 2.]
- vāiçya, adj. subst. man of the vic or folk or third caste, 57 16. [víq, 1211.]
- voc, quasi-root, see 851 and vvac.
- vyansa, a. having the shoulders apart, i.e. broad-shouldered; as m. Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + ańsa, 1305.]
- √ vyac (vivyakti [682]; vivyáca [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]
- vyácas, n. compass, extent.
- vyatikara, m. a mixing, confusing; confusion, disaster. [\3kr, 'scatter,' + vi.]
- √ vyath (vyáthate; vivyathé [785]; ávyathista; vyathitá). -1. move to and fro, rock, reel; -2. fig. (like Eng. be restless) be disturbed in mind, be pained.
- vyáthā, f. feeling of painful unrest, vyākhyātr, m. explainer. discomfort, sorrow.
- [785]; vetsyáti; viddhá; véddhum; viddhvá; -vídhya). bore through, pierce, hit (with a weapon). [akin w. vvadh: cf. Lat. di-vid-ere, 'part asunder, divide.']
- vyapadeça, m. the making a false show of, an unauthorized referring to or using the name of (a person of high position). $[\forall dic + vy-apa.]$
- vyaya, a. going asunder or to pieces, perishing, w. a... $[\forall i + vi, 1148. 1b.]$
- vyàlkaçã, f. Vialkaçã, a certain plant. vyavasāya, m. determination, resolve.
- $[\forall s\bar{a} + vy-ava.]$ vyavasāyin, a. determined, resolute. [vyavasāya.]
- vyavahāra, m. -1. procedure, conduct, vyāpāra, m. -1. business, i.e. occupaway of acting; -2. (way of acting with others, i.e.) intercourse, 2412. [V1 hr + vy-ava.]
- vyasana, n. prop. a throwing one's self vyāpāra-çata, n. exertion-hundred, a away (upon a thing), and so -1. passion-

- ate devotion to a thing (whether good or bad, e.q. alms-giving, scripture-study, gambling); hobby; -2, an overpowering passion, esp. for something bad; vice, 204; -3. (a throwing one's self away, i.e.) misfortune, adversity, $25^{3,4}$. [$\sqrt{2}$ as + vi.]
- vyā or vī (vyáyati, -te [761d2]; vivyáya [785], vivyé; vitá; -víya). mid. envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a a doublet of √vi, i.e. √2 vā, 'weave,' q.v.]
- + upa, hang about, esp. wind the sacred cord over the left shoulder and under the right arm; upavīta, see s.v.
- + ni, wind about, hang (e.g. garland, cord) about (e.g. neck, shoulders); nivīta, see s.v.
- + pari, act. envelope around or completely; mid. wind something as cover around one's self, envelope one's self in; perhaps in sense of act., 8416.
- vyākaraņa, n. the putting asunder, and so analysis, grammar. [v1kr, 'do, put,' vy-ā.]
- [\khyā + vy-ā.]
- vyadh or vidh (vídhyati; vivyádha vyághrá, m. tiger; like çárdűla and sinha, as type of noble manliness, in cpds, sce nara-vyaghra. [perhaps fr. 1 ghr. 'besprinkle,' + vy-a, 'the sprinkled or spotted one.']
 - vyāghra-carman, n. tiger-skin.
 - vyāghratā, f. tigerhood, condition of being a tiger. [1237.]
 - vyādha, m. hunter. [vvyadh.]
 - vyādhi, m. disease. [Vldhā, 'put,' + vy-ā, 1155. 2e.]
 - vyādhita, a. diseased. [vyādhi, see 1176b.]
 - vyāpāda, m. destruction. [Vpad + vy-ā.] vyāpādayitavya, grdv. to be destroyed or killed. [caus. of \pad + vv-a]
 - tion; -2. (as in Eng.) business, i.e. concern, 30^4 ; -3. activity, exertion. [$\sqrt{3}$ pr + vy-ã, 'be busied.']
 - hundred attempts.

vyāma] [254]

vyāmá, m. prop. a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for vi-yāma, vyam + vi: for mg, cf. the precisely parallel Eng. fathom w. AS. fiv8m, 'the extended arms'; δργυία, 'fathom,' and δρέγω, 'stretch'; French toise, Medieval Lat. tesa, 'fathom,' from Lat. tensa, ppl. of tendere, 'stretch.']

vyāma-mātra, a. having a fathom as its measure, see mātrā. [mātrā, 334².]

vyáhṛti, f. -1. utterance; -2. esp. one of the three sacred and mystical exclamations, bhūr, bhūvas, and svàr, which see. [√1 hṛ + vy-ā.]

vyòman, n. heaven, sky.

V vraj (vrájati; vavrája; ávrājīt; vrajişyáti; vrajitá; vrájitum; vrajitvá; -vrájya). march, proceed, go.

+ ā, come hither, go unto.

+ praty-a, march or go back.

+ pari, march round about; wander around.

+ pra, march forth; go unto; wander; esp. leave one's house to wander about as an ascetic, 65².

vratá, n. - 1. will; devānām ati vratam, beyond the will of the gods, 88^2-cf . ύπέρ Διδς αίσαν; decree, command or Gebot, statute; and so -2. (as Eng. command is applied to the forces under one's command) that over which one exercises command, domain, Gebiet ; further, directly from the root again -3. choice, determination; firm resolution, 146; -4. esp. resolve (to keep a religious or ascetic observance); vow or holy work (e.g. of chastity, fasting, etc.), 2823, 595, 61 23, 648, 658; -5. religious duty, duty in general. [\forall 2 vr, 'will, choose': for mg 2, observe that Ger. Gebiet formerly meant 'command' and now means 'domain.'

V vraçe (vṛçaáti; vṛkṇá [957c]; vṛṣṭvá; -vṛceya). hew off; fell (a tree); cut to pieces. [orig. form is vṛk, as in vṛk-a, vṛk-ṇá, vṛk-ṣá, which see: vṛce is prop. only a quasi-root of the present stem vṛca, for *vṛk-ska, formed like the present of Wprach and mlech, which see: see 2212 and cf. 220.]

+ vi, cut asunder or to pieces.

V çans (çánsati, -te; çaçánsa, çaçansé; áçansīt; çansisyáti; çastá; çastvá; -çásya). orig. say in a loud and solemn way, and so: —1. recite, esp. a sacred hymn or text to a god by way of praise; and so—2. generalized, praise; çasta, see s.r.; —3. rarely, make a solemn wish, whether blessing or curse (see çansa), like imprecāri; —4. announce; communicate, 52 18. [cf. Lat. carmen, *cas-men, 'an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm'; Camēna, *casmenja, name of the goddess of song; cens-ēre, 'declare, pass judgment on'; AS. herian, 'praise.']

 $+\bar{a}$, -1. wish, esp. in the noun \bar{a} çás or \bar{a} çás, 'wish,' q.v.; and so -2. hope in, put one's trust in (acc.); -3. pronounce a blessing upon, wish good to (acc.), 101^4 . [mg 1 may be a mere specialization of the mg 'speak solemnly unto' (cf. $\sqrt{c}\bar{a}s + \bar{a}$), and mg 2 a further development of mg 1; for mg 3, cf. the simple verb, mg 3.]

+ pra, tell forth; praise, 2 16. [cf. simple verb.]

çáńsa, m. -1. solemn utterance; -2. im precatio, blessing or curse; as adj. -3. cursing. [Vçańs.]

/ çak (A. çaknóti; çaçáka, çekús [794e]; áçakat; çaksyáti, -te; çaktá; — pass. çakyáte, çakitá;

-B. desid. ciksate [1030, 108g1 end]; caus. of desid. ciksáyati; pass. of desid. and of caus. of desid. ciksyáte, ciksitá).

-A. simple verb: -1. be strong; be able, 819; in pass.: impersonally, it is possible; with infin. [988], be able, by the instrumentality of some person or thing (instr.), to become the object of an action; mayā nītim grāhayitum çakyante, they are able to be caused by me to get hold of nīti, 1913; -2. rarely (be strong for a person, i.e.) be serviceable or helpful, help, w. dat.;

[255] [çabda

-B. desiderative: -1. desid. to A. 1, catha, a. false. (strive to be able, i.e.) practice; learn; \(\) cat (cātáyati; cātitá). caus. cause a person (acc.) to learn a thing (acc.), 51^{23} , 52^{3} ; pass. of caus.: çikşita, caused to learn or taught a thing (acc.), 46^{10} ; without noun, taught, 52^{5} ; ciksyamāna, instructed, 51 17; -2. desid. to A. 2, be willing to help; aid; (of gods) bestow blessing upon (dat.), 80^{13} ; grant, give.

[ef. Lat. cac-ula, 'servant' (like help as sometimes used in America for 'servant'); w. cagmá, *cak-ma, 'helpful, friendly,' cf. Lat. comis, *coc-mi-s, 'friendly': prob. akin is Ger. be-hag-en, AS. onhag-ian, 'suit, please' (cf. çak, A. 2).] + upa, (bring unto one's self by giving,

i.e.) attract, 7618. [for mg, see the uncompounded verb, B. 2.]

cákala, -1. m. n. chip; piece; -2. n. half (of an egg-shell).

çakuná, m. bird.

cákti, f. ability, power.

çakya, a. -1. possible, practicable, 3316; common with the infinitive: cakya being used -2, impersonally; or -3, in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 291). [Vçak, 1213.]

cakrá, -1. a. powerful, mighty, standing epithet of Indra; -2. as m. The Mighty One, i.e. Indra (just as we use The Almighty as a name for 'God'). [Vcak, 1188a.]

V çañk (cáñkate; ácañkista; cañkitá; çánkitum; -çánkya). -1. be anxious çanāis, adv. quietly; gently; slowly; or suspicious; -2. hesitate.

+ vi, hesitate.

canká, f. hesitation. [√cank, 11493.]

çácī, f. -1. might or help (esp. of the çámtāti, f. benefit. [çám, 1238.] helping deeds of Indra); -2. Cachī or Might, as wife of Indra (derived from the misunderstood caci-pati, q.v.), 27. [Vcac, collateral form of cak.

çácī-páti, m. -1. Vedic, lord of might or of help, epithet of Indra, 80^{13} ; -2. later (páti, q.v., being misunderstood as 'husband'), husband of Might or Çachī, çábda, m. -1. sound; cry; noise; çabname of Indra, 1514, 494. [acet, 1267a and d, Whitney 94b.]

cut in pieces;

make to fall off. çatá [4852], n. hundred; also as expression of a large number; for construction, see

486b. [cf. έ-κατόν, 'one-hundred'; Lat. centum, AS. hund, neut., 'hundred'; Eng. hund-red.]

çatátman, a. having a hundred lives. [catá + ātmán: acct, 1300a.]

cátru, m. -1. (victor, i.e.) victorious opponent; -2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. Vead and as standing for *cat-tru, 1185e, 232:

if mg 2 is the orig. mg, we may analyse thus, cat-ru (1192), and compare Church Slavonic kot-ora, Irish cath, 'battle'; AS. head-o in cpds, as heado-weore, 'battlework,' Old High Ger. had-u in names, as Hadu-brant, 'Battle-flame,' Hadu-wich, 'Battle-strife,' Ger. Hedwig; Ger. Hader, 'strife'; cf. also the Keltic proper name Catu-rig-es (rig under rājan), 'The Battlekings.']

catru-nandana, a. causing joy to one's enemies.

çatru-samkata, m. danger from the foe. √ çad (çācáda, çāçadé [786]). distinguish one's self; get the upper hand, prevail; Vedic only. [cf. κεκασμένος, Doric κε-καδμένος, 'distinguished.']

çanakāis, adv. quietly; gently; slowly. finstr. (1112e) of an unused stem *canaka, diminutive to *çana, see çanāis.]

gradually. [instr. (1112c) of an unused stem *cana, which is prob. connected w. √2 cam, 'be quiet.']

çap (cápati, -te; cacápa, cepé; capisyáte; captá; cápitum; capitvá). -1. curse, usually act., 9317; -2. mid (curse one's self, i.e.) assert with an oath, swear, vow, w. dat. of person, \$77.

capátha, m. curse; oath. [vcap, 1163b.1 çabála, a. brinded.

dam kr, make a noise, raise one's voice; -2. word, 50^9 , 61^1 .

çabda-çāstra, n. word-theory, wordcompendium, i.e. grammar.

V 1 çam (çámyati; çaçamé; áçamişta; çamitá). get weary by working, work. [cf. κάμ-νω, 'get weary by working.']

V Žçam (çámyati [763]; çaçáma, çemús; áçamat; çāntá [955a]; çamáyati). be quiet or still or content; stop; for these senses, cf. \ram; çāntá, see s.v.; caus. quiet, still; euphemistically, kill.

+ upa, be quiet; stop.

+ pra, come to rest; stop; go out; praçanta, extinguished.

√ 3çam (çamnīté). harm.

V 4 çam (çānta; -çámya; çamáyati, çāmáyati). used only with ni. observe; perceive; hear.

çám [3842], n. welfare; happiness; blessing.

ç&ma, a. word of doubtful mg at 718: perhaps tame (cf. \2 cam, caus.) or industrious (cf. \1 cam).

çamayitr, m. slayer. [√2 çam, caus.]

çami, f. a fabaceous plant, either Prosopis spicigera or Mimosa Suma; a tree from which the sticks of attrition (arani) were taken.

çamīmáya, f. -ī, a of or made of ('amīwood. [see maya.]

çamī-çākhā, f. Çamī-branch.

çamī-sumanas, f. Çamī-flower.

çamīsumano-mālā, f. garland of Camī-flowers.

cámyā, f. staif, 102 16.

çaya, a. lying, sleeping, at end of cpds. [Vçī, 1148.1a.]

çayana, n. a lying, sleeping. [√çī, 1150.1a.]

çayanīya, -1. a. serving for lying;
-2. n. bed, couch. [çayana, 1215.]

çayyā, f. -1. bed; -2. a lying, sleeping. [$\sqrt{\text{ci}}$, 1213d, cf. 963 b.]

çará, m. -1. reed, esp. of the Saccharum Sara, used for arrows; -2. arrow. [observe that Lat. arundo means 'reed' and 'arrow.']

çaraná, -1. a. protecting, affording refuge, 87⁷; as n. -2. shed, that gives cover from the rain; καλιά, hut; -3. protection; refuge, 50¹⁷.

[çaraná presupposes a root *çr or *çl, 'cover, protect'; w. such a root agree well in form and mg as derivs, çárīra, cárman, and çálā, see these:

further agree as cognates καλιά, 'hut, barn'; AS. heal, Eng. hall; κάλ-υξ, 'husk, pod'; Ger. Hülle, 'covering'; Eng. hull, 'covering' of grain; AS. hel-m, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. Helm, Eng. helm; Lat. oc-cul-ere, 'cover'; color, 'color' (see varna); cēl-āre, Ger. hehl-en, Chaucer's hel-en, later hele, 'conceal'; further, καλύπ-τ-ω, 'cover,' and the ident. κρύπ-τ-ω, 'hide.']

çaraṇāgata, a. come for refuge, seeking protection with any one. [āgata.]

çarád, f. autumn; pl. poetic for years (cf. varşa).

çárāva, m. n. flat earthen dish.

gárīra, n. the body, as distinguished from the vital breath or from the immortal soul (so 96 21.22, 296) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (571), tegument, or Hülle; used also in pl., 84°; body in general; mṛtam çarīram, corpse, 631°; so 84°. [prop. 'the corporeal tegument' of the soul, v·çṛ, 'cover' (1188e²), see under çaraṇa: for mg, cf. the cognate Ger. Hülle (under çaraṇa) in sterbliche Hülle, 'mortal envelope, i.e. body': cf. 9716 N.]

çarīra-ja, a. (born of, i.e.) performed by the body.

çarīrāntakara, m. destroyer of the bodies. [anta-kara.]

çáru, f. missile, either spear or arrow. [cf. cara.]

çarkara, m. brown sugar. [fr. the Prakrit form sakkara comes on the one hand, through Arabic sokkar and Medieval Lat. zucura, the Eng. sugar, and on the other σάκχαρον, Lat. saccharum, all borrowed words: cf. khanda.]

V çardh (çárdhati). be strong or defiant. çárdha, m. troop, host. [cf. Ger. Herde, Eng. herd.]

Vçās [257]

- ter; refuge; -2. comfort, joy; -3. common at the end of Brahman-names, 19¹¹, 42¹¹, 59¹³ N. [see under çarana.]
- carmavant, a. containing (the stem) carman. [1233.]
- carvá, m. Carva, name of an arrow-slaying god; later, a common name for the god Civa. [çáru, 1209, cf. 1209g.]
- çarvara, a. variegated; f. çárvarī, the night (as variegated with stars). [cf.
- çarva-varman, a. having Çiva as his protection; as m. Carvavarman, name of
- çalá, m. -1. staff; -2. prickle (of a çāpa, m. curse. [√çap.] hedge-hog). [cf. cará.]
- calyá, m. n. point of spear or arrow; thorn; prickle. κηλον, 'missile.']
- cályaka, m. hedge-hog. [cf. calya.]
- çávas, n. superior might; heroic power; also pl. [Vçū, 1151.1a.]
- çáviştha, a. most mighty. [√çū, 468.]
- cacá, m. hare; the Hindu sees, not "a man in the moon," but rather, a hare [for *çasa (see Vçuş and or a gazelle. cvacura): cf. Ger. Hase, Eng. hare.
- çaçaka, m. hare, rabbit. [çaça, 1222b.]
- çaçanka, m. the moon. [prop., adj., 'having a rabbit as its mark,' çaça (q.v.)+ añka, 1302a.]
- çaçin, m. the moon. [prop., adj., 'having çālin, a. -1. possessing a house; -2. at the (picture of a) rabbit,' caca, 1230.]
- cácvant, a. ever repeating or renewing
- V ças (cásati; cacása; casisyáti; castá; -cásya). cut to pieces; slaughter. [see castra.]
- castá, a. praised, esteemed as good or lucky; equiv. to happy, cheerful, 5211. [prop. ppl. of \cans.]
- castrá, n. knife; sword; weapon. ['instrument of cutting,' Vças, 1185: ças-tra is ident. in form and mg w. the Lat. stem *cas-tro, which appears in the denom. castrare, prop. 'cut,' and so, like Eng. cut, 'castrate.']
- çastra-pāņi, a. having a sword in the hand. [1303.]

çárman, n. -1. cover; protection; shel- çastra-vṛtti, a. having weapons as one's means of subsistence, living by military service. [1302a.]

- çāka, n. an edible herb; vegetable food. cákhā, f. branch.
- çātayitr, m. one who cuts in pieces,
- destroyer, 97 19. [caus. of Vçat, 1182c.] çantá, a. quiet; still; stopped. [ppl. of
- √2 çam, 'be quiet.'] canti, f. a ceasing, stopping; esp. the
- absence of the evil results of some word or thing of evil omen. [12 cam, 'be quiet,' cf. 955a.]
- çanti-karman, n. a ceremony for avert ing the results of something ominous.
- çāpādi, a. having the curse as its first; as n. curse and so forth. [1302c 1.]
- [cf. calá, cará: cf. cāpādi-cestita, n. curse-and-so-forth doings, i.e. adventures including the curse et cetera. [1280b.]
 - çāpānta, m end of the curse or period during which the curse has effect. [anta.]
 - çāyin, a. lying, sleeping. [vci, 11833.]
 - cārīra, a. corporeal, of the body. [cárīra, 1208f.]
 - çardulá, m. tiger; at end of cpds, like vyāghra, the best of ···
 - çala, f. hut; house; room; stable. [see under carana: cf. the derivs καλιά and Eng. hall, there given.]
 - end of cpds, attenuated in mg so as to signify merely possessing . . [cala.]
 - çālmalī, f. Salmalia malabarica, the silkcotton tree.
 - çava, m. the young of an animal. [see
 - çavaka, m. the young of an animal. [çāva.]
 - çāçvatá, a. continual; eternal. [çáçvant, 1208a, a 1.]
 - çās or çiş (Vedic, çāsti, çāste [639]; Vedic and Epic, çásati; çaçása; áçisat [8543]; çāsiṣyáti, -te; çāsitá, çāstá, çiştá [954e]; çásitum, çástum; çāsitvá; -çasya, -çişya). — 1. chasten, correct; -2. instruct, teach; direct; -3. (like Eng. direct) give order to, rule, govern.

[perhaps reduplicated form of cans, 675: V leis (cinásti; cicisé; ácisat; ceksyáti, for the weak form cis, cf. 639.]

 $+\bar{a}$, mid. wish or pray for, cf. \bar{a} cis and Veans + a; make supplication, 7311.

+ pra, instruct; direct; command, cf. simple verb, and pracis.

çásana, n. -1. government, way of ruling; -2. command. [\sqrt{as} .]

çāsitr, m. teacher. [√çās.]

theory; compendium (of an art or science, 17 13. [Vçās.]

V ciks, see 1030 and Vcak.

cikhara, -1. a. peaked; -2. m. n. peak. [cikhā, 1226.]

cikhā, f. -1. tuft or braid of hair; -2. (like Eng. crest) top in general, peak.

cithirá, a. loose; flaccid; unsteady, 932; opp. of drdha, 'firm, hard.' fr. Vcrath, 1188e: for loss of r, cf. √bhām.]

cibi, m. Cibi, name of a king.

ciras, n. head. [cf. κάρα, 'head'; Lat. cerebrum, *ceres-ru-m, 'brain': w. the collateral form çīrṣán, q.v., cf. Ger. Hirn, Old High Ger. hirni, *hirsni, 'brain': akin is also κρανίον, 'skull.']

cirīsa, m. the tree Acacia Sirissa; as n. the blossom.

giro-mukha, n. head and face. [1253b.] gītikāvant, a. cool. [as if from fem. cilá, f. stone; crag.

çilā-bhāva, m. condition of being stone; çipāla, m. n. Blyxa octandra, a common -am ap, turn into stone.

cili, f. the beam under a door.

cili-mukha, m. Block-snout, name of a hare.

[uccaya.]

civá, -1. a. kind, 902; friendly; gracious; agreeable, lovely; opp. of ghora; -2. m. The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Civa) becomes the third person of the Hindu Trinity. [for mg 2, cf. Εὐμενίδες, 'The Gracious Ones, i.e. the Furies,' and nandi. |

çiçu, m. young; child. [see Vçū, and çukavat, adv. like a parrot. 1147b and b2.]

-te: cistá; cistvá; -císya). leave, leave remaining.

+ ud, leave remaining.

+ vi. (leave apart or by itself, i.e.) separate, distinguish; viçişta, (separated, and so, like Eng. distinguished) eminent, excellent.

√ 2 çiş, subsidiary form to √çās, q.v.

çāstrá, n. -1. instruction; -2. rule; çişya, grdv. to be taught; as m. pupil. [Vcas, weak form cis.]

science); a scientific or canonical work; V 1 çī (céte [see 628-9]; çiçyé; áçayişta; cayisyáte, -ti; cesyáte, -ti; cayitá; cáyitum; çayitvá; -çáyya). -1. lie still; lie; -2, sleep. [w. cé-te, cf. κει-ται, 'lies': cf. also κοί-τη, 'bed.']

+adhi, lie in or on; dwell in.

+ anu, lie down after another.

į ā, lie in.

+ upa, lie by.

+ sam, be undecided or in doubt. [lit. 'lie together': metaphor unclear.]

√ 2 c1, simpler form of √cyā, q.v.

çi, vbl. lying. [√çī.]

cītá, a. cold; as n. cold. [ppl. of Vcyā or 2 ci.]

citaka, f. citikā, a. cool. 1222d.]

cītala, a. cool. [cīta, 1227.]

çītārta, a. distressed with the cold. [ārta.]

of cītaka: 1233, cf. b.]

water-plant.

çīrsán, n. head. feirs-án is to ciras (q.v.), as īrṣ-yā is to iras-yā, see these.

ciloccaya, m. crag-pile, i.e. craggy hill. cila, n = 1. natural or acquired way of being; character, 2320; habit or habits, 5811; in composition [1302] with that to which one is inclined or accustomed, 214, 60^{18} ; -2. (character, i.e., as in Eng.) good character, 987.

çīvan, a. lying. [V1 çī, 1169. 1a.]

çúka, m. parrot. [prop. 'the bright one,' on account of its gaudy colors, veuc: cf. 216. 1, 1².]

ſcuka, 1107.7

ſνçū $\lceil 259 \rceil$

- cukrá, a. clear, bright, 769. [Vçuc, 1188a, 216.7.]
- cuklá, -1. a. clear; bright; white; with paksa, the bright lunar half-month, from new to full moon; -2. as m. (sc. paksa), the bright lunar fortnight, 655. fsee 1189 and 2.]
- cukla-paksa, m. fortnight of the waxing moon.
- cuklapaksādi, a. having the bright bright lunar fortnight. [ādi, 1302c 1.]
- cuklāmbara, a. having a white garment. [ambara.]
- √ çuc (çócati, -te; çuçóca; áçocīt; çociş-**— 1.** flame, yáti; çócitum; çocitvá). light, beam; glow, burn; -2. fig. suffer burning pain; grieve; grieve at (loc.), 66^{13} ; —intens. flame brightly. [for mg 2, cf. Vtap, dagdha and Vdah.
 - + apa, intens. [1002a], drive away by flaming brightly, 725.
 - + abhi, burn, trans.
 - + $\bar{\mathbf{a}}$, bring hither by flaming, 72^8 .
- **cúci**, a. -1. flaming, beaming; fiq. beaming (of a smile); light, bright; -2. fig. clear, pure; holy (of a god), 805; honorable (in business), 252, pure (in a ritual V çuş (çúşyati; -çúşya). be dry, dry up. sense), 62 1). [Veuc, 1155, 2a, 216, 2.]
- cuci-smita, a. having a beaming smile, bright-smiling.
- cuddhá, a. pure. [ppl. of Vcudh, 160.] çuddha-mati, a. pure-minded.
- çudh or cundh (cúndhati, -te; cúdhyati; cuddhá). - 1. cúndhati, -te: act. purify; mid. become pure; -2. cúdhyati, become pure. [orig., perhaps, 'to clear,' and akin w. Vccand, q.v.]
 - vicuddha, perfectly clear.
- cuná, a. grown, prosperous, fortunate; as n. [cf. 1176a], growth, prosperity; luck. [perhaps fr. Íũ, 1177a.]
- V cundh, see cudh.
- çundhyú, f. -yú [355c], a. pure; unblemished; fair. [Voundh, 1165b.]
- v 1 gubh or gumbh (gumbhate). along lightly; move onward, 73%. [perhaps akin w. κοῦφος, 'light, nimble.']
- v 2 cubh or cumbh (cóbhate; cúmbhate;

cumbháti; cucubhé; cobhisyáti). act. adorn; mid. adorn one's self, 7312; look beautiful, appear to advantage, shine

- 1 cúbh, f. a gliding onward, esp. through the sky; onward progress; so, perhaps, 785; course, 734; dat., infinitivally [982], so as to glide onward, 7911. [v1 cubh.]
- 2 çúbh, f. beauty; so, perhaps, 785. [V2 cubh.]
- lunar fortnight first, beginning with the cubha, a. -1. fair, 911; beautiful, agree able to the eyes, 15^{13} , 45^{19} , 62^{13} ; -2, agreeable (to other senses than the eyes), cubhān gandhān, perfumes; -3. agreeable in general, 20^{13} ; -4. of good quality, 64^{12} ; -5. fortunate, auspicious, 12^{18} . [v2 cubh, 'adorn.']
 - cubhānana, a. fair-faced. [ānana.]
 - cubhācubha, a. agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, in ethical sense, 6519. [acubha, 1257.]
 - cubhācubha-phala, a. having agreeable or disagreeable fruit, resulting in weal or woe.
 - cubhrá, a. beautiful; clear (of sounds). [v2 cubh, 'adorn,' 1188a.]
 - [for *sus (see caca), as shown by Avestan Vhush, 'dry': cf. αῦω, 'dry'; Syracusan σαυ-κός, 'dry'; AS. searian, 'dry up,' denom. of scar, Eng. scar.]
 - çúşka, a. dry. [Vçuş, 11862: see 958.]
 - \emptyset g m a, m. -1. whistling, 735, 787; -2. exhalation, i.e. (fragrant) odor (of the Soma), 73^{11} ; -3. (exhalation, breath, and so, like Eng. spirit) courage, impetuosity, 824. [Vevas, 252, 1166.]
- + vi, vícudhyati, become entirely pure; v cū or cvā or cvi (cváyati; cūcáva [7864]; cūná [957a]; cváyitum). swell; be greater or superior or victorious.

forig. sense of root, 'swell,' but with two diverse ramifications:

- -1. negatively, 'be swollen, i.e. hollow, empty'; cf. çūna, 'vacuum'; κύ-αρ, 'hole'; Lat. carus, 'hollow': caelum, *cav-i-lu-m, 'heaven's hollow vault'; κοίλως, 'hollow';
- -2. positively, 'be swollen, *i.e.* full, strong'; with special reference: (a) to

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in-ciens, 'pregnant'; (b) to strength and might'; çavas, çaviştha, çuna; κῦρος, 'might'; κῦμα, 'swell, billow.']

çūdrá, m. a man of the fourth caste, a Çūdra.

çuna, n. emptiness. [Vçu, 1177a.]

çûra, a. mighty, bold; as m. man of might, hero. [Vçū, 1188c: çūra is parallel w. *κυ-ρο-s, 'mighty,' whence τὸ κῦρ-os, 'might' (cf. $ai\sigma\chi$ - $\rho\delta$ -s w. $\tau\delta$ $al\sigma\chi$ -os).]

çürpa, n. a plaited basket for winnowing grain.

V 1 cr (crnáti; cacré; ácarīt; carisyáti, -te; cīrņá [957b]; -círya; cīryáte). crush; break; tear. [cf. Eng. har-m, which answers to a Skt. *car-ma.] + vi, pass. be broken to pieces; perish,

+ sam, break (a bow); like zusammenbrechen.

√ 2 çr, see çrā, 'boil.'

çfnga, n. horn.

crngin, a. horned; as m. horned beast. çrtá, see Vçrā.

céva, a. kind; dear. [cf. civá.]

cesa, -1. m. n. rest, remainder, 68^{17} ; çeşe, like Ger. im Uebrigen, for the rest, 12^{10} ; -2. a. remaining, 55^{15} . [VI cis, 'leave.']

césas, n. offspring. ['those whom one leaves behind him, one's relicts,' √1 çiş, 'leave.']

cóka, m. pain, grief. [Vcuc, 216. 1.]

çoka-ja, a. grief-born; çokajam vāri, grief-born water, i.e. tears, 1019.

çokārta, a. sorrow-stricken. [ārta.]

cocis-keça, a. having flame-locks, with locks of flame. [cocis, 187: 1297, cf. 1280b.7

cócistha, a. most or bright flaming. [Veuc, 468.]

cocis, n. flame; beam; heat. 1153.]

çóna, −1. a. red, deep-red; −2. m. Sone V çram (çrámyati [763]; çaçráma; áçraor Red River, affluent of the Ganges. [prop. 'flame-colored'. cf. ξ-καυ-σα, 'burned,' καῦ-μα, 'heat.']

the womb and its fruit; cf. ci-cu and conita, n. blood; also pl. [cona, 1176d.] çāva, 'young'; κύω, 'be pregnant'; Lat. çobhaná, a. beautiful. [12 cubh, 'adorn,' 1150. 2a.]

growth in general; cf. cūra, 'man of cobhistha, a. most swiftly moving onward or most beautiful, 785, according as the word is referred to V1 cubh or to V2 cubh — see these. [468.]

V ccand (intens. ppl. cániccadat [1002c]). shine, glance. [for *skandh: cf. ξανθ-όs, 'gold-yellow'; καθαρός, Doric κοθ-αρός, 'clear, clean, pure'; κάνδ-αρος, 'coal'; Lat. cand-ēre, 'glow.']

ccandrá, a. shining. [Vccand, 1188a: cf. viçvá-çcandra, and candrá.]

√ ccut (ccótati; cuccóta; ácuccutat; ccutitá). drip.

ccut, vbl. dripping. [Vccut.]

çmaçaná, n. the place for burning the corpses and for burying the bones, cemetery.

çmáçru, n. beard.

√ çyā or çī (çyāyati, -te [761d1]; çītá, çīná, çyāná; çīyáte). freeze; coagulate. cyená, m. eagle; falcon; hawk.

i-κτîνο-s, 'kite.']

√ crath (crathnīté; cacrathé; ácicrathat; crthitá). become loose.

meaning perhaps orig. heart; crad, indecl. used w. dhā ('grant, give,' see v1 dhā 4) and dat. of person, thus, crád asmāi dhatta, (your) heart to him give ye, i.e. trust ye him, have faith in him, RV.ii. 12.5; ppl. crad-dadhat, trusting, trustful, 26²; cf. 1079².

[cf. καρδία, κηρ, *κηρδ, Lat. cor, gen. cord-is, Lithuanian szirdis, Ger. Herz, Eng. heart: further, w. crad-dha, cf. Lat. crēděre, *cred-dere, 'trust': - the regular Skt. word for 'heart' is hfd, and this can not be connected w. the above words, since they require in the Skt. an initial c, *crd or crad.]

çraddhá, f. trust, faith; desire. **[see** crád: 1147.]

[vcuc, craddhivá, a. credible. fcraddhå. 1228a.7

> mīt; çrāntá; -çrámya). be weary; take pains; esp. castigate one's self, 96 10.

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- + 5, in acrama, 'hermitage.'
- + pari, weary one's self exceedingly; paricranta, tired of, disgusted with.

cráma, m. weariness. [Vcram.]

- v çrambh (çrámbhate; çrabdhá; -çrábhya). used only with vi. put confidence in; viçrabdha: confiding, 263; -am, adv. confidently, without distrust or hesitation, 917.
- çrávana, -1. m. ear; -2. n. hearing;
 -3. n. fame. [Íru, 1150. la: for mg 3, √
 cf. cravas and csp. under Íru.]
- crávas, n. -1. sounds; esp. loud praise, 91¹⁵; -2. glory, 74⁶; fame. [Vcru, 'hear,' 1151. la: the precise equiv. of κλέος, stem κλέξ-ες, 'fame': for mg, see Vcru.]
- V çrā or çrī or çr or çir (çrīnāti, çrīnīté; çiçriyé; çrātá, çrītá, çrtá, çīrtá). cook; boil; çrtá, cooked, done.
- çrāddha, n. an oblation to the Manes, accompanied by a funeral meal and gifts to Brahmans. [çraddhá, 1208e: according to the Schohast, 'a thing of trust,' because the gift for the Manes is as a matter of fact entrusted to Brahmans.]
- çrāntá, ppl. wearied; as n. [1176a], weariness. [√çram, 955a.]
- çrāntāgata, a. wearied and arrived, i.e.
 arriving wearied. [âgata: 1257.]
- V çri (çráyati, -te; çiçráya, çiçriyé; áçiçriyat; çrayisyáti, -te; çritá; çráyitum;
 çrayitvá; -çrítya). —1. act. lean, trans.;
 lay against or on; rest on, trans. —2. mid.
 lean upon, intrans.; rest upon, or, simply,
 be lying or situated upon, 70°; —3. mid.,
 act. betake one's self to, esp. for help or
 protection, 48°. [cf. κλί-νω, 'lean';
 κε-κλί-αται, 'rest on'; Lat. clināre, 'lean';
 AS. hlinian, Eng. lean; κλι-τύς, 'incline,
 slope, hill'; Lat. clī-vus, 'hill'; AS. hlāw,
 hlāw, Eng. -law, -low, 'hill,' in Mood-law,
 Lud-low; κλι-μαξ, 'ladder'; AS. hlw-der,
 Eng. ladder.]
 - +ā, lean upon, intrans.; seek support and protection with or from; āçrita: depending upon (another); as m. a dependent or subordinate, 30.18.
 - + upa, mid. lean against; brace one's

self, 876; upaçrita, (leaned upon, equiv. to) laid upon or in, w. loc., 794.

- + pari, act. lay about; enclose.
- + pra, lean forward.
- gri [351], f. -1. beautiful appearance; beauty, 785, 24, 8*; -2. welfare; -3. personified, Cri, goddess of beauty and welfare, 210; -4. as honorific prefix to proper names, the famous or glorious., 541. [cf. greyāns, greṣṭha.]
 - gru (çṛṇóti, çṛṇuté [243]; çuçrāva, çuçruvé; ágrāuṣīt; çroṣyáti, -te; çrutá; çrótum; çrutvá; -çrútya; çrūyáte; çúçrūṣate; çrāváyati). -1. act. hear, 865; know by hearing; w. gen. of person, 62; listen; give heed to, 2514; hear (a teacher), i.e. learn, study; çuçruváns, having studied, i.e. learned, 9418; -2. mid., in Veda, with pass. sense, be heard of (as subject of talk), i.e., like Lat. cluere, be called, be famed as, 7514;
 - -3. pass.: be heard; gruta: heard; heard of, 212; impers.: gruyatām, let it be heard, i.e. hear ye; evam gruyatē, thus it is heard, there is this saying, 316; grutam mayā, I've heard (your story), 339; -4. caus. cause (hearers, acc.) to hear (a thing), i.e. proclaim to; recite to, 5420; -5. desid. be willing to hear, and so (cf. Eng. obedient and Lat. ob-oediens with audīre), obey, 649.

[with cru-dhí, 'hear thou,' cf. κλῦ-θι, 'hear thou'; Lat. clu-ere, 'be called'; cluens, cliens, 'who hears or obeys, i.e. a dependent'; with cru-tá, 'heard, heard of,' cf. κλυ-τόs, 'famed,' Lat. in-clu-tus, inclitus, 'famed,' Old High Ger. hlu-do in Hludo-wīg, 'Loud-battle,' Ger. lau-t, AS. hlū-d, Eng. lou-d;

with the subsidiary form grus, as in grus-ti, 'a listening to, compliance,' cf. AS. hlos-nian, 'listen,' hlys-t, 'the rearing,' whence hlyst-an, Eng. listen: — for the mg 'famed' of gruta, etc., cf. gravana, gravas, and gloka.]

+ prati, answer, say yes to; make a promise to (gen.). [prop., like Eng. hear, 'give a hearing in return to what is said,' i.e. 'not turn a deaf ear to,' and so 'answer.']

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+ vi, pass. be heard of far and wide, be famous; vicruta, known as, named, 68. + sam, -1. hear; -2. like Eng. hear, accede to the request of, make a promise to (loc.). [cf. cru + prati.]

- crutá, ppl. heard; heard of; as n. that which is learned; learning. [Vcru.]
- possessing learning, crutavant, a. learn-ed. [cruta.]
- crúti, f: -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; esp. a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58 18 N.; -6. learning; prob. incorrect for gruta. [Vçru, 1157.1a.]
- ęrutimant, a. possessing learning; prob. V ęvas (ęvásiti [631]; ęvásati; ęaęvása; incorrect for crutavant, q.v. [cruti.]
- crútya, a. worthy to be heard (of a hymn), goodly. [vcru, 1213a.]
- creyasa, for creyas (creyans) in cpds, 1315c.
- çréyāns, a. fairer; more beautiful or excellent; better; as n. (the better, i.e.) welfare, prosperity, 351. [from an unused root cri corresponding to the noun cri, 4704: cf. κρείων, 'superior, ruler.']
- créstha, a. fairest; most excellent; best: w. gen., 1^{10} ; w. loc., 58^{10} ; at end of cpd, 119; best as distinguished from (abl.), equiv. to better than, 6814. creyans.
- crāisthya, n. supremacy, precedence. [créstha, 12112 end.]
- crótra, n. ear; hearing. [Vcru, 1185a.] crótriya, a. studied, learned (in sacred tradition); as m. a Brahman versed in sacred lore. [crotra, 1214c: for mg, cf. Veru, mg 1, and crutá, s.v.]
- clakana, a. slippery; smooth. [cf. 1195.7
- V clāgh (clághate; caclaghé; claghitá). -1. have confidence in; -2, talk confidently; brag, praise one's self; -3. praise.
- claghya, grdv. to be praised, praiseworthy; honorable. [\clagh.]
- -2. fame, for mg, cf. $\sqrt{\text{cru}}$; -3. strophe;

later, esp. the anustubh-strophe, the epic cloka, in which, for example, the story of Nala is composed. [Vcru, 11862.]

cvañc (cváñcate). open itself; receive in open arms (as a maid her lover).

- + ud, open itself out, open, 874.
- which is heard from the teacher, that cván [427], m. dog. [cf. κύων, Lat. can-i-s, AS. hun-d, Eng. hound, 'dog.']
 - çváçura, m. father-in-law. [for *svácura: cf. ἐκυρός, Lat. socer, socerus, Church Slavonic swekru, AS. sweor, *sweohor, Ger. Schwäher, 'father-in-law': for ç in place of s, cf. caca and vcus.]
 - çvaçrú [355c], f. mother-in-law. cura, 355c: ef. ξκυρά, Lat. fem. socrus, AS. sweger, Ger. Schwieger, 'mother-inlaw.']
 - cvasisyáti; cvasitá, cvastá; cvásitum; -evásya; eväsáyati). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. AS. hweos, preterit to *hwwsan, Eng. wheeze.]
 - + a, get one's breath, become quiet; caus. quiet, comfort.
 - + nis, breathe out, sigh.
 - pra, blow forth.
 - +abhi-pra, blow forth upon, acc., 947.
 - + vi, have confidence, be unsuspecting; caus, inspire confidence.
 - çvás, adv. to-morrow, on the next day; çvah çvas [12602], from day to day.
 - çvasátha, m. a snorting. [vcvas. 1163b.7
 - cvástana, a. of the morrow; as n. the morrow, 92 17. [çvás, 1245e.]
 - çvāpada, m. a beast of prey, 8414. [to be pronounced çvapāda (cf. pāvaka, 1181a): prop., perhaps, 'having the feet of a dog,' cvan + pāda.]
 - gvāvidh [nom. -vit], m. porcupine. [cván + vídh, 'dog-wounding.']
 - satka, -1. a. consisting of six; -2. as n. a whole consisting of six, a hexade [sas, 1222a, 226b.]
- cloka, m. -1. (thing heard, i.e.) sound; sat-trincat [485], f. six and thirty. [sas.]

- sát-pada, f. -ī, a. having (taken) six steps. [sas: 1300a.]
- şan-māsa, n. semester, six months. [sas: prop. 'that which has six months,' see 1312.7
- sás [4833], num. six. [see 182b², 146³: cf. & Lat. sex, Eng. six.]
- sasti, f. sixty. [sas, 1157.4.]
- **sasthá**, a. sixth. [sas, 4875: cf. εκ-τος, Lat. sex-tus, AS. six-ta, Eng. six-th.]
- 1 sa, pron. see ta and 495.
- 2 sa, inseparable prefix denoting similarity, community, or connection - numerous examples on the pages following; esp. common w. an adj. value in possessive cpds | see 1304c], having an accompanying · ·, with ... [1121b; prob. ident. ultimately w. 3 sa.]
- 3 sa, one, in sa-krt, sa-hasra. [for sm (vocalic m), root *sem: cf. εls, *σεμ-s, μία, *σμ-ια, 'one'; έ-κατόν, 'one-hundred'; ά-πλόος, 'one-fold'; Lat. sem-el, 'once'; sim-plex, 'one-fold'; &-λοχος, 'having one (i.e. one and the same) bed, spouse'; δ-πατρος, 'having one (i.e. one and the same) father'; à δελφός, see under garbha.]
- sámyatendriya, a. having restramed senses, self-controlled, 19. **sámvata** (Vyam, 1085a) + indriyá, 1298.]
- $\lceil \sqrt{yam + sam} \rceil$
- q.v.]
- (there is) no doubt; -2. danger, 20^{16} . $[\forall ci + sam.]$
- samsád, f. like Lat. consessus, a sitting together and those who sit together, i.e. assembly. [\sad + sam.]
- samsarga, m. mixture, union; contact. [Vsrj + sam, 216.1.]
- samsara, m. the wandering of the soul from one existence to another, metempsychosis; transmigration, 66 18; the cycle or round of existence, 181. [Vsr + sam.]
- samskāra, m. -1. a working over, a sakhī-gaņa, preparing or purification; esp. a technical

- proceeding with a thing; an adorning or adornment, 175; -2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, prop. his preparation or purification; sacrament, consecration, 592 N.; -3, impression; an impression produced on the mind or a disposition formed in the mind by something past (e.g. deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 404. [V1 kr, 'do,' + sam, 1087d.]
- samskrta, ppl. -1. prepared; adorned, fine, cultivated; as n. the cultivated language, as opposed to the low vernaculars, Sanskrit, 52^6 . [$\sqrt{1}$ kr, 'do,' + sam, 1087d.]
- sámhita, ppl. put together; -ā, f. a putting together; a text whose sounds and words are put together according to grammatical rules. [v1dhā : sam, 954c.]
- sa-kacchapa, a. having tortoises along with them, i.e. along with tortoises. [1304e.]
- sakala, a. having its parts together, i.e. all, entire; as n. everything, one's entire property, 464. [sa + kalā, 1304c, 3342.]
- sakāça, m. presence; tasya sakāçam gam, go to the presence of him, i.e. go to him; -sakaçe, at end of cpd, in the presence of ..., before ..., 33. [sa + kāca: orig., perhaps, 'having visibility, present,' and then 'presence.']
- samyama, m. restraint, control, 686. sakrt, adv. for one time, a single time, once. $[3 \mathbf{sa} + 2 \mathbf{krt}.]$
- samvatsará, m. year. [sam + vatsara, sa-kopa, a. angry; -am, angrily. [2sa, 1304c.]
- samęaya, m. -1. doubt; na samęayas, sáktu, m. coarsely ground parched grains, grits, esp. barley grits.
 - sakha, for sakhi at end of cpds [1302], having . as attendant, accompanied by ··. [1315b.]
 - sákhi [343a], m. attendant, companion, 821; comrade; friend, 2316, etc.; in connection with a fem., 75 18, 19, 1004 [Vsac: for mg, cf. έπ-έτης and soc-ius, under Vsac.]
 - sakhi [364], f. female companion, friend (of a woman). [sákhi: cf. 362b2.]
 - m. (friend-crowd, i.e.) friends.

- sakhī-jana, m. (friend-persons, collectively, i.e.) friends.
- sakhyá, n. friendship. [sákhi, 1212c.]
- sá-gana, a. with (their) troops (of attendants). [2 sa.]
- ságara, m. -1. the atmosphere, Luftmeer; -2. Sagara, name of a mythical prince.
- samkata, -1. a. narrow, strait; -2. m. Slender, name of a gander, 37^{20} ; -3. n. narrow passage, a strait; -4. fig., like Enq. strait, a difficulty, 5214; danger, 254. [cf. 1245g.]
- vamkalpá, m. a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. $[\sqrt{k}]p + sam, 1148.1, 236.]$
- samketa, m. agreement; esp. a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' sam + keta.]
- samkrānti, f. an entering, esp. entering of the sun upon a new zodiacal sign. $[\sqrt{kram} + sam, cf. 1157^{1} w. 955a.]$
- samkhyå, f. the tale or number. [Vkhyā + sam.
- \mathbf{sanga} , m. -1. a sticking to or hanging upon; -2. fig. an attachment (of the mind) to anything, desire for a thing; sange, in case of desire, 642; pl. lusts. [Vsañj, 216.1.]
- samgamá, m. a coming together, union. $[\sqrt{gam + sam}]$
- samgámana, f. -ī, a. subst. causing to assemble, gatherer. [caus. of Vgam + samcarin, a. wandering. [Vcar + sam. sam.]
- samgará, m. agreement, promise. [Vlgr samciti, f. a piling; pile. [Vlci, 'pile + sam, 'chime in with.']
- samgha, m. (a combination, i.e.) com- V sañj or saj (sájati; sasáñja; ásāñkṣīt; pany, crowd. $\lceil \sqrt{\text{han} + \text{sam}}, 333, \text{ cf.} \rceil$ 216.9 and 402.7
- V sac (sísakti; sácate; saccús, sacciré [794d²]). -1. be with, be united with; be together, have intercourse together, 79^{14} ; -2. accompany a person (acc.) to a thing (dat.), i.e. help him to it, 69^{18} ; -3. be attached to; fig. follow (a com- satata, only in acc. s. neut., -am, as adv. mandment), 752; follow up, i.e. attend to, 82 17.
 - [orig. 'accompany,' i.e. 1. 'go at the side of, with help or favor,' and 2. 'go sat-kr, see sant 6.

- after, seek, follow': cf. επ-ομαι, 'accompany, έ-σπ-όμην, 'followed'; Lat. sequ-or, 'follow'; sec-undus, 'following, second'; also έπ-έτης, 'attendant,' Lat. soc-ius, 'comrade': further, AS. seon, *seh(w)on, Eng. see, Ger. seh-en, '(seek, look for, follow with the eyes, i.e.) see.'
- saciva, m. attendant, supporter. [\sac, 1190, with union-vowel i.]
- sa-jósas, a. (of like pleasure, i.e.) unanimous, harmonious; kindly disposed, 86 15. [1304c8.]
- sajja, a. -1. as used of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); -2. generalized, ready, as used of persons and things. [for sajya, q.v., with assimilation as in sajyate, sajjate — see √sañj.]
- sajjī-kr (-karoti). -1. make strung, string (a bow); -2. make ready, 3417. [sajja, 1094.]
- sajya, a. having its string on, strung. $[2sa + 2jy\bar{a}, 'bow-string.']$
- samcaya, m. a piling together, accumulation, esp. of wealth; supply (of food). $[\sqrt{1} \text{ ci, 'pile up,'} + \text{sam.}]$
- samcayana, n. the gathering (of the bones of the dead). [do.]
- samcayavant, a. possessing an accumulation (of wealth), rich; with arthais, rich with money, i.e. having capital. [samcaya.]
- 1183 3.7
- up,' + sam.
- saktá; sáktum; -sájya; pass. sajyáte or sajjate). stick to, be attached to: saktá, attached (of a glance), immovable. [cf. Lat. seg-nis, 'sticking, i.e. slow. lazy.']
 - pra, be attached to; prasakta, addicted to.
- continuously, constantly, always. samtata, see Vtan + sam: for mg, cf. Lat. con-tinens, 'con-tinuous.']

[265] [sadasat

- satkāra, m. good treatment, esp. kind v sad (sídati, -te [748]; sasáda, sedús reception of a guest, hospitality. [satkṛ.] [794e]; ásadat; satsyáti; sattá, sanná; sáttama, a. best. [sant, 471.] sáttum: -sádya: sādáyati. -te). -1.
- sattvá, -1. n. condition of being, beingness, being, existence, essent-ia; -2. n. condition of being good, absolutely good being, goodness, the highest of the three qualities (see guna), 668 n.; -3. m. n. a living being, creature, 2814, 482. [formed from sant (1239), just as the artificial Lat. essent-ia, 'being-ness, that on which a thing depends for being what it is,' from essens, a quasi-ppl. of esse.]
- sátpati, m. strong ruler; master. [sánt + páti, 1280, cf. 1267a.]
- satyá, -1. a. real; true; existing in reality, 45½; truthful, trusty, faithful, 69½; -2. n. the real; the true; reality; truth, 956 end of line; truthfulness, 216, 956 near mid. of line; faithfulness, 69½; yathā ·; tena satyena, as ·; by this truth, as truly as ·; so truly, 14½ff.; -3. n. vow, promise, oath; satyam brū, swear, 10½, 156; satyam cikīrṣamāṇas, desiring to keep his promise, 8½; -4. satyam, adv. truly, indeed, 49½. [sánt, 12½c: radically akin w. ἐτεδ-s, 'true,' but of different formation, since the Cyprian shows that ἐτεδs stands for *ἐτεFo-s.]
- satyá-rādhas, a. having real blessings, bestowing real blessings. [1298.]
- satya-vādín, a. truth-speaking, truth-ful. [1275.]
- satya-vratá, n. vow of truthfulness. [1264, acet 1267.]
- satyávrata, a. having, i.e. keeping a satyavratá, always truthful, 6²³. [1296, acet 1295.]
- satya-samgara, a. having, i.e. keeping a true agreement, i.e. true to his promise.
- satyásamdha, a. having, i.e. keeping a true agreement, i.e. faithful. [satya + samdhā.]
- satvara, a. with haste; -am, adv. quickly, immediately. [2sa + tvarā.]
- sat-samnidhana, n. a being near to
 the good, intercourse with the good.
 [sant.]

sad (sídati, -te [748]; sasáda, sedús [794c]; ásadat; satsyáti; sattá, sanná; sáttum; -sádya; sādáyati, -te). -1. sit; seat one's self; -2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 187; despair; not know what to do, be unable to help one's self; -cans. set. [w. sīdāmi, *si-zd-āmi, si-sad-āmi, cf. ½ω, *σι-zδ-ω, *σι-σεδ-ω, 'sit,' Lat. sīd-ere, 'settle down'; cf. alsa sed-ēre, 'sit'; Eng. sit, caus. set; sad-as, εδ-os, εδ-ρα, Lat. sella, *sed-la, AS. set-l, Eng. settle, 'a seat.']

+ava, sink down, get into trouble, be in distress.

+ā, -1. sit upon; -2. lie in wait for, 8913; -3. get to, reach (a place); åsanna: approached; near, neighboring, 3310; -caus. -1. set upon; -2. get to, arrive at, reach; find, obtain, gain, 2311, 462; -3. āsādya, often so attenuated in mg as to be equiv. to a mere preposition: nimittam kimicid āsādya, (having obtained some cause or other, i.e.) by or in consequence of some cause or other, cf. \dig + ud.

+ ni, -1. sit down; take one's seat, esp. of the hotr at the sacrifice, 886.8; -2. act. and mid. set, install as, trans.!, 8212; -caus. act. and mid. set, install as, 8817.

+ pra, be favorable or gracious; prasanna, kindly disposed, 1¹⁷; —caus. make kindly disposed, propitiate, 36⁶. [behind the mg 'be gracious' lies doubtless the physical mg 'settle forward, incline towards, e.g. a suppliant.']

+vi, sink, used (like the Eng. be depressed) of the spirits, be dejected; despond, 35¹¹; come to grief, 31¹; viṣanṇa, dejected.

+sam, sit together.

sadadí, adv. always, 933. [cf. sadā.]

sádana, n. seat; generalized, !!ke Eng. seat and Lat. sēdes, place (757), dwelling. [Vsad.]

sádas, n. seat. [Vsad: cf. ¿bos, 'seat.']

sadasat, n. existence and non-existence.
[sat + asat, the subst. used neuter stems
of sant and asant, 1252.]

- sadasad-ātmaka, a. having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]
- sádā, adv. always. [cf. 1103a 2.]
- sad-ācāra, m. the conduct or practices
 of the good. [sant.]
- sa-dṛça, a. of like appearance; equal, used (296b) w. gen. [518.]
- sadyás, adv. on the same day; immediately. [see 1122f.]
- sadha, adv. equiv. of 1 sahá, see 11048.
- sadha-máda, m. co-revelry, συμπόσιον, common feast; sadhamādam mad, revel in bliss with, w. instr. [1290.]
- sadh4-stha, n. (orig., perhaps, co-place, i.e. place of union, but generalized to the simple mg of) place.
- sána, a. old. [orig. 'of long standing, long continued': cf. ενο-s, 'old'; Lat. sen-ex, 'old man'; Goth. sin-ista, 'oldest'; AS. sin-ceald, 'perpetually or extremely cold'; AS. and Old Eng. sin-grēne, 'evergreen,' Eng. sen-green, '(extremely green, i.e.) house-leek': from a not quotable Goth. sina-skalks, Medieval Lat. siniscalcus, 'oldest house-servant,' through intermediate Romance forms, comes Eng. seneschal; Ger. Sünd-flut, 'sin-flood,' is a popular interpretation of Old High Ger. sin-vluot, 'the long-continued flood, the Noachian deluge.']
- sánā, adv. of old, always. [instr. of sána, 1112c, not a.]
- sanát, adv. from of old, always, forever. [sána, acet 1114d.]
- sanātána, a. everlasting, eternal. [sanā, 1245e.]
- sá-nila, a. having a common nest or origin, affiliated, united. [1304c.]
- sánemi, adv. always. [perhaps from sana.]
- sánt, -1. ppl. being; otiose, 24¹⁶, see Vlas; existing; -2. a. real, genuine; true, good; -3. of people, good, noble, excellent, 19^{8,20}, 28¹¹; -4. sati, f. a true, good, virtuous wife (hence Anglo-Indian Suttee); -5. n. the existent; existence; -6. sat-kṛ, make good, treat well, receive kindly.

- [present ppl. of $\sqrt{1}$ as, 'be,' q.v.: cf. $\ell\omega\nu$, stem $\ell\omega\nu\tau$, 'being'; Lat. absens, stem ab-sent, 'being off'; sons, stem sont, 'the real doer,' 'the guilty one'; Danish sand, AS. $s\bar{o}\delta$, 'true,' Eng. sooth, 'true, truth': for mg 2, cf. the mg of satya, of $\tau b\nu$ $\ell \delta \nu \tau a \lambda \delta \gamma \rho \nu$, 'the true story,' and of Eng. sooth.]
- sámtati, f. -1. continuation; -2. esp. continuation of one's race or family, i.e. offspring.
- samtāpá, m. -1. heat; -2. pain, sorrow. $\lceil \sqrt{\text{tap} + \text{sam.}} \rceil$
- common feast; sadhamādam mad, revel samtāpavant, a. sorrowful. [1233.]
 - samdfç, f: a beholding; sight. [vdrç +
 sam.]
 - samdehá, m. -1. doubt; -āt, from (by reason of) uncertainty [2912]; -2. danger, 2015. [Vdih + sam: for mg 2, cf. bhaya.]
 - samdhá, f. -1. covenant, agreement; -2. promise. [VI dhā, 'put,' + sam: for mg 1, cf. συνθήκη, 'covenant,' and συντίθημι, the counterpart of samdadhāmi.]
 - samdhána, n. a putting together, σύνθεσις, mixing. [√1 dhā, 'put,' + sam: paroxytone, 1150.1c.]
 - samdhí, m. -1. a putting together, σύνθεσις; -2. like samdhá, compact, alliance, 41¹³; peace, 17⁷; -3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50°; -4. junction (of day and night), i.e. morning or evening twilight. [√1 dhā, 'put,' + sam, 1155.2e.]
 - sámdhya, a. pertaining to samdhi or junction; samdhyā, f. -1. time of junction (of day and night), morning or evening twilight; du. morning and evening twilight; -2. morning twilight (of a yuga), 583. [samdhí, cf. 1212b.]
 - samdhyānça, m. (lit. twilight-portion) evening twilight of a yuga. [ança.]
 - samdhyā-samaya, m. twilight-time, evening.
 - samnidhāna, n. (a putting down together, juxta-position, approximation, and so) a being near; contiguity; presence; neighborhood, 40%. [√1dhā, 'put,' + sam-ni, 1150: cf. samnidhi.]

- [V1 dhā, 'put,' samnidhi, m. presence. + sam-ni, 1155.2e: for mg, cf. samnidhāna.]
- √ sap (sápati, -te; sepús). follow after; be attached or devoted to. [identified by some with \sac.]
- sapátnī, a. f. having a common husband; as subst. one of two or more wives of the same man, co-wife, fellow-wife, [sa + pati, but in the fem. concubine. form, since the mase, would not be used: 1304c: cf. supatnī.
- V saparya (saparyáti). pay devotion to, worship. [denom. of a not quotable *sapar, 'devotion,' from Vsap.]
- sa-pinda, a. subst. having the pinda (q.v.) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a pinda together, persons related in the sixth generation. [1304c.]
- saptá [4834], num. seven, 536, 9923; also, as a favorite sacred number, the expression of an indefinite plurality, e.g. 713, 724.6. [cf. ἐπτά, Lat. septem, AS. seofon, Eng. seven.]
- saptakathāmaya, f. -ī, a. consisting of seven narrations. [sapta-kathā: see maya.]
- saptá-tantu, a. having seven courses.
- saptá-pada, f. - \bar{i} , a. -1. being for seven, i.e. many or all, steps (see 12942), i.e. being at every step, constant; -2. having (taken) seven steps; see 1004 n. [1300 a.]
- sa-praçraya, a. with respectful demeanor; -am, adv. respectfully.
- sa-phala, a. fruitful, fruit-bearing.
- sá-bandhu, a. having a friend.
- sa-bāspa, a. tearful.
- sa-brahmacārin, m. fellow-student.
- terror.
- sabhá, f. house or hall for public meetings, esp. gambling-house; assembly, 193; society, 191. [orig., perhaps, 'family': cf. Goth. sibja, 'relationship,' AS. sibb, 'relationship, related'; Old Eng. god-sib, 'related in God,' i.e. 'a sponsor in baptism,'

- Eng. qossip, 'sponsor, familiar friend, tattler'; Ger. Sipp, masc., 'relative,' Sippe, fem., 'relationship, kindred.']
- sabhārya, a. having his wife with him, i.e. with his wife, 117. [2 sa + bharya, 1304c, 3342.]
- sáp, vbl. following after, in cpds. [Vsap.] sám, prep. along, with, together. [cf. 2sa.]
 - sama [5254], encl. pron. any; every, 76 12; cf. samaha. [cf. aμδ-θεν, 'from some place or other'; οὐδ-αμός, 'not any'; οὐδ-αμῶς, 'in not any wise'; AS. sum, 'some one,' Eng. some.]
 - 2 samá, a. -1. even; -2. like, 63^{17} ; equal, 4819; w. gen. (296b), 316; -am, adv. equally with, along with, with, w. instr., 29^6 , 26^5 ; -3. like or equal (to the usual), i.e. not distinguished, common, mediocre, 1910. [cf. άμα, Doric άμα, 'at the same time'; δμός, 'one and the same, common'; δμα-λός, 'even, equal'; Lat. simi-lis, 'like'; AS. same, 'in like manner'; Eng. same.
 - samátā, f. equality; mediocrity, 1919. [2 sama, 1237.]
 - samád, f. fight, contest. [sam, 383d4: cf. δμαδ-o-s, 'confused voices of men, din of battle, throng.']
 - sam-adhika, a. having a surplus with māsatrayam samadhikam, three months and more. [1305.]
 - sam-anantara, a. with a non-interval, immediately adjoining; -am, adv. immediately thereupon. [1305.]
 - samayá, m. -1. (a coming together, i.e., like Eng. con-vention) agreement; -2. (like Eng. juncture) a point of time; and so time or season, 4916; occasion; -3. a con-currence (of circumstances), i.e. a case — see iha. [Vi + sam.]
 - samayocita, a. suitable to the occasion: -am, adv. as the occasion demands. [ucita, vuc.]
- sa-bhaya, a. fearful; -am, adv. in samárana, n. battle; Treffen. [prop. 'a coming together, $\forall r + sam, 1150.1a$. just so, Eng. verb meet sometimes means 'come together with hostile purpose,' and Eng. noun encounter is used mostly of 'a hostile meeting.'l
 - sam-artha, a. (having an agreeing or accordant object [1305], i.e.) suiting its

- sam-alamkṛta, a. well adorned. [see alam: sam intensive, 1077b end.]
- samavatta-dhána, a. containing gathered pieces. [see 1087c.]
- samaha, accentless adv. somehow, 805. [1 sama: cf. 1100a and 11043.]
- samāgama, m. -1. a coming together, course. [/gam + sam-ā.]
- samāná, f. -i, a. -1. like; one and the same, 7815; -am, adv. in the same way, 103^{13} ; -2. common (to different persons [2 samá, 1245d.]
- samāna-grāma, m. the same village.
- samānagrāmiya, a. belonging to the same village. [samāna-grāma, 1215.]
- samāsa, m. -1, a putting together; and so (cf. Lat. con-trahere, 'draw together,' then 'abridge') -2. a condensation; abridgment; -ena and samāsatas, succinetly. [$\sqrt{2}$ as, 'throw,' + sam.]
- samidh, f. (like Eng. kindlings) fuel. $\lceil \sqrt{idh + sam}, 'kindle.' \rceil$
- samīpa, -1. a. near; -2. as n. near-sám-micla, a. com-mixed, mixed with, ness, neighborhood, presence; used like antika, q.e.; -2a, samīpam, w. gen. or in sam-rājnī, <math>f complete, i.e. sovereign cpd, (to the presence of, ic. simply) to, w. verbs of going, 640, 274, 334, 4441; -2b. samipe, w. gen. or in cpd (in the presence or neighborhood of, i.e., simply): before, 216; near, 259; hard by, 3414; by, 403. [cf. pratīpá.]
- samīpa-stha, a. in cpd, situated in the sará, a. running, moving, going, in cpds. neighborhood of, near.
- samutsarga, m. an ejecting, discharge. sarana, a. running; as n. a running. $[\sqrt{\text{srj}} + \text{sam-ud}, 216.1.]$
- samudrá, m. a gathering of waters, a sea, an ocean. ['a con-fluence,' \uld + sam,
- samunnati, f. a rising; elevation, i.e., fig., distinction. [$\sqrt{nam + sam - ud}$, 1157 and d.]
- samrti, f. (a coming together, and so) col-lision, shock. [vr + sam, 1157d: cf. samarana.
- sampatti, f. success; prosperity; abundance, 17^{14} . [$\sqrt{pad + sam}$, 1157d.]

- object, and so suitable; capable; able, sampád, f. -1. success; -2. (a falling together, co-inciding, and so a fitting of the parts to each other, i.e.) correct proportion, beauty. [Vpad + sam.]
 - sampuţa, m. hemispherical bowl or dish; round casket (for jewels); sampute likh, write a thing (acc.) in the strong-box of a person (gen.), i.e. credit it to him. [sam + puta, 'a together-fold,' 1289a.]
- meeting; -2. meeting with, i.e. inter-samprat1, adv. -1. just opposite; and so -2. (to the same limit) even, exactly; -3. (like Eng. even) at the very time; and so just now. [sám (intensive, 1077b end) + **práti**, 1314a.]
- or countries), 734, 9817; united, 7316. sám-priya, a. mutually dear. [priyá, 1289a.]
 - sambandha, m. con-nection; and so, as in Eng., relationship. [vbandh + sam.]
 - sambhava, m. origin; at end of adj. cpds, having . as its origin, originating in · · · [\ bhu + sam .]
 - sambhāvya, grdv. to be supposed, supposable. [caus. of vbhū + sam.]
 - sambhrama, m. extreme agitation, haste arising from excitement. \bhram +
 - united with. [1289a.]
 - ruler; mistress. [for sam, see 1289b end, and 1077b end: for m instead of m, see 213a 2.]
 - sa-yatna, a. (having, i.e. taking pains to, i.e.) trying to, w. inf.; engaged in, w. inf.
 - [\sr.]
 - [vsr, 1150.1a.]
 - √ saranya (saranyáti). run, hasten. [sarana, 1059d.]
 - saranyú, a. hastening, swift; -yú [355e], f. Saranyū, daughter of Twashtar, and spouse of Vivaswant, to whom she bare Yama and Yamī, 85 15 N. [√saranva. 1178h: cf. 'Ερῖνύ-s, 'the swift' goddess of vengeance.]
 - sarámā, f. the bitch of Indra or of the gods; cf. 8317 N. ['the runner' or 'messenger,' Vsr, cf. 1166.7

[269] savayas

- sáras, n. lake, pool. [orig. 'fluid, i.e. water,' from Vsr, 'run,' just as fluidus from flucre, 'flow, run.']
- saras-tīra, n. bank of a pool.
- márasvant, -1. a. rich in waters; -vatī, f: -2. Saraswati, name of a mighty stream, probably the Indus; -3. Saraswatī, a small stream in Madhyadeça, to which the name and attributes of the great stream were transferred; -4. Saraswati, the goddess of voice and speech, learning and eloquence. [sáras.]
- sarit, f. stream. [Vsr, 'run, flow,' 383.3: for mg, cf. Ger. Fluss, 'stream,' w. fliessen, 'flow,' and Eng. stream under \sru.]
- sárga, m. -1. shot; -2. stream or spurt or jet; -3, a letting loose; -4, that which is let loose, esp. a herd let loose from the stall, 76^4 ; -5. chapter of an epic poem, a fig. use of the word in mq 1 or 2. [Vsrj, 216.1.]
- sarpá, m. 'creep') the creeper, snake, serpent, 84 14. [\srp, q.v.]
- sarpis, n. clarified butter, either warm and still fluid or cold and hardened, and so not differing from ghrta, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from \(\symbol{v}\)srp, 'creep, move gently, sarva-dravya, n. pl. all things. slip,' 1153; see \srp and srpra; akin are sarva-bhava, m. the whole heart. Hesychian $\xi \lambda \pi$ -os, 'olive oil, fat,' and ξλφ-os, 'butter'; Ger. Salbe, AS. sealf, Eng. salve.]
- sárva [524], pron. -1. entire or complete, sarva-yosit, f. pl. all women. 502, 9518, 962; salvus, integer, un-sarva-loká, m. the entire world. harmed; -2, adj. all, every; -2a, subst.: sing. m., everyone; sing. n., everything; pl., all; -2b. common at beq. of cpds instead of an adj.: thus sarva-gunāir yuktas, for sarvāir gunāir yuktas, 112, cf. 23; so cf. 1015 w. 102), 3215 w. 3214, 51 22 w. 52 23; similarly 64, 17 1.9, 21 23, etc.; -2c. idam sarvam, 6321, see idam; so for 66 19;
 - -observe that both mgs, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the Veda, sarva occurs only in mg 1, while for mg 2 the proper sa-vayas, a. of like strength or age; Vedic word is viçva, q.v.; but see 77 11 N.

[cf. ölos, Epic oblos, *ollos, *ölfo-s,

'whole, entire'; Lat. salvus, 'whole, unharmed, well'; Oscan sollu-s, 'entire'; Lat. stem sollu- in epds, e.g. solli-ferreum, 'all-iron (weapon),' soll-ennis, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. (w)hole, see also kalya.]

- sarvam-saha, a. patiently bearing all things. [sarvam, 1250a, 1270b.]
- sarva-gata, a. (gone to all, i.e.) universally prevalent.
- sarvátas, adv. -1. from all sides; on all sides, 9312; in every direction, 311, 101^{12} ; -2. omnino, altogether, 56^{16} . [sárva, 1098b: acct, cf. 1298c.]
- sarvátra, adv. -1. everywhere or in all cases, 21 19; -2. at all times; always, uninterruptedly, 514. [sárva, 1099: acct, cf. 1298c.]
- sarvathā, adv. -1. in every way; -2. by all means. [sárva, 1101.]
- (like serpent from serpere, sarvadá, adv. always; constantly; for ever. [sárva, 1103.]
 - sarva-deva, m. pl. all the gods.
 - sarvadevamaya, a. containing in himself all the gods, i.e. representing or being in the name of all the gods, 2819. [sarvadeva: see maya.]

 - sarvabhūtamaya, a. containing in himself all beings, 562). [sarva-bhūta: see maya.]

 - sárva-vīra, a. with unharmed heroes or with all heroes, i.e. having lost none. [1298.]
 - sarvaçás, adv. wholly, altogether; all together, 66; together, 6515. 1106.]
 - sarvānavadya, a. entirely faultless. [anavadya, 12791.]
 - sarvānavadyānga, a. having an entirely faultless body. [áñga, 1298.]
 - sávana, n. a pressing, esp. of Soma. [\landal 1 su, 'press out.']
 - m. pl. (like ηλικες, ηλικιώται, 'equals in age, comrades') co.nrades. [3 vayas.]

- sá-varna, a. -1. having the same external appearance, exactly similar, 8514; -2. of the same caste, 627. [for mgs, see varna.]
- sa-vitāna, a. having a canopy, with a canopy.
- savitf, m. -1. (with the two mgs of Eng. quickener) impeller, enlivener; -2. The Enlivener, Savitar, name of a god, selection xxxvi.; -3. the sun, 2313. [\langle 2 su, 'impel.']
- sa-vinaya, a. with politeness; -am, adv. politely.
- sa-vicesa, a. possessing distinction, distinguished; -am, adv. in a distinguished way, especially.
- savyá, a. left, 101^{19} , 102^{11} , 103^{2} ; as m. the left hand or foot, 605. [prob. for *syavya (as would appear fr. the Church Slavonic form \$uj, 'sinister'), and so perhaps akin with σκαιός, *σκαΓιο-ς, Lat. scaevus, 'left.']
- [sa + vyathā.]
- savyāvrt, a. with a turn to the left, i.e. saha-bhasman, a. with the ashes. turning to the left. [avrt.]
- sa-cisya, a. with his pupils.
- √ sas (sásti). sleep, slumber.
- sasá, m. or n. herbs; grass.
- sasamdhya, a. with the morning twilight. [samdhyā.]
- sa-samdhyānça, a. with the evening twilight.
- sa-sambhrama, a. with excited haste. sa-sarpa, a. with a serpent.
- sasyá, n. standing crop; produce of the field, grain. [cf. sasa.]
- sasya-ksetra, n. field of grain.
- sasya-rakṣaka, m. keeper or watcher of the standing crop.
- √ sah (sáhate; sasáha, sasahé; ásahista; sahişyáte; sodhá [2223]; sáhitum, sódhum; -sáhya). -1. overpower, 998; be victorious, 78^4 ; -2. hold out against, withstand; and so bear; endure patiently, 32 7.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral Vsagh, 'take on one's self, bear': cf. ίσχω, *σισχ-ω, 'hold back'; ἔχω, ἔ-σχ-ον, 'hold or sahásra-çṛnga, a. thousand-horned.

- have, had': w. sahas, *sagh-as, cf. the Germanic stem seq-oz, as it appears in Goth. neut. sigis, AS. sigor, prob. neuter, all meaning 'victory'; the stem appears also in Seges-tes, name of a Cheruscan prince (Tacitus, Annals), and in Sigismund: cf. also AS. sige, Ger. Sieg, 'victory.']
- + ud, -1. hold out, endure; -2. be able, w. inf.; katham svartham utsahe, how can I (sc. do, prosecute) my own object.
- 1 sahá, -1. adv. together; saha na etad, in common ours (is) that, i.e. we'll own that together, 97^{10} ; -2. prep. with, along with, w. instr., 116, 898. [cf. 2sa, and 11048.]
- 2 sahá, a. -1. powerful; -2. enduring, patiently bearing. [Vsah.]
- saha-cārin, -1. a. going together, accompanying; -2. as m. comrade. [for 2, cf. sahāya.]
- savyatha, a. with sorrow or trouble. saha-já, a. born together, con-nate, inborn, natural.

 - sahá-vatsa, a. with the calf. [1304c.]
 - saha-vāhana, a. having their teams along, with their teams. [1304c.]
 - sáhas, n. superior power; might, 7511; victory; sahasā, adv. (with violence, i.e.) suddenly, straightway. [see under √sah.l
 - sa-hasta, a. having hands.
 - sahasyà, a. powerful. [sáhas, 1212d 1.]
 - sahásra, n. a thousand; esp. a thousand kine; a thousand, in the sense of a great many, 876; for constructions, see 486. [prop. 'one-thousand,' 3 sa + hasra: with
 - hasra, cf. $-\chi i \lambda o$ -, $*\chi \epsilon \iota \lambda o$, $*\chi \epsilon \sigma \lambda o$ (in $\delta \epsilon \kappa \acute{a}$. χίλοι), and χίλιοι, 'thousand.']
 - sahásra-nītha, a. having a thousand songs, rich in songs. [nītha, 193, 1300a.]
 - sahásradaksina, a. having a thousand kine as his gift or as its reward; as m., sc. yajña, a sacrifice at which such reward is given, 8715; of persons who offer such gifts, 919. [dakṣiṇā, 1300a.]
 - sahásra-dvār [388c]. thousanddoored.

[sāman $\lceil 271 \rceil$

- the sun. [ancu.]
- sahasrānçu-sama, a. sun-like.
- sahásrā-magha, a. having thousand gifts. [247.]
- sáhasvant, a. mighty. [sáhas.]
- sahāya, m. companion, attendant. [lit. 'going together or with,' saha + aya: for mg, cf. Lat. comes, stem com-i-t, Vi, lit. 'going with, i.e. companion,' and also sata, m. Sata, name of a Yaksha. sahacārin.]
- sahāyatana, a. along with the fire-place. [āyatana.]
- sahita, a. united; pl. in company, all todowned from down.
- sahela, a. with levity; -am, adv. playfully. [2 sa + helā.]
- V sā or si (syáti [761d3]; sináti; sisáya; ásāt; sisyáti; sitá; sítum; -sáya; sāyáyati). bind; used almost exclusively with ava and vi. [cf. iμάs, stem *σι-μαντ, 'strap, thong'; AS. si-ma, 'bond'; Church Slavonic se-ti, Lithuanian se-tas, AS. sa-da, Ger. Sai-te, 'string'; Church Slavonic si-lo, AS. sā-l, Ger. Sei-l, 'rope': see also √sīv and snáyu.]
 - +ava, -1. unbind or unharness (a team); and so turn in; go to rest; go home, 1016; ávasita, having turned in, at rest; -2, come to a stop at, *i.e.* decide upon (e.g. a dwelling-place).
 - +adhy-ava, caus. bring one's self to a stop at, i.e. decide upon, undertake, 28 28.
 - + ud-ava, set out, esp. from the place of sacrifice, cf. $s\bar{a} + ava$, 1; betake one's self, w. loc., 1014.
 - + vy-ava, decide, determine, cf. sa+ ava, 2.
 - + pra, in prasiti, 'continuation.'
- sākūta, a. having a (definite) intention; -am, adv. significantly, impressively. [ākūta.]
- sākṣa, a. having or with the eyes; -used sāma-dhvani, m. sound of the sāman. only in abl. sākṣāt, as adv. -1. with the eyes; -2, plainly, actually, 51^{14} ; exactly, 58^{23} ; -3. (in reality, i.e.) in propria persona, embodied, in person, 110, 618. [aksa: 1114c.]

sahasrānçu, a. thousand-rayed; as m. sāgara, m. ocean. [cf. sagara: according to the legend, a basin hollowed out by the sons of Sagara, and filled by Bhagiratha with the water of the Ganges.]

- sagnika, a. having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222c 22 and 1307.]
- sangustha, a. with the thumb. 「añgustha.]
- sāta-vāhana, a. having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; as m. Sātavāhana, name of a king, 4917.
- gether. [quasi-ppl. from 1 saha, like Eng. sāttvika, f. - \bar{i} , a. -1. (really existent, i.e.) real, 22^5 ; -2. standing in relation to the quality sattva (q.v.), proceeding from sattva, governed by sattva, good. [sattvá, 1222e2.]
 - sådana, n. dwelling. [Vsad: for mg, cf. sadana.]
 - sādara, a. with respect; -am, adv. respectfully. [ādara.]
 - sādh (sádhati, -te; sádhitum; sādhávati). -1 come straight to one's aim. attain one's object; -2. bring straight to one's object; -caus. -1. bring to its object or end; accomplish; -2. attain, win. [cf. V2 sidh, 'succeed.']
 - sādhú, f. sādhví, a. -1. leading straight to the goal; straight (path), 83^{17} ; -2. good or noble (of people); faithful (wife), 64^{10} ; as m. noble man, 21^{19} ; as f. excellent woman, 46^{7} ; -3. as adv. right; regularly, 86 12; well; as excl. bravo! 14 22, 48 16. [Vsādh, 1178a.]
 - sādhuyā, adv. straight, directly. [sādhú, 1112e end.]
 - sādhyá, grdv. to be won; as m. pl. Sādhyas, a class of deities. [/sādh.]
 - sanu, n. m. top; surface: ridge; back. [cf. snu.]
 - sanuçaya, a. full of repentance. [anu-
 - [1249a².]
 - saman, n. song; as technical term, esp. a Vedic stanza as arranged for chanting, a sāman; the collection of sāman's, the Sāmaveda.

- samarthya, n. ability; -am kr, do one's utmost; strength, 414. samartha, 1211.]
- sāma-vedá, m. the Veda of saman or chants, 636. [1249a2.]
- samprata, a. of now, present; -am, adv. at present, now. [samprati, 1208d.]
- sām va, n. equality. [2 samá, 1211.]
- sāmyatā, f. condition of equality or likeness. [sāmya.]
- $s\bar{a}v\dot{a}$, n. -1. a turning in, going to rest; -2. evening; sāyám, adv. at evening.
- sáyaka, a suitable for hurling, missile. [\2 si, 'hurl,' 1181a.]
- sāranga, a. dappled; as m. antelope.
- sārameyá, m. descendant of the bitch Saramā, name of certain dogs, 774, 8317. [sarámā, 1216a.]
- sārdha, a. with a half; dve çate sārdhe, síc, f. hem of a garment or robe. generalized, together; as prep. along with, w. instr. [ardha: the generalization of mg is paralleled by that seen in calin.]
- sāvitrá, f. -i, a. belonging to Savitar; with or without rc, a verse to Savitar, esp. Rigveda iii. 62. 10 (= $74^{14.15}$), regarded as the most sacred in the Veda, and called also gāyatrī, 60 13. [savitf, 1208b.]
- sāçru, a. tearful; sāçru, adv. [1111c], tearfully, with tears in (their) eyes, 54 19.
- sāṣṭāngapāta, a. having or with an V 1 sidh (sédhati; sisédha; astāngapāta, q.v.; -am, adv. with profoundest obeisance.
- sāsūya, a. with impatience; -am, adv. V 2 sidh (sídhyati, -te; sisédha; setsyáti, impatiently. [asūyā.]
- sāhasrá, a. consisting of a thousand, milliarius. [sahásra.]
- sāhāyya, n. office of attendant, and so (like Eng. attendance) service, aid. [sahāya, 1211.]
- V 1si, bind, see Vsã.
- √ 2 si, hurl, in prá-sita, 'darting along,' sayaka, 'missile,' and séna, 'weapon.'
- sinhá, m. lion; at end of cpds, the best of · · , noble or brave · · , cf. vyāghra. ['the powerful' beast, \sah.]
- v sic (sincáti, -te [758]; siséca, sisicé; síndhu, -1. in V., m. stream; -2. in V. ásicat, -ata; seksyáti, -te; siktá; séktum; siktvá; -sícya; sicyáte). -1.

- pour out; sprinkle, 4920; -2. esp. semen infundere feminae; -3. (like Eng. found) cast, e.g. molten metal; phenam vajram asiñcan, they cast the foam into (the shape of) a thunderbolt, 9712. iκ-μάς, 'moisture'; AS. seon, *sih-an, 'filter, flow,' Ger. seih-en, 'strain'; Church Slavonic stc-ati, Ger. seich-en, 'mingere': cf. also Swedish sila, *sih-la, 'strain,' whence Eng. sile, 'drain, strain,' whence sil-t, 'drainings, sediment.']
- + abhi, -1. pour upon, sprinkle; -2. sprinkle in token of consecration, and so (like Eng. anoint) consecrate.
- +ava, pour upon.
- + ā, pour into.
- + ni, pour down or in; semen infundere feminae.
- two hundred and fifty; sārdhám, adv., siddha, a. perfected; as m. pl. the Siddhas, a class of demi-gods, with supernatural powers, esp. that of flying through the air. [see \$\frac{2}{2}\sidh, 'succeed.']
 - siddhi, f: -1. success, 36^{19} ; accomplishment (of a wish), 2421; successful performance, 57 14; attainment of an object, 52^{11} ; -2. (perfection, i.e.) magic power. [prop. 'the reaching an aim,' \2 sidh, 'hit the mark,' 1157. la.]
 - siddhimant, a. possessing magic power. [1235.]
 - setsváti: siddhá; séddhum; -sídhya). scare away.
 - -te; siddhá). -1. reach an aim, hit the mark; -2. succeed, 1817; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 714; -siddha, having reached one's (highest) aim, having attained perfection; esp. perfect in the sense of having attained supernatural or magic powers; as m. a Siddha, q.v. [cf. \sādh.]
 - + pra, succeed; prasiddha, known, cf. prasiddhi; aham prasiddho mūsakākhyayā, I go by the name of M., 4721.
 - and later, f. The Stream, i.e. the Indus (incolis Sindus appellatus - Pliny); -3.

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(pl.). [cf. the Old Persian form hindu (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form 'Iνδό-s; hence also Persian Hind, 'India,' and Hind-u-stan (stan = sthāna, 'abode, land').]

- sisrksu, a. desirous to create. desid. of Vsrj, 1038, 1178f: euphony, 184c².]
- √sīv (sívyati; syūtá; -sívya). sew. [prop. sīū (765): cf. \sa, si, 'bind,' sūtra, 'thread,' sūci, 'needle': cf. κασ-σύω, cobble'; Lat. su-ere, 'sew,' sū-tor, 'shoemaker'; AS. siw-ian, seowian, Eng. sew; AS. seām, Eng. seam, Ger. Saum, 'hem, border.']
- V 1 su (sunóti, sunuté; susáva; savisyáti, sosyáti; sutá; -sútya). press out, extráct, esp. the Soma or éxtract; sunvánt, as m. the Soma-presser; - sutá, extracted; as m. the extract, i.e. Soma-juice, 705; draught of Soma, 7319.
- V 2 su or sū (suváti; susuvé; ásāvīt; sutá, sūtá; -sútya). impel, set in motion; bring about; occasion; give authorization to; w. loc., perhaps set, at RV. x. 125. 7. [cf. ἐάω, *σεF-άω, 'let go, permit'; alμα σύ-το, 'the blood shot or spurted.']
 - + ud, impel upwards; set a-going, begin, in utsava.
 - + parã, drive away.
- √3 su, generate, bear, see √sū.
- $\mathbf{s}\mathbf{\acute{u}}$, -1. adv. [1121d], well; with $\mathbf{s}\mathbf{t}\mathbf{h}\mathbf{\check{a}}$, stand well, i.e. firmly, 876; asseverative or emphatic, and to be rendered variously: we pray, 794; ni su svapa, sleep in peace; with u, 'now,' just now, right soon, 801, 74^{11} ; -2. inseparable prefix [1304b, 1288b], with force of either adv. or adj., well or good; sometimes intensive, as, su-dustara, 'very bad-to-cross.' [no prob. connection su-cira, a. very long; -am, adv. very w. εὐ, 'well'; see āyú.]
- sukumāra, a. very delicate. māra.]
- sukumārānga, f. -ī, a. having very 1 sutá, ppl. extracted; as m. éxtract; delicate limbs. [ánga.]

the land on the Indus and its inhabitants su-kft, a. well-doing, righteous; as m. pl. the righteous ones κατ' έξοχήν, i.e. the departed fathers (8519), who enjoy the reward of their works in the world of the pious - sukŕtām u loké, 84 11.

su-kṛtá, n. a good deed, good works, 63 16; sukrtásya loká, world of righteousness, 898, modernized substitute for the old phrase sukŕtām u loká. [1288 and b: acct, 1284a.]

su-keçānta, a. fair-locked. [1304b.]

- su-ksatrá, a. having a good or kind rule; as m. kind or gracious ruler. [kṣatrá, 1304b.]
- *κατα-σύω, 'sew down, stitch together, su-ksétra, n. fair field. [ksétra, 1288b.] √ suksetriya (*suksetriyáti). to desire fair fields - denom., found only in the following word. [suksetra, 1059c and c2.]

suksetriyā, f. desire for fair fields. [\ suksetriya, 11496.]

- sukhá, a. pleasant; comfortable; as n. pleasure; comfort; joy; bliss, 5817, 661; sukham, -ena, adverbially, pleasantly, with pleasure, in comfort, happily, well or easily, 24%, etc. [cf. duhkha.]
- sukha-duhkha, n. weal or woe. [1253b.]
- sukhin, a. having comfort, being in comfort. [sukha.]
- sukhocita, accustomed to ease. [ucita, Vuc.]
- sukhodya, a. easily pronounceable. [udya.]
- sukhopavista, a. comfortably seated. [upavista, \vic.]
- su-gá, a. having the going or approach easy; easy to attain; as n. good path.
- su-gata, a. well-conditioned, i.e. having had a good time.
- su-gātuyā, f. desire for welfare. [presupposes a noun *su-gātu, 'wel-fare' (see gatu), whence the denom. verb-stem *sugātuya, 'desire welfare' (1061), whence this noun — 11496.7
- long.
- [cf. ku- su-jániman, a. having good productions or creations; skillfully fashioning.
 - ses √1 su, 'extráct.'

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- 'generated, born,' ppl. of \3su, see \su : for mg, cf. sūnú, and Eng. bairn (under su-buddhi, a. having good wits; as m.
- su-tfp. a. easily satisfied. √1 trp.]
- su-darcana, a. having a beautiful appearance, handsome, εὐ-φανής; as m. Sudargana, name of a king, Εὐφάνης.
- su-dāman, a. having good gifts, bestowing blessings; as m. cloud, as source of rain and therewith connected blessings, blessed rain-cloud.
- su-dina, a. very bright or clear; as n. (like Lat. serenum) clear weather.
- sudinatvá, n. (like Lat. serenitas) clear weather; fig. auspicious or blessed time, always in the phrase -tvé áhnām, in der Glückszeit der Tage, in the happy days. [1239.]
- su-dītí, f. beautiful flaming or flame.
- su-dustara, a. very hard-to-cross, hard \(\sumanasya, \) only in ppl. sumanasto get over; (of a promise) hard to perform.
- 1 sudhå, f. (good place or position, i.e.) well-being. [sú + 1 dhá.]
- 2 sudhā, f. (good drink, i.e.) drink of the sumahākakṣa, a. having very-great gods, nectar. [$\mathbf{sú} + 2 \mathbf{dh\hat{a}}$.]
- su-nāsāksibhruva, a. having beautiful noses-and-eyes-and-brows. sāksibhrū (1315c), i.e. nāsā + akṣi + bhrū, 1253.7
- Bu-niceaya, a. having a very firm resolve, very resolute.
- sundara, f. -ī, a. beautiful.
- sunva, a. Soma-pressing. [V1 su, 'press': see 1148.3b and 716.7
- supátní, a. f. having a good husband. [su + pati, but in the fem. form, since the masc. would not be used: 1304b: cf. sapatnī.]
- su-parná, a. with good wings; as m. bird of prey; eagle, vulture; mythical bird. [parná, 1304b.]
- su-putrá, a. having good sons. [putrá, surabhisrag-dhara, a. wearing fra-1304b.]
- sú-pratisthita, a. properly set up.
- su-prāví [355b], a. very zealous. [1288b.] súrā, f. spirituous, and esp. distilled,
- sú-prīta, a. well pleased. [1288b and 1284.]

- 2 suta, m. son; sutā, f. daughter. [prop. su-baddhá, a. well or fast bound. [1288b and 1284a.]
 - Bright-wits, Good-wits, name of a crow.
 - [vbl. fr. su-bhága, a. having a goodly portion, fortunate, happy; esp. loved (by one's husband), 8910; charming; amiable, 6112. [bhága, 1304b.]
 - súmakha, a. jocund. [perhaps sú + makhá.]
 - su-mangála, f. -galí [355b], a. having or bringing good luck. [mangalá: acct irregular, cf. 1304b² end.]
 - su-madhyama, a. fair-waisted.
 - su-mánas, a. -1. good-hearted, welldisposed, 90° ; kind; -2, (having good, i.e. happy feelings, i.e.) cheerful; glad, 78^{13} ; -3. as f. pl. (the cheerful ones, i.e.) the flowers; in cpd, 1929. [cf. the second part of εὐ-μενήs, stem εὐ-μενες, 'well-disposed.']
 - yámāna, being cheerful; joyous. [sumanas, 1063.]
 - sú-mahant [450b], a. very great or important. [1288b.]
 - (enclosures, i.e.) halls or rooms. mahā + kakṣā, 1298a, 334°.]
 - [for na- su-méka, a. (having a good setting-up. i.e.) firmly stablished.
 - su-medhás, a. having good insight or wisdom, wise.
 - sumná, n. favor, grace; welfare. [perhaps neuter of an adj. su-mna, 'kindly minded' - see mna: but cf. 1224c.]
 - súra, m. a god. [a pendant to asura. formed by popular etymology from asu-ra, as if this were a-sura, 'non-god' -see asura.]
 - su-rakşita, a. well-guarded.
 - su-rátna, a. having goodly treasures. [rátna, 1304b.]
 - surabhí, a. sweet-smelling, fragrant.
 - grant garlands. [surabhi-sraj.]
 - sura-sattama, m. pl. the best of the gods.
 - liquor; brandy; liquor. [1 su, 'express': cf. 1 suta and soma.]

[sūra [275]

- bounteous.
- surottama, a. subst. chief of gods. [ut-
- su-lalita, a. very lovely; (of meat) delicious.
- su-locana, a. fair-eyed.
- full of life, 8314; blooming, 902; fiery, 2²; glorious, 1 ¹⁶.
- su-várna, a. having a beautiful color; as n. gold.
- suvarna-kankana, n. gold-bracelet. [1280b.]
- su-vidátra, a. kindly noticing, i.e. taking kind notice, kindly. [1288b.]
- suvidatriya, a. kindly. [suvidatra, 1214a.]
- su-vira, a. having good heroes; rich in retainers, 871; heroic, 784, 8814. [vīrá: acct, 1304b2 end.]
- suvrktí, f. excellent praise, goodly hymn. $[\mathbf{su} + \mathbf{rkti}, \text{ with euphonic } \mathbf{v}.]$
- su-çéva, a. very kindly. [çéva, 1288b.] su-çlakşna, a. very smooth.
- su-samcita, a. well-gathered; adv. susameitam sameitya, having gathcarefully.
- concentrated upon one thing. [V1dha, 'put': acet, 12842.]
- a good heart, kindly disposed.']
- suhrd-bheda, m. a creating of divisions among friends, separation of friends.
- suhrd-vākya, n. (speech, i.e.) words of a friend.
- V sū or su (súte |628]; susáva, susuvé; ásosta; savisyáti, -te; sosyáti, -te; sūtá, sutá; sūtvá; -sűya). generate; bring forth; bear; so perhaps at RV.x. 125. 7. [cf. 2 suta, 'bairn'; νίδς, *συ-ιο-ς, 'son'; for pronunciation as trisyllable, ν-ι-ός, cf. Bocotian οδιός: see also under sū and sūnú.]
 - + pra, bring forth; prasūta, born of (qen.).

su-radhas, a. having goodly blessings, su [351], vbl. bearing, in virasu; as f. mother. [√sū, q.v.: with sū-s, cf. σῦ-s, v-s, Lat. sū-s, AS. sū, Eng. sow (qua pecude nihil genuit natura fecundius - Cicero, cf. verres under Vvrs); also AS. swin, *su-ina, Eng. swine, prop. a diminutive of sū.]

- su-várcas, a. having good varcas, i.e.: sūkará, m. swine, boar. [origin uncertain.]
 - sūksma, a. fine, small; subtile, intangible, atomic, 56 19.
 - √ sūcaya (sūcayáti). indicate; sūcita, made recognizable. [sūci, mg 3: 10612.]
 - $\mathbf{s}\mathbf{\bar{u}}\mathbf{c}\mathbf{i}$ and $\mathbf{s}\mathbf{\bar{u}}\mathbf{c}\mathbf{i}$, f. -1. needle; -2. generalized, a pointed object; and so -3. (like Eng. pointer) indicator; index. [prob. fr. √sīv, sīū, q.v.]
 - sutra, n. -1. thread; cord; -2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [vsīv, q.v.]
 - √ sūd (sūdáyati). -1. lead straight on, keep a-going; -2. bring about, finish; -3. finish (in its colloquial sense), put an end to, destroy.
 - + ni, destroy, see simple verb.
 - ered (in a well-gathered way, i.e.) | sūnára, f. -ī, a. gladsome, joyous. [cf. sünŕtä.]
- sú-samāhita, a. very intent, entirely sūnú, m. son; once (at 575), as f. daughter. [vsū: cf. Church Slavonic synu, AS. sunu, Eng. son: for mg, cf. 2 suta.]
- su-stha, a. (well situated, i.e.) safe and sunfta, a. joyous, gladsome, kind; -a. as f. joy. [sūnára: see 12373.]
- su-hrd, m. friend. [prop. adj., 'having sūnrtāvan, f. -varī, a. joyous. [sūnftā, 1234 and 3: for fem., 1169. 22.7
 - supa, m. soup. [despite the identity of mg, no etymological connection has as yet been discovered.]
 - sūpa-kāra, m. soup-maker, cook.
 - sūpavaňcaná, a. (having an easy faltering-approach, i.e.) to weich one easily or gladly totters (of the grave), i.e. easy of approach or not repulsive. [upavañcana, 1304b².]
 - sūpāyaná, a. (of easy approach, ie.) easy of access. [upáyana, 1304b -.]
 - sūra, m. the sun. [cf. svàr, gen. sūr-as, 'sun': perhaps a transfer to the a-declension, 399.]

[276] sūri]

(prop. impeller, inciter, i.e.) he sūrí, m. who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as maghavan (q.v.) and the later yajamāna. [v2 su, 'impel,' 1191.]

sūrya, m. the sun, selection xl.; the Sun, personified, selection xxxiii.; sūryā, f. -1. the Sun, personified as a female; -2, the hymn of Sūryā's wedding, RV. x. 85, selection lviii. [fr. svar (súr), 1212a.]

sūryā-vid, a. knowing the Sūryā-hymn, RV. x. 85.

V sr (sísarti; sasára, sasré; ásarat; sarisyáti; srtá; sártum; srtvá; -srtva; sāráyati, -te). run swiftly, glide, flow; caus. act. set in motion. [cf. $\delta \rho - \mu \dot{\eta}$, 'rush, onset, spring,' whence δρμάω, 'rush on'; ἄλ-μα, 'spring'; ἄλλομαι, 'spring'; ἆλ-το, 'leaped'; Lat. salire, 'spring'; cf. saras, 'pool,' sarit, 'stream,' and, for the root with I, sal-ila, 'flowing' and 'fluid, i.e. water.']

+anu, run or go after.

+apa, go off; caus. remove; take out.

+ ava, go down, in avasara.

+ a, run unto; run.

+ upa, go unto, approach.

+ nis, go out; caus. drive out or away.

+ pra, go forth; caus. stretch forth or out. + sam, -1. flow together; -2. go about, wander, sam intensive, 1077b end; esp. wander from one existence to another 1 sénā, f. a missile; weapon. (of the soul).

srká, m. perhaps missile, lance.

srgālá, m. jackal.

V srj (srjáti, -te; sasárja, sasrjé; ásrāksīt; sraksyáti, -te; srstá; srástum; srstvá; -sŕjya; sísrksati). - 1. let loose (from the hand), dart, hurl; throw; -2. let go, pour out (streams, rain), discharge; V sev (sévate; siséva, sisevé; sevisyáti; -3. let loose (herds); -4. spin or twist (cord or garland); -5. (discharge from one's self, cf. 571, and so) procreate, engender; create.

+ ava, -1. shoot off (arrows); throw or put in, 57^2 ; -2. let loose (streams); loose (from a bond), 7819; deliver over, 84 12; -3. (like Eng. colloq. let slide) let pass unnoticed, forgive, 7818.

+ ud, -1. cast; hurl (a bolt); -2. pour out, 103^{18} ; -3. cast off; lay down (a corpse); -4. let go, 35.

+ sam-ud, let go, discharge.

+ upa, (hurl at, and so) plague, distress, yex; āditya upasrstas, sc. rāhuņā, the sun vexed by Rāhu, i.e. eelipsed.

+ vi, -1. throw away, 105^{17} ; -2. discharge; (let go from the hand, i.e.) lay down, 1032); mid., w. vācam, let go the voice, i.e. break silence by saying . ., 1008; -3. create, 578, cf. simple verb.

+ sam. (let go together) mix, unite.

sfj, vbl. creating. [Vsrj.]

v srp (sárpati, -te; sasárpa; ásrpat; sarpsyáti, srapsyáti; srptá; sárpitum; srptvá; -sípya; sísrpsati). creep, crawl; glide; used of gentle and cautious motion. [cf. ερπω, 'creep, go'; Lat. serp-ere, 'creep'; repere, *srep-ere, 'creep,' rep-ti-lis, 'creeping'; AS. sealf, Eng. salve, so named from its slipperiness, like sarpis and srpra, see these; cf. also έρπ-ετόν and Lat. serpens, 'snake': no connection w. Eng. slip.]

+ ud, creep out or up; rise; desid. wish to rise.

+ upa, go gently unto, approach gently. + vi, -1. move a sunder, disperse; -2. move about.

srprá, a. slippery, fatty; smooth. [Vsrp. 1188a.]

'hurl,' 1177a.]

2 sénā, f. line of battle; acies; army. Takin with sita, 'furrow,' sīmán, 'parting of the hair': from these a root *sī, 'draw a straight line,' may perhaps be inferred.] sersya, a. with jealousy; -am, adv. with jealousy. [sa + īrṣyā.]

sevitá; sévitum; sevitvá; -sévya). -1. stay by (loc.), the opp. of tyaj; -2. stay by, and so (like Eng. wait upon) serve or reverence, 30^{17} ; -3. devote one's self to; practice, 218, 662, 689. [no connection w. σέβομαι, 'reverence,' see √tyaj]

+ upa, reverence; be devoted to.

+ ni, be devoted to, i.e. cohabit with.

+ sam, practice.

- sevana, n. practice. [vsev.]
- sevā, f. a serving or reverencing. [√sev. 1149.1
- sāinika, a. belonging to an army; as m. soldier; champion or fighter. [2 senā, 1222e 2.1
- sódaka, a. with water, containing water. [udaká, 1304c.]
- **sóma**, m. -1. éxtract, esp. of certain species of the Asclepias family, see 705 n.; Soma, both literally, and also personified as $a \ god$; as pl. Soma-draughts; -2. the moon, see 70 5 N. [V1 su, 'extráct,' 1166.]
- soma-på [352], a. Soma-drinking; as m. Soma-drinker.
- soma-péya, n. a drinking of Soma; dat. in order to drink the Soma, see 1213c, 982. [acct, 1272a.]
- somyá, a. having to do with Soma, i.e., as m.: Soma-offerer; pl. the Manes, 84 18. [sóma, 1212c.]
- saudamanī, f. lightning; prop., f. of an adj. *sāudāmana, 'of the rain-cloud, cloud-born,' and to be taken in its adj. sense, as epithet of vidyut, at 29. [see sudāman and 1208a.]
- sāúbhaga, n. happiness. subhága, 1208f.]
- sāubhagatvá, n. condition of happiness; weal and blessing. [sāúbhaga, 1239.7
- sāúbhāgya, n. happiness, esp. conjugal felicity, 8916; charmingness, 25. [su- v stā (stāyánt). be stealthy. [see stená, bhága (1211, 1204c) — see its mgs.]
- sāumyá, a. -1. of or relating to Soma; stāyú, m. thief. [√stā, 1165: cf. tāyú.] Soma-, 96^6 ; -2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, and so mild, gentle; -3. voc. sing. sāumya, O gentle sir, 618. [sóma,
- sāuryá, a. pertaining to the sun; neut. pl., sc. sūktāni, hymns to Sūrya. [sūrya, 1211.]
- sāuvarna, a. golden. [suvarna, 1208f.] V skand (skándati; caskánda; áskāntsīt; skantsyáti; skanná; -skándya, -skádya). intrans. dart, spring, spurt; drop, be spilled; fall. [cf. σκάνδ-αλον, 'trapstick' (cf. Ger. Falle, 'trap, pit-fall,' w. fallen, 'fall'), and 'stumbling-block'; Lat.

scand-ere, 'climb,' de-scend-ere, 'climb down'; scāla, *scad-la, 'ladder.']

- skandhá, m. shoulder.
- skandha-deca, m. region of shoulder, i.e. shoulder.
- skándhas, n. ramification; branches of a tree, tree-top.
- stána, m. the breast of a woman.
- stabdha, a. immovable, rigid, stiff. [\sqrt{stabh} , 954, 160.]
- stabdha-locana, a. having immovable, i.e. unwinking eyes.
- stabdhī-kṛ, make rigid or stiff (as if dead). [stabdha, 1094.]
- √ stabh or stambh (stabhnáti; tastámbha, tastambhé; ástambhít; stabdhá; stábdhum; stabdhvá; -stábhya). - 1. make firm or steady, prop or uphold (heaven or earth); -2. mid. become firm or immovable or rigid; -stabdha, immovable, rigid. [cf. στέμφ-υλον, 'olives pressed hard, oil-cake'; στέμβ-ειν, 'maltreat,' collateral form of στείβ-ειν, 'stamp on, tread'; Eng. stamp: for connection of mgs, cf. ἐρείδω, 'make steady or firm, fix firm, plant.']
 - +ud, prop up.
 - + vi, -1. prop asunder, 78^{10} ; -2. (make immovable, i.e.) bring to a standstill, stop, 621.
- stambha, m. prop, post, column. [vstambh.]
- stāyú.]
- stigh (stinnoti). proceed, stride; esp. proceed against, attack. [cf. στείχω, 'proceed, march, go in line,' rarely 'mount up'; Church Slavonie stignati, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of mg, 'proceed upward, ascend, climb'; cf. AS. stig-an, which often means simply 'proceed, go,' but also 'ascen lere,' and even 'descendere'; Ger. steig-en, 'mount up'; AS. stwg-er, 'a step to climb by,' Eng. stair; AS. stigel, 'step or steps for climbing over a fence,' Eng. stile; AS. stig-rap, sti-rap, 'mounting-rope,' Eng. stirrup; Ger. Steg-reif, 'stirrup'; AS.

√stu] [278]

stigend, 'rising or sty,' Eng. sty, 'swelling (on eye-lid)': for change of gh to $\bar{\mathbf{n}}$ in present, cf. 161 and \mathbf{t} .

+ pra, get ahead in attacking, succeed in one's attacks, 93^{5, 10, 11}.

V stu (stāuti [626], stuté; tustáva, tustuvé; ástāusīt, ástosta; ástāvīt; stavisyáti, -te; stosyáti, -te; stutá; stótum; stutvá; -stútya, -stúya; stūyáte). praise; extol (a god); stuvánt, (praising, as subst.) worshipper.

+ pra, -1. praise; -2. bring forward as object of mention or subject of conversation (cf. Lat. laudare, prop. 'praise,' but also 'mention'), and so -3. generalized, introduce, begin.

stúkā, f. lock or tuft (of wool or hair).
[see stoká.]

V str (strnáti, strníté, in mg 1 in Veda; strnóti, strnúté, in mg 2; tastára, tastaré; ástarít [900]; starisyáte; strtá, stírná [957b]; strtvá, stírtvá; -stítya, -stírya). -1. strew, esp. the sacrificial straw, 8817; spread out; -2. (like Lat. sternere) overthrow (an enemy).

[cf. στόρ-νυ-μι, Lat. ster-n-ere, 'strew, spread out'; στρῶ-μα, (like Eng. spread) 'bedding,' στρῶ-μνή, 'bed,' Lat. strā-men, 'straw,' storea, 'straw mat,' torus, *stor-u-s, 'bed'; AS. strea-w, streo-w-ian, Eng. straw, strew; στρῶ-τός, Lat. strā-tus, 'bespread'; (via) strata, '(way) bespread' with stones, i.e. 'paved,' whence borrowed AS. strāt, Eng. street; Old Lat. stlā-tus, Lat. lātus, 'spread out, spreading, and so broad, wide'; see also under noun stf.]

+ anu, cover over.

+ a, spread out.

+ upa, spread upon, spread as a cover; as technical term of the ritual, with or without ājya, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 90%.

+ pra, spread out.

stf [371 12, taras, stfbhis], m., plural only. the stars. [if fr. \str, we may interpret the name as meaning either (a) 'the light-strewers,' or (b) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. \str is

very uncertain: cf. ἀστήρ, stem ἀ-στερ, Avestan star, Lat. stella, *ster-la, Ger. Stern, AS. steorra, Eng. star: see also tārā.]

stená, m. thief. [Vstā.]

stoká, -1. m. drop; -2. as adj. small, insignificant. [akin with stúkā, 'tuft': from these, a root *stu, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for mg 2, cf. Eng. dribble w. driblet.]

stotf, m. praiser (of a god), worshipper, singer. [vstu, 1182a.]

stoma, m. praise, song of praise. [vstu, 1166a.]

stoma-várdhana, a. delighting in praise. [acct, 1271.]

stri [366], f. woman, female individual, wife, opp. of pumāns, e.g. 1049. [prob. for *sūtri, 'generatrix,' Vsū, 11822.]

stri-kāma, a. having desire for female (children). [1296.]

sthá, -1. rbl in cpds. standing; and so, generalized (like Eng. stand, 'be situated'), situated, staying, being; -2. sometimes, perhaps, substantively, place (like Eng. noun stand, 'place'), in go-stha, sadha-stha. [vsthā, 333: sometimes -stha, 186.]

sthála, n. dry land (as opp. to water), terra firma, Fest-land; sthalī, f. place. [prob. akin w. \sthā, 'that which stands firm.']

sthávira, a. -1. firm, thick, massy, sturdy; -2. full-grown, old; as m. old man. [from sthū, collateral form of \sthā, 1188e: for mg 1, cf. Eng. steady, cognate w. stand, and cf. sthira; for 2, cf. Eng. of long standing.]

V sthā (tíṣṭhati, -te [671, 749a]; tasthāú, tasthé; ásthāt, ásthita [884]; sthāsyáti, -te; sthitá; sthátum; sthitvá; -stháya; sthīyáte; sthāpáyati, -te [1042d]).

-1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19,21}; remain standing; -2. stand by (a friend); hold out faithfully, 25⁵, 63^{13,14}; -3. remain, 64¹⁶; wait, 54⁶; abide, 39¹⁰, 46⁶; pass., impers.: sarvāih sthīyatām, let all remain, 24¹⁰; atra sthīyatām, stay here, 39²¹; -4. remain or be in a condition, continue in

an action [1075c]: w. adj. or ppl., 283, 308; vyāpāditas tisthati, lies dead, 4416; w. gerund, 26 16; w. instr., 416;

-5, exist; be present, 10^{8} , 45^{13} ; -6. be situated, be, 15, 2613, 334; -7. (remain standing, i.e. unmoved or untouched, and so, like Ger. dahingestellt bleiben) remain unconsidered or unmentioned; thus, dure tisthatu tadvrddhis, (let the interest of it stand afar off, i.e.) to say nothing of the interest of it, 4620; -8. sthitá, see s.v.; -9. caus. cause to stand, set; put, 41 19.

[for *stā: cf. Doric inf. στα-μεν, Epic στη-ναι, Church Slavonie sta-ti, Lat. stā-re, Old High Ger. stā-n, Ger. steh-en, 'stand': this old form of the root appears also in Ger. Statt, AS. stede, Eng. stead, 'place': the prevailing form of the root in Germanie is stand; ef. AS. stond-an, Eng. stand; Ger. preterit stand, 'stood': - with **á-sthā-t**, cf. *ϵ-στη*, 'stood'; w. tí-sthā-mi, cf 7-στη-μι, 'set,' Lat. si-sti-t, 'sets': - for mgs of Vstha, cf. in general those of Eng. stand.]

+ adhi, stand upon.

+ anu, -1. (stand along by, *i.e.*) take one's place along by, and so support, help; -2, devote one's self to a thing, e.g. virtue, 5816; devote one's self to (an undertaking), and so carry out (a plan), 3314; accomplish; pass. impers.: evam anustheyam, it must be done so, 378; thus accomplished, this being done, 3314; see 303b 4 and cf. 35 16, 37 13, 39 15, 22.

+ abhi, set the foot upon, vanquish; withstand.

+ ava, -1. stand off, 105^{20} ; -2. stand; -3. remain, abide; - avasthita: standing; posted, 43 12; situated; abiding, dwelling; - caus. (cause to stand apart, i.e.) leave behind, 442.9.

 $+\bar{\mathbf{a}}$, take one's place at; resort to, 10^{1} . + ud, stand up; rise up (from sleep or inactivity), 3020; spring up, 2617; get out sthāna-bhrança, m. abode-ruin, loss of (abl.), 3613; caus. cause or bid to rise, 1027; pull out (of a mire, a vat), 229, 36¹⁴. [s lost, 233a.]

+ praty-ud, rise up to meet (in token of respect).

+ sam-ud, rise up, spring up.

+ upa, -1. stand by, 94^9 ; set one's self near; stand opposite, 59^{23} ; -2. approach, esp. with reverence or supplication; -upasthita: (having) approached or appeared; near at hand, 418.

+anu_upa, mid. approach one after another; w. mā (the pronoun), come to my side, 944.

+ sam-upa, approach; fall to one's lot; samupasthita, on hand.

+ ni, stand in, rest on.

+ pari, stand round about, encompass; restrain.

+ pra, mid. arise, and so set out to go; go off; prasthito 'bhavat, profectus est; caus. send away, dismiss, 369.

+ prati, stand; be established; get a place or foot-hold, 849; pratisthita: established, resting upon; set up; -caus.

+ vi, mid. (stand asunder, i.e.) spread

+ anu-vi, spread one's self over, pervade (acc.), RV. x. 125.7.

+ sam, mid. -1. remain with; -2. in the ritual, come to a stand-still (sam, intensive), i.e. get through, finish; samsthite, loc. absolute, if he (end, i.e.) die, 1016.

sthātrá, n. station, place. [Vsthā, 1185: for mg, cf. Eng. stead w. root sta under √sthā.]

so 3815; tathā anusthite, it having been sthana, n. -1. a standing; -2. a remaining, abiding; -3, standing, i.e., as in Eng., rank; -4. an abode (see bhavana); place, 355, etc.; -5. pregnantly (cf. patra), a proper place; -6. a proper occasion; concrete, a proper object for giving occasion to anything; tatkāvyasya_arpaṇa-sthānam ekaḥ s-, of this poem S. is the sole consignment-occasioner, i.e. the only one worthy of having this poem entrusted to him, 541. [/stha. 1150. 1.7

of abode.

sthāvará, a. standing; not endowed with the power of locomotion, and so, as collective n. sing., the plants, 63 22; as m. pl. plants, 671. [\stha. 1171a.]

- sthāvaratā, f. condition of being a plant. [1237.]
- sthitá, a. -1. standing (as opp. to going, lying), 14^{13} ; -2. (of animate and inanimate beings) standing in a place; abiding; sthitas (supply, as is often necessary, some form of \sqrt{as} , 'be'), was abiding, i.e. abode, 2918; situated; bhūtale sthitam, being on the earth, i.e., simply, on the earth, 617; impers.: sthitam, it was waited by (instr.), i.e. (he) waited, 3418; -3. existing; present, 618;
 - -4. being or remaining in a situation or condition (cf. Vsthā 4), which is expressed: by an adj. in the same case, 1310; by an adv.; tathā, 2618; kah sthito 'tra, who (is) being here, i.e. who is here, 49^{7} ; by a gerund; ātmānam ācchādva sthitas, after concealing himself (was) remaining, i.e. kept hidden, 25 10; so 36 14, 38 19, 41 4; upaviçya sthitās, waited sitting, 439; yāir vyāpya bhāvān sarvān sthito mahan, with which the intellect, pervading all beings, stands, i.e. with which it constantly pervades all beings, 669.

[ppl. of Vsthā, 954c: cf. στα-τό-s, Lat. sta-tu-s, 'standing, set': for mgs above, cf. vstha.]

- sthiti, f. -1. a standing; -2. a remaining by a thing; and so -3. devotion to (loc.), 1517; -4. (like Lat. status) condition; and so -5, way, method of procedure, 267. [vsthā, 1157. la, cf. 954c.]
- sthin, vbl. standing, in cpds. 11833.7
- sthirá, a. steady; steadfast, 819; firm; also of persons, 997; enduring (of might), 786. [Vsthā, 11881, cf. 954c: for mg, cf. sthavira.
- V sthū, assumed as collateral form of sthā, cf. sthávira, and see under \snā.
- sthuna, f. post, pillar. [for *stul-na, fr. V*stul or *stal, an extended form of V∗sta, Skt. sthā: cf. Ger. Stolle(n), Old High Ger. stollo, *stol-no, 'prop, post'; στῦλ-os, 'post, pillar'; these words, like στήλη, Doric στάλα, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' i.e. (a) 'keep from falling, prop up,' and (b) 'set up,' as a pillar: the root | v sprç (sprçáti, -te; paspárça, pasprçé;

- appears also in Ger. Stall, Eng. stall, 'stand, i.e. standing-place,' and in Ger. still, Eng. still, 'standing, not moving.']
- snā (snāti; sasnāú; snāsyáti, -te; snātá; snátum; snātvá; -snáya). bathe; perform a religious ablution, esp. at the end of religious studentship (626) or of a vow. [orig. snā or snū (so sthā, sthū): cf. √σνυ in ἔννεον, ∗ἔ-σνεF-ον, 'swam'; Lat. nā-re, 'swim': see also under nāú.]
- snátaka, a. who has performed the ablution customary at the end of religious pupilage. [snātá, 1222.]
- snāna, n. a bathing, religious ablution. [√snā, 1150.]
- snāna-çīla, a. (having bathing as a habit, i.e.) practicing religious ablutions.
- snāyin, a. performing religious ablutions. [\sna, 11838, 258.]
- snáyu, f. n. -1. sinew, 25^7 . [perhaps 'ligament,' from √sā or si, 'bind, ligāre,' q.v.: if so, it is formed from the presentstem sinā (see 1148.3b and cf. sunva). abbreviated to snā, with suffix u (1178b) and interposed y (258): cf. Old High Ger. sënawa, Ger. Sehne, AS. sinu, Eng. sinew, which point to a Goth. *sinava: that sná-yu and its older equiv. sná-van are abbreviated forms (for sinā-) would appear from the Germanic cognates.]
- snāyu-bandha, m. sinew-band, i.e. bowstring.
- √ snih (sníhyati; snigdhá). -1. be supple, greasy, moist; and so -2, stick to, i.e., as in Eng., be attached to, be fond of.
- snú, n. collateral form of sānu. surface.
- sneha, m. -1. stickiness; -2. viscid and smooth stuff; oil; fat; -3. attachment, love, friendship. [Vsnih: for connection of 1 and 3, see snih.
- V spac, older form of V1 pac, q.v.
- √sprdh (spárdhate; pasprdhé; spardhitá; spárdhitum). contest the precedence among one another; emulate; strive.
- spfdh, rival; opponent; foe. [\sprdh.]

√sru [281]

ásprākṣīt, áspṛkṣat; sprakṣyáti; spṛṣṭá; sprástum; sprstvá; -sprcya). touch. + upa, -1. touch, 10322; reach to, RV. x. 125.7; -2. w. apás, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104 17, 22; word

sprastavya, qrdv. to be touched. [Vsprc, 241.]

for water to be understood, 656.

V sphur or sphr (sphuráti, -te; áspharīt; sphuritá). make a quick or jerky motion: -1. dart, trans.; with the foot, kick; -2. dart, intrans.; twitch (of the eye, arm); -3. (of the lightning) flash. [for *spr, 'quiver, jerk, kick, flutter': cf. α-σπαίρ-ω, 'struggle convulsively' (as a fish just out of water); Lat. spernere, 'kick away, reject'; Eng. spur, 'goad with the heel'; spurn, 'kick away': see also under parna.]

+ pra, shake, tremble.

sphyá, m. wooden splinter, shaped like a knife and as long as the arm, for use at smrti-çīla, dual n. tradition and habits the sacrifice.

sma, enclitic and slightly asseverative particle, 7917, 68; accompanying a verb which is in the present tense but has the value of a past, 28, 819, 1221; explained at 778b and b2.

√ smi (smáyate; sismiyé; ásmayista; smitá; smitvá; -smítya). smile; smile bashfully; blush. [cf. φιλο-μμειδής, 'fond of smiles,' stem σμειδες, as in Hesychian μείδος, 'smile'; μειδάω, 'smile'; Lat. mi-ru-s, 'wonderful,' mirāri, 'wonder' (for mg, cf. smaya, 'wonder'); Middle High sragvin, a. wearing a wreath. Ger. smie-r-en, smie-l-en, 'smile'; Eng. smile, smirk.]

+ vi, be astonished.

smita, a. smiling; as n. [1176a], a smile. [ppl. of \smi.]

smita-pūrva, a. previously smiling, with a smile. [for irreg. order, see 1291.]

V smṛ (smárati; sasmára; smarisyáti; smrtá; smártum; smrtvá; -smítya). -1. remember, both keep in mind and call to mind; -2, call to mind, i.e. hand down by memory, hand down by tradition, hand down - see the important word smrti;

-smrta: -1. remembered; -2.handed down by smrti or taught by tradition; and so -3. declared to be \cdot ; 612; passing for · ·; regarded by tradition as . . , 636; to be variously paraphrased; margo 'yam smrtas, this is, we are taught, the path, 217; called, 225, 576.

[cf. μέρ-μερ-α έργα, 'memorable works'; μέριμνα, 'anxious thought, care'; μάρ-τυρ, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. me-mor, 'mindful'; memoria, 'memory'; mor-a, 'hesitation, delay.'] + vi, forget.

smṛti, f. -1. remembrance; -2. tradition (see Vsmr 2); tradition which is handed down and accepted as authoritative (except cruti, q.v.); defined, 5818, see note; a work based on such tradition; a law-book. [\smr.]

(habits in collective sense, i.e. usage). [1253a.]

syá [499a], pron. that; cf. tyá.

√ syand or syad (syándate; sasyandé; ásyān [8902]; syantsyáti; syanná; syánttum; syattvá; -syádya). run (of animate beings and of fluids); flow.

+ abhi, flow unto.

+ pra, flow forth or away.

syoná, a. soft; mild; tender.

srákva, m. corner of the mouth; mouth, jaws.

1232.

sráj, f. wreath, garland. [vsrj, mg 4, 'twist,' just as AS. wræg, Eng. wreath, fr. AS. wridan, Eng. writhe, 'twist' (under √vrt).]

srávantī, f. flowing (water), stream. [ppl. of \sru.]

V sru (srávati; susráva; ásrāvīt; sravişyáti; srutá). -1. flow, stream; -2. flow or trickle away, waste away, become lost, 609. [cf. βέω, *σρεF-ω, Lithuanian srav-j-ù, 'flow,' Irish, sruth, 'stream'; cf. also Church Slavonic stru-ja, 'stream,'

sruc [282]

Ger. Stro-m, Eng. strea-m, with t between sva-dharma, m. own duty. s and r (see under usra and svasr): 1 svadhå, f. -1. wont, habit, custom, further ἡεῦ-μα, 'stream'; Lat. Rū-mo, 'The River,' old name of the Tiber: w. á-srav-a-t, cf. $\epsilon \rho \rho \epsilon \epsilon$, $\epsilon \epsilon \sigma \rho \epsilon F \epsilon \tau$.

srúc, f. one of the large sacrificial ladles (as long as the arm), of which there are three, juhū, upabhṛt, and dhruvā, see 102 11 N.; used for pouring ghee in the fire. [akin w. √sru.]

sruvá, m. a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the sruc. [akin w. \sru.]

srótas, n. stream. [√sru, 1152a.]

 $\mathbf{s} \mathbf{v} \mathbf{a} [525^4], -1. \ pron. \ adj. \ own; \ my \ own,$ 73 18, 78 12, 29; thy own, 69 16, 864; his own or his, 417, 453, etc.; her, 819; their own or (each) his own, 148; indef., one's own, 58 22, 666; very often at the beginning of cpds: my, 1023, 2110; his, 319, etc.; their, 27°; our, etc., see following words;

-2. m. kinsman, friend; -3. (like ātman) one's self, see 5132; one's natural self or condition; -4. n. (like Goth. sves) possessions, property. [cf. \(\delta \delta s.\), *\(\sigma \epsilon \text{F} \delta - s.\) and ss, 4, 8v, and opos, 'own'; Old Lat. sovo-s, Lat. suu-s, 'own'; Goth. sre-s, AS. $sw\overline{w}s$, 'own'; also $\tilde{\epsilon}$, $\sigma\phi\tilde{\epsilon}$, Lat. $s\bar{e}$, Goth. si-k, Ger. si-ch, 'self.']

svaka, a. own; his own, etc.; equiv. to sva. [sva, 1222a.]

svá-kṣatra, a. (having self-rule, i.e.) svaná, m.

sva-cchanda, m. own will. [chanda, 227.]

svacchanda-vanajāta, a. (by its own will, i.e.) spontaneously wood-grown, i.e. growing wild in the wood.

√ svaj (svájate; sasvajé; svajisyáte; svaktá; sváktum; svajitvá; -svájya). embrace.

+ pari, embrace.

√ svad (svádati, -te; sasvadé; svättá; svadáyati, svādáyati). -1. act. make savory, season; fiq. make agreeable; -2. mid. be savory, relish, intrans.; -3. mid. relish, trans.; take pleasure in. [cf. άνδ-άνω, 'please,' aorist εὔαδε, *έ-σFαδ-ε. 'pleased'; ηδομαι, 'rejoice'; see also under svādu.]

767; rule; $\xi\theta\sigma\sigma$; -2. accustomed place, home, $\hat{\eta}\theta os$; -3. (wonted condition, i.e.) comfort; joy; bliss, 83 12; pleasure, 73 14; svadhám ánu nas, according to our pleasure, i.e. exactly to our wish, 7313; svadháyā and svadhábhis: in wonted wise; with pleasure, gladly; (gladly, i.e.) willingly, freely, 84 12. [cf. ξθος, 'custom,' hθos, 'wonted place, haunt,' εί-ωθ-α, 'am accustomed': AS. sidu, Ger. Sitte, 'custom.']

2 svadhá, f. sweet drink; esp. a libation of ghee to the Manes. [perhaps for 2 sudhā: for the etymology, cf. svadhá adhayat, 'he drank the sweet drinks,' RV.]

svadhávant, a. -1. (having his wont, i.e.) keeping to his custom, faithful, constant; -2. (having bliss, i.e.) blessed, 78¹⁷, 79^{4, 15}. [1 svadhā, 1233: see mgs 1 and 3.]

svádhiti, m. f. axe.

√ svan (svánati, -te; sasvána; ásvanīt, ásvānīt; svanitá). sound, resound, roar. [cf. Lat. sonus, 'sound'; Old Lat. son-it, 'sounds'; AS. swinsian, 'sound'; Eng. swan, so named from its song; similarly in Ger. the cock is called Hahn, a name akin w. Lat. can-ere, 'sing' - cf. Hamlet i. 1. 160, "the bird of dawning singeth."

sound; roar (of wind). [vsvan.]

svanas, n. roar. [do.]

v svap (svápiti [631]; susvápa [7853]; ásvāpsīt; svapsyáti; suptá [954b]; sváptum; suptvá; svápáyati). sleep; fall asleep; suptá, sleeping; caus. put to sleep. [cf. Lat. sop-or, 'sleep'; w. caus., cf. Lat. sopire, 'put to sleep'; see also under svapna.]

+ ni, go to sleep; caus. put to sleep.

+ pra, fall asleep; prasupta, fallen asleep, asleep, sunk in sleep.

svápas, a. having good works, i.e. wonderworking. $\lceil \mathbf{sú} + \mathbf{\acute{a}pas}, 1304b. \rceil$

svapú [352], f. perhaps besom. [perhaps for su-pu, 'cleaning well': for va in place of u, cf. 2svadhā: for mg, cf. pavana.]

- svápna, m. -1. sleep; -2. dream. [Vsvap, q.v.: cf. vn-vo-s, Lat. som-nu-s, 'sleep'; AS. swef-n, 'sleep, dream'; Chaucerian swefn, 'dream'; Lat. somnium, 'dream': for connection of 1 and 2, ef. 519, where either sense fits.]
- svapna-mānavaka, m. the Dreammanikin, name of a certain magic whose performance brings dreams that become realized, 518.
- sva-bhāva, m own way of being, inherent nature, ingenium, as distinguished from acquired qualities, see guna 2, and 22²¹; svabhāvāt, by nature [291²], naturally.
- svabhāva-dveşa, m. natural hatred. [1280b.]
- svayam-vara, m. self-choice; esp. free svarga-gāmin, a. going to or attaining choice of a husband, which was allowed Swayamvara.
- self, etc.; referring to subject, 483, etc.; all by itself, of its own accord, 939; referring to predicate, 110. [from sva with nom. case ending -am (cf. tv-am, a-y-am), and svarya, pronounced svaria, a. sounding; interposed y, cf. 258.]
- svayam bhú [352], a. self-existent; as m. epithet of Brahma.
- svayam-mrta, a. dead of himself.
- svá-yukti, f. pl. own team. [acct, 1274: for mg, cf. the Dutch and the American Eng. span (of horses) w. AS. spannan, 'join.']
- √ svar (svárati; ásvārsīt: ásvārīt). sound. [cf σῦρ-ιγξ, 'pipe, flute'; Lat. su-sur-ru-s, 'a humming'; Eng swar-m.]
- svar [388d], pronounced súar in the Veda, n. -1. the sun, 71^{19} ; -2. sunlight, sunshine; light, 79^9 , -3. (the place of the light, cf. rajas) heaven, 91^6 , 92^8 ; -4. one of the three "utterances," see vyāhṛti.
 - [cf. Zelp-10s, Zelp, 'sun, dog-star'; σ έλ-as, 'light'; σ ελ-ήνη, 'moon'; Lat. ser-ēnus, 'bright'; sol, AS. sol, 'sun'; svasti-da [352], a. bestowing welfare. AS swel-an, Eng. sweal, 'burn, glow, waste away by heat'; and the kindred swelter. 'be overcome by heat,' whence sweltry or sultry: if the forms with r and l are fr.

- extended forms of a root *su, 'to light,' and if svar is a direct deriv. of the same V*su (sú-ar), we may compare Ger. Sonne, AS. su-nne, Eng. sun, AS. sunnan dæq, Eng. Sun-day.]
- sva-rūpa, n. own form or shape; true nature, 40 19.
- svarūpa-bhāva, m. the becoming or being the true form (of names), i.e. the use of the true form (of a person's name) [1280b: svarūpa is used predicatively.]
- svar-gá, -1. a. going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. w. loka, svargo lokas, the heavenly world, heaven, 1035, 14, 16 - also as one word, see svargaloka; -2. m. without loka, heaven, 649, 661.
- heaven.
- to girls of the warrior (ksatriya) caste, a svarga-loka, m. the heavenly world, heaven, 1037.
- svayám [513], pron. own self, self; him-svar-bhanu, m. Suarbhanu, name of a demon causing the eclipse of the sun, cf. the later rahu. [poss. 'having, i.e withholding the sun's rays.']
 - of a thunderbolt, whizzing. 1213.]
 - svalamkṛta, a. well adorned. su +alamkṛta: see alam.]
 - sváçva, a. with goodly horses. ſsú + ácva, 1304b.]
 - svásr [373], f. sister. [cf. Lat. soror, AS. sweoster, swuster, Eng. sister: cf. 369^2 and 1182f: for t between s and r, cf. Easter, under usra, and stream under
 - svasti, pronounced suasti in Veda, -1. f. (like the Eng. well-being, i.e.) welfare; blessing; -2. svastí, instr. [3363 end], with luck, happily; hence -3 the indeclinable nom .- acc. neut. svasti, luck, happiness, 841; svasty astu te, a blessing on thee. [sú + an unused asti, 'be-ing,' fr. √1 as, 'be,' 1157 la. acct, 1288b.]

 - svastyáyana, n. sing. and pl. (luckprogress, i.e.) wel-fare, prosperity; blessing; and so benediction, 1012, 1064; pl. the blessings, i.e. Vedic hymns con-

[284] svastha]

taining the word svasti, 1063. [svasti + áyana: acct, 1271: with -ayana, cf. -fare in wel-fare.]

- sva-stha, a. being in one's natural condition, self-contained, healthy, well.
- svādas, n. agreeableness, in prá-svādas. [Vsvad, 1151.1b: cf. \$\hat{\eta}\dos (sic), Doric åδos, 'pleasure.']
- svādú, a. tasting good, savory; sweet. [vsvad, q.v., 1178a: cf. ήδύs, Doric άδύs, *ofādv-s, Lat. svāvis, *svadv-i-s, AS. swēte, Eng. sweet.]
- svādhyāyá, m. the reading or repeating to one's self, study (of the Veda). [adhyāya.]
- svāmi-kārya, n. master's business.
- sv mi-kumāra, m. the Lord Kumāra, name of Skanda, god of war, see karttikeya and kumāra.
- svāmi-guna, m. ruler-virtue.
- svāmin, m. owner, proprietor, master, hatá, see 954d. 'own,' 1231.]
- ter.
- svāmi-hita, n. master's welfare.
- svārtha, m. own affair or cause. [artha.] sváhā, excl. used when making oblutions, hail, w. dat., 1033; at the end of an invocation, like Amen, 9913.
- V svid (svédate; svídyati, -te; sisvidé; svinná). sweat. [svídyāmi - ίδιω, 'sweat'; cf. Ιδος, ίδ-ρώς, 'sweat,' ίδρόω, 'sweat'; Lat. sūdā-re, 'sweat,' denom. of *sūdu-s, 'sweat'; sūd-or, 'sweat'; Lettish swidrs, 'sweat'; AS. noun swat, Eng. sweat: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly.']
- svecchā, f. own will; svecchayā, according to one's inclination, at will. [iccha.] svéda, m. sweat. [Vsvid.]
- ha, enclitic and slightly asseverative particle, 644; in the Veda, 7815, 7912, 9212; in the Brāhmanas, 948, and very often (so pages 95-6), 103 15 (quotation from a Brāhmana); in the Sūtras, to be sure, of course, desig-

nating that the author agrees with the view or method mentioned, 9919, 1015, 10314.16; -very common at end of half-cloka, 7 15; esp. after a 3d sing. perf. (\bigcirc_\bigcirc) , 9^4 , 10^2 ; so iti ha, 128; -combinations: · · iti hovāca, ": ;" he said, 61 18; so hovāca, hocus, 95 13, 96 13. [this word appears also as gha in the Veda: cf. γε, Doric γα, enclitic asseveratives.

hansá, m. goose, gander; perhaps applied also to the swan and like water-fowl. [prob. a consonantal stem, transferred (399) to the a-declension, and so orig. *ghans: cf. χήν, Lat. ans-er, Lithuanian żasi-s, Irish goss, Ger. Gans, AS. gos, Eng. quose: even the s of *ghans may be derivational; cf. AS. gan-d-ra, *gan-ra, Eng. gander; Old High Ger. gan-azzo, 'gander'; AS. qan-et, Eng. qannet, 'seafowl.']

- lord; opp. of servant, subject, wife. [sva, hatya, n. slaying. [vhan, 1213e and a (middle), cf. 954d.]
- svāmi-sevā, f. the serving one's mas- V han (hánti [637]; jaghána [794d]; hanisyáti; hatá [954d]; hántum; hatvá; -hátya; hanyáte; jíghānsati [1028f]). -1. strike; strike down; smite or slav. 702, etc.; kill, 286, 3514, etc.; overcome; -2. destroy, 37^{19} ; bring to nought; (of darkness) dispel, 183; -desid. wish to smite or afflict, 7816;
 - hatá, -1. smitten, slain, 984; killed. 23^{21} ; -2. destroyed, ruined; lost, 27^{18} , 42^{1} ; -3. pounded.

[with hán-mi, cf. θείνω, *θεν-jω, 'smite'; w. ja-ghn-ús, cf. ξ - $\pi\epsilon$ - $\phi\nu$ - $o\nu$, 'slew'; w. hatá, *ghata, cf. φατός, 'slain'; w. ghaná, q.v., 'a slaying,' cf. φόνος, 'slaughter'; w. ha-ti, 'a smiting, slaying,' cf. Old High Ger. gun-d, AS. gū\(\delta\), *gun-\(\delta\), 'battle'; AS. gū8-fana, Old High Ger. gund-fano, 'battleflag'; fr. the last form (not fr. the AS.), through the French, comes Eng. gonfanon. gonfalon; for mg of quo, cf. Ger. schlagen. 'smite, slay,' with Schlacht, 'battle': for senses under 1, observe that AS. slean (whence Eng. slay) means 'smite' and then also 'slay.']

- + ava, strike down; bring to nought.
- + ā, strike upon; hurl (a bolt) upon (loc.

√1 hā [285]

w. adhi): mid. strike (one's thigh with one's hand).

+ ud, force up; uddhata [163], raised.

+ ni, strike down; slay.

+ pari, strike around; encompass.

+ prati, strike back at (acc.); strike háva, m. call. [vhū.] against so as to transfix, to broach (on a lance, loc.).

+ sam, strike together; (of the eyes) close; unite, combine.

hán [402], vbl. slaying, slayer, in cpds. [\lan.]

hánta, interjection. come! go to!

hantavya, grdv. to be slain, occidendus. [Vhan, 964.]

hantf, m. slayer, destroyer. [Vhan.]

V har (háryati, -te). be gratified, take pleasure; take pleasure in (acc.), and so, desire, long for. [perhaps a transfer (see 761a and b) from the yá-class, with change of accent, and so properly an irregular pass. to V1hr, 'take' (reg. hriyate); for the mg, cf. Eng. be taken, i.e. 'be charmed,' and hara 2: some take Vhar as representing Indo-European *qhel (ghwel), and connect it w. $\theta \dot{\epsilon} \lambda \omega$, 'will,' Eng. will; cf. also $\sqrt{2}$ vr.

+ prati, long for, entice.

hara, a. -1. taking, receiving; -2. (like hasa, m. laughter. [Vhas.] the Eng. carrying away, taking) charming; -3. carrying off, removing, destroying; as m. Hara, the Destroyer, a name of Civa, 55²¹. [V1 hr, see its mgs.]

háraņa, a. holding. [√1 hṛ, 'hold.']

haras, n. grip; esp. the seizing or devouring power of fire. [\lambda 1 hr, 'hold.']

hári, a. fallow, pale yellow, yellowish; greenish; as m. du. (cf. Eng. pair of bays, i.e. bay horses) the fallow steeds, esp. of Indra, his coursers. [√*ghr, *hr, 'be yellow,' is inferrible, but not quotable: hastinapura, n. Hastinapura, a town cf. χλω-ρός, 'greenish-yellow'; χλόη, 'verdure'; Lat. helus or holus or olus, 'greens, vegetables'; helvus, 'grayishyellow'; AS. geolo, Eng. yellow; also hasti-rāja, m. elephant-king, leader of qol-d (cf. hiranya).]

harit, a. fallow, yellowish; as f. fallow hasti-snana, n. ablution of an elephant. mare, esp. of the Sun-god. under hari: 383d 3.7

hárivant, a. having fallow steeds; as m.

lord of the coursers, i.e. Indra, see hari. [hári, 1233.]

harmya, n. a strong building; dwelling. harşa, m. joy. [Vhṛṣ.]

halāhala, m. n. a certain deadly poison.

Soma. [\langle hu, 1153.]

havanī, f. sacrificial ladle. [prop. fem. of a substantival nomen agentis, havana, Vhu, 1150d, 'the sacrificing' instrument.]

havismant, a. having an oblation; as m. offerer. [havis, 1235.]

havis, n. oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and - best of all -

havyá, n. oblation. [prop. grdv., 'offerendum,' √hu, 1213.]

hávya, grdv. invocandus. [vhū, 1213a.] havya-váh [403], a. carrying the offering (to the gods); as m. oblation-bearer (used of Agni), selections lvi., lxvi.

V has (hásati, -te; jahása, jahasé; hasişyáti; hasitá; hásitum; hasitvá; -hásya). laugh.

+ pra, laugh out, laugh.

+ vi, laugh out.

hásta, m. hand; (of an elephant) trunk; (of a tiger) paw; at end of cpds [13032] end], having · · in the hand.

hasta-gfhya, grd. taking by the hand. hasta-grābhá, a. grasping the hand. [acet, 1270.]

hastin, a. having hands; w. mrgá, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as m. elephant; Hastin, name of an ancient king. [hasta, q.v.]

on the Ganges, home of the Kurus, said to have been founded by king Hastin. [cf. pura.]

a herd of elephants.

[V*ghr *hr V 1 hā (jíhīte [664]; jahé; áhāsta; hāsyáte; hāná; hátum), move, intrans... run away, yield.

√ 2 hā (jáhāti [665]; jahāú; áhāsīt [913]; hāsyáti; hīná [957a]; hátum; hitvá; -haya; hiyate, hiyate). -1. leave, i.e.: quit; leave in the lurch, 821; desert, 8613; leave behind, 8515; abandon, cast off; lay aside, 83^{14} ; relinquish; -2. hivate, be forsaken or left behind; fall short or be deficient; become deficient, decrease; deteriorate, be lowered, 199; $- hin \dot{a}$: -1. forsaken; -2. (like Eng. abandoned) vicious, low, low-lived, 199; -3. at end of cpds, abandoned by ..., i.e. destitute of ..., free from ... [cf. $\chi \hat{\eta}$ -po-s, '(forsaken) destitute,' χή-ρα, 'widow'; Lat. fa-mes, 'lack, hunger.'] + pari, -1. forsake; -2. pass. be lacking, decrease; come to an end, see simple verb.

+vi, leave; vihāya, passing over. hā, excl. of pain or astonishment. [1135a.] hārya, grdv. to be taken away or stolen. [/1 hr, 'seize,' 963 3b.]

hāsin, a. laughing. [Vhas, 11838.] hāsya, grdv. to be laughed at; as n. laughter; ridicule. [Vhas, 9638c.]

V hi (hinóti, hinuté; jigháya; áhāisīt; hegyáti; hitá). set in motion, drive, impel.

+ pra, send off or away; deliver over.

hf, particle. -1. asseverative: surely, verily, indeed, 18^{22,23}, 22²⁹, 23²¹, 28¹⁵, 35²¹, 83¹, etc.; -2. giving a reason: because; for, 3¹⁹, etc., 53², 70¹¹; -3. w. interrogatives, pray, 11¹, 13¹⁴; -finite verb accented w. hf [595d], 72¹⁸; hf never at beg. of sentence.

V hińs (hinásti [696]; jihíńsa; áhińsīt; hińsisyáti; hińsitá; híńsitum; hińsitvá; -híńsya). hurt, harm, slay. [perhaps, orig., desid. of Vhan, see 696.]

hinsā, f. a harming, injuring. [Vhins, 1149.]

hińsrá, a. harming; as m. a savage or cruel man. [Vhińs, 1188a.]

hitá, ppl., adj. -1. put, set; placed; and so -2. pregnantly (like Eng. in place, i.e. in the right place,' and Ger. gelegen, lying aright, i.e. convenient'), fit, convenient, agreeable; yadi tatra te hitam, if it suits thee there; advantageous, salu-

tary; = 3. as n. welfare, safety. [V1 dhā, 'put,' 954c: -dhita in Veda: cf. θετός, 'set.']

hita-kāma, a. wishing one's welfare, well-wishing. [see kāma.]

hitecchā, f. desire for the welfare (of another). [icchā.]

hitopadeça, m. salutary instruction; Hitopadeça, name of a collection of fables. [upadeça.]

himá, m. the cold; winter. [the stem *χιμα, 'winter,' appears in χίμα-ρο-s, lit. 'winter-ling, i.e. a one-winter-old or year-ling goat,' named χίμαροs precisely as is the dialectic Ger. Ein-winter, 'a one-winter-old goat'; cf. χίμαιρα, 'she-goat, chimera'; see similar names under vatsa: cf. further -χιμο- in δύσ-χιμο-s, 'very wintry'; Lat. -himu- in bimus, *bi-himu-s, 'of two winters or years'; also χιών, 'snow,' χειμών, 'winter'; Lat. hiems, 'winter.']

hiranya, n. gold. [akin w. hari, q.v.]

hiranya-garbhá, m. fruit or scion or child of the gold (i.e. of the golden egg, 573), Hiranyagarbha or Gold-scion, name of a cosmogonic power, the personal Brahmán, 91 16.

v hīḍ (Vedic forms [Whitney 54, 2403]: hélant, hélamāna; jihíla, jihílé; hílitá; Epic, hélamāna). be angry; be inconsiderate or careless.

hīná, see V2 hā.

v hu (juhóti, juhuté; juháva, juhvé; áhāuṣīt; hoṣyáti; hutá; hótum; hutvá). pour into the fire, cast into the fire; and so offer; make oblation even of things not cast into the fire; hutá: offered; as n. oblation.

[orig. *ghu: cf. χέω, *χεξ-ω, 'pour'; χυ-λό-s, 'liquid, juice'; w. hu-tá, cf. χυ-τό-s, 'poured'; w. ā-hu-ti, cf. χύ-σι-s, 'a pouring,' Lat. fū-ti-s, 'water-pot'; further, fons, stem font. *fov-ont, 'pouring,' i.e. 'fountain':

with the extended form *ghud, cf. Lat. \(\begin{align*} fud \text{ in fund-cre, 'pour,' AS. geōt-an, Ger. giessen, 'pour'; provincial Eng. gut, 'water-course'; and Eng. gut, w. like sense, in Gut of Canso.\)

+ ā, offer in (loc.); ahuta: offered; laid

[Vhrs [287]

in the fire (of a corpse), 8412; as n. oblation.

huta-homa, a. having offered oblation. hutāça, m. fire; the fire-god, Agni. [prop. 'having the oblation as his food,' aça: 1302.7

hutāçana, m. fire; the fire-god, Agni. [prop. 'having the oblation as his food,' açana: 1302.]

V hū or hvā (hávate and huváte, Vedic; classical, hvávati, -te [761d2]; juháva, juhuvé; áhvāsīt [912]; hvayişyáti, -te [935e]; hūtá; hvátum, hváyitum; hūtvá; call; call upon; invoke, esp. a god [orig. *ghū: w. hū-tá, 'called upon, invoked,' some identify the Goth. stem qu-ba, qu-da, 'God,' AS. and Eng. God.] $+\bar{\mathbf{a}}$, -1. call to or hither; summon, invite; -2. mid. challenge.

one's self; -2, call encouragingly unto.

hūti, f. invocation. [Vhū.]

- √ 1 hr (hárati, -te; jahára, jahré; áhārṣīt, áhrsta; harisyáti, -te; hrtá; hártum; hrtvá; -hŕtva; hriváte; jíhīrsati). -1. carry, 1025, 1042; hold; -2. carry unto, hrcchaya-vardhana, a. increasing or bring; offer, 1059; -3. carry away; remove, 85^3 ; -4. esp. take away by violence or unlawfully, 464, 537; steal, 30^{2} , 67^{23} , 68^{4} , $97^{6,9}$; seize; -5. take lawfully, receive (a gift); come into possession of (as heir), $45^{8,15}$; -6. get hold of, 96^{22} ; become master of; -7. (carry off, i.e. remove, and so) destroy. [cf. xelp, dialectic xép-s, 'hand'; ev-xepήs, 'easy to handle'; Lat. hir, 'hand'; hērēs, 'heir,' see root, mg 5.]
 - + ava, (carry down, ie.) move down.
 - + vy-ava, move hither and thither, go to work, proceed, act.
 - + ā, -1. bring hither, 343; fetch; fetch V hṛṣ (hṛṣyati, -te [761a]; jahárṣa, jahṛṣé; or get back, 97 10, 11; -2. receive, 47 12; accept; -3. used (like Eng. take) esp. of food, take, eat; -desid. be willing to get back, 97 10.
 - + ud-a, bring out, and so utter, say, tell. + praty-a, get back again; at 116, incorrect reading for pra-vy-a-.
 - + vy-a, bring out, and so utter;

with vacam, speak words to a person (acc.), 31; similarly, 819.

+ pra-vy-ā, utter; speak.

+ud, take out.

+ pari, carry around.

+ pra, -1. (bring forward, i.e. reach out, e.q. feet, fists, and so) strike, attack, deal blows; -2, throw, esp. into the fire. +anu-pra, throw into the fire or on a fuel-pile.

+ vi, -1. take apart, divide; -2. pass (part of one's life), 6422; -3. pass one's time, esp. pleasantly; wander about for pleasure, enjoy one's self, 169, 12, 4918; -4. wander about.

+ sam, bring or draw together, contract; withdraw.

+ upa-sam, bring or draw together to one's self, mid.; withdraw.

+upa, mid. -1. call or summon to $\sqrt{2 hr}$ (hrnité). be angry.

hrcchayá, a. lying or abiding in the heart [1265]; as m. love, 219. caya, 159, 203: acct, 1270.]

hrcchaya-pīdita, a. love-pained, love-

arousing love.

hrcchayavista, a. entered by or filled with love. [ávista, Vvic, 1085a: acet of cpd, 1273.]

hrcchayávista cetana, a. possessing a love-filled mind. [hrcchayávista + cé. tanā, 1298a, 334².]

(like Eng. take) charm, captivate; -8. hfd [397], n. heart; esp. as seat of the emotions and of mental activity in general; also, properly, region of the heart. [see under crad.]

> hfdaya, n. heart; -1. prop. heart, as an organ of the body, 100^{21} ; -2. fig. heart, 397.]

hṛṣitá, hṛṣṭá; -hṛṣya; harsáyati, -te). be excited, esp. with pleasure c fear; (of the hair) bristle or stand on end by reason of fright or pleasure; be impatient; -hṛṣṭa, delighted; -hṛṣitá: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; -intens, be very impatient, 8417; - cans. excite pleas-

antly, gladden. | for ghrs: cf. Lat. horrēre, shors-ere, 'bristle, shudder'; hirsūtus, 'bristly, rough'; hor-deum, Ger. Gers-te, hradá, m. pool, lake. [cf. Vhlad.] 'barley,' so called from its bristly ears.] + pra, give one's self up to joy, exult; prahrsta, delighted, glad.

hrsitasragrajohīna, a. having unwithered garlands and free from dust. [hrsitasraj + rajo-hīna, 1257.]

hetú, m. -1. prop. an impeller, and so v hrād (hrādate; hrāditá; hrādáyati). occasioner, causer, occasion, cause; hetos, (like Lat. causa) on account of; trasahetos, from fear; -2. reason, argument. proof; -3. means, 41^{16} . [Vhi, 1161a.] hetu-çāstra, n. reason-book, rationalistic work; dialectics.

hema or heman, n. gold.

hemantá, m. winter. [cf. hima: 11724.] for helā, hela, f. carelessness; levity. from Vhid, q.v.]

hāima, a. golden. [hema, 1208f.]

hotr, m. -1. priest, chief priest, whose assistant in oldest times was the adhvaryu; Agni, as the chiefest hotr, 692, 886; $\sqrt{hlād}$ (hlādate; hlādáyati, -te). -2. in the highly developed ritual, the first of the four chief priests, see rtvij. [prop. of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with √hū, 'invoke.']

hotrá, n. offering, sacrifice, both the action and the thing offered. [Vhu, 1185a.]

homa, m. a pouring into the fire; oblation;

sacrifice; observe that the older word is āhuti. [√hu, 1166.]

√ hras (hrásati, -te; hrasitá, hrastá; hrāsáyati). become less; caus. dimin-[w. hrás-íyans, 'less,' cf. xelpwv, 'worse,' and for the mg, *χέρσ]ων, dētero, 'lessen,' w. dēterior, cf. Lat. 'worse.']

sound (of drums); rattle (of stones or dry bones). [for *ghrad: cf. καχλάζω, *κα-χλάδ-jω, 'sound' (of liquids, breakers, rain), κε-χλάδ-ώς, 'resounding' (song of victory); AS. grat-an, obsolete Eng. greet, 'ery, lament'; χαράδ-ρα, 'noisy mountain torrent': see hrāduni.]

+ sam, strike (intrans.) together so as to rattle; caus. cause to rattle.

hrādúni, f. hail-stones, hail. [so called from its rattling sound, Vhrād: cf. χάλαζα, *χαλαδ-ja, Church Slavonic gradu, Lat. grando, stem grand-in, 'hail.']

off, intrans., refresh one's self; caus. cool or refresh, trans.

'offerer,' from vhu, 'offer': but the sense hlādaka, f. -ikā, a. cooling, refreshing. [\langle hlad, 1181 and a 3.]

> hlādikāvant, a. rich in cooling. [from fem. of hlādaka, substantively?

> √ hvr (hvárati, -te; áhvārṣīt; hvṛtá; hvāráyati). go crookedly; bend over, fall.

+ vi, fall; caus. overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79² means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 3306 refers to the paragraph beginning "Pl.: nom.-voc. masc."; 37112 begins with "From stf. come"; 12223, with "The accent of derivatives"; 1222c22, with "In the Brāhmaṇas."

SIGNS.

The root-sign (V) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (_) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article loka, p. 235, para-stands for para-loka.

In Greek words, the old palatal spirant yod is represented by j, pronounced of course as English y. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, e, a. Anglo-Saxon a has the sound of a in man.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, m. and n., follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following abhivāda, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with anta is compared English end, although this corresponds strictly only to the Sanskrit secondary derivative antya. So asthan, $\delta \sigma \tau \acute{e} \sigma v$, and os are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under nārāyaṇā (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of nāra, and is not what the text (at 576) says it is, a compound of nārā + āyana.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of cuphonic combination is necessary. Thus the nom. sing. rājā must be looked for under rājan, and the acc. sing. nāma under nāman (Whitney, 424); but nalo, as standing for nala-s (175a, 330), must be looked for under nala. The stems in r or ar are entered in the form r. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in vāns and yāns. The stems in at or ant are given in the fuller form, ant, and similarly those in mant and vant; and the feminines of these and of the in-stems are not given, since they are always made in antī or atī, matī, vatī, inī.

All verb-forms must be sought under the root. Thus asit will be defined only under the root 1 as (636), and not in the alphabetic place which the augment gives it, under long a. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in ya, tavya, and anīya) have been given regularly in alphabetic place. The participles in ta and na are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are rta, krta, gata, jāta, nivṛtta, bhūta, sthita, hita, etc. Gerunds with a- or su- (e.g. a-citvā) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. kim, tad, yad) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially ayam: asāu is less important), 504, and 509. The uses of sa-s, etc., eṣa-s, etc., and ayam, etc., are given under ta, etad, and idam respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The risarga has the first place after the vowels. Thus antah-pura (for antar + pura) stands next after anta, p. 116, and not after antardhāna. But the visarga which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 72), stands in the alphabetic place of the sibilant. Thus the visarga of adhaḥ-çāyin, as equivalent to ç (172), brings this word just before adhas (p. 115, top), and not between adha and adhanya.

The sign $\dot{\mathbf{n}}$, as representing "the anuscāra of more independent origin" (Whitney, 733), has its place before all the mutes etc. (Whitney, 5). Thus in aṅg-a, the $\dot{\mathbf{n}}$ represents a nasalization of the radical vowel, and the word comes immediately after a. So haṅsa comes just after ha, p. 281; daṅg and daṅstrin, at the beginning of the letter d.

The sign $\dot{\mathbf{m}}$, as representing an assimilated \mathbf{m} , is differently placed, according to its phonetic value. On the one hand, if $\dot{\mathbf{m}}$, as product of a \mathbf{m} assimilated to a semivowel, sibilant, or \mathbf{h} (see 213c, d), represent a nasal semivowel or $anusv\bar{a}ra$, then its place is like that of $\dot{\mathbf{n}}$. Thus samyatendriya follows sa, and samhita comes just before sakacchapa (p. 263), and pums before puta (p. 191).

On the other hand, if, for instance, as product of a m assimilated to a guttural, the sign $\dot{\mathbf{m}}$ represent guttural $\bar{\mathbf{n}}$, then its place is that of $\bar{\mathbf{n}}$; and a similar rule applies to all the other cases under 213b. Thus samkaṭa and samkalpa follow sagara, and samgama follows sanga, p. 264; so samcaya (whose $\dot{\mathbf{m}} = \tilde{\mathbf{n}}$) follows sajya; and samtati (whose $\dot{\mathbf{m}} = \mathbf{n}$) follows sant, p. 266.

Vedic 1 is placed after d, and 1h after dh.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. anga, yayas); similarly homonymous roots (cf. kr).

References to the Grammar in square brackets immediately after a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under dfg are given the nom, and acc. sing, and instr. dual; from these, the other cases (dfk-su, dfg-ā, etc., dfg-bhis, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. āptá, áptum; āptvá, -ápya: observe the alternation of the accents), then follow in order the third sing, present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (-1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under samīpa - 2b., the meanings "before," "near," "hard by," and "by" are co-ordinate, and are equivalent to "in the presence or neighborhood of"; cf. suvarcas.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. nalopākhyāna.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see ákṣa ('axle'), aṣṭa, ūrna.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of manmatha, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under daridra, cicu, sunva.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment's thought will show what is meant. Thus under samkranti, the two references to be compared mean that the derivative suffix is ti, and that before it the root-vowel suffers the same peculiar change that is seen in the Under samyatendriya reference is made to 1298, which states that past participle. possessive descriptives "are very much more common than [simple] descriptives of the same form." The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that "other compounds with adverbial prior members are quite irregularly accented"; but the section is cited, e.g., under sadha-māda, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in aya, but without causative signification; this is briefly indicated by the reference 10412. In the case of secondary derivatives in vant, mant, ta, and tva, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.

	inf infinitive.
a adjective.	instr instrumental.
abl ablative.	intens intensive.
acc accusative.	interr interrogative.
acct accent.	intrans intransitive, intransitively.
act active, actively.	
adj adjective, adjectively.	irreg irregularly, irregular. Lat Latin.
adv adverb, adverbial.	
advly adverbially.	lit literally, literal.
aor aorist.	loclocative.
AS Anglo-Saxon.	m., masc masculine.
assev asseverative.	MBh Mahābhārata.
B Brāhmana.	met metaphorically, metaphor.
beg beginning.	mg, mgs meaning, meanings.
caus causative.	mid middle.
cf compare.	N note.
colloq colloquial.	n., neut neuter.
comp comparative.	nom nominative.
conj conjunction.	num numeral.
correl correlative.	opp opposed, opposite.
cpd, cpds compound, compounds.	opt optative.
dat dative.	orig originally, original.
denom denominative.	pass passive, passively.
deriv., derivs . derivative, derivatives.	pel particle.
desid desiderative.	perf perfect.
e.g for example.	pers person, personal.
encl enclitic.	pl plural.
Eng English.	poss possibly.
equiv equivalent.	ppl participle.
esp especially, especial.	prep preposition.
etc and so forth.	pres present.
	prob probably, probable.
excl exclamation.	pron pronoun, pronominal.
f., fem feminine.	prop properly.
ff and the following.	q.v which see.
fig figuratively, figurative.	
fr from.	reg regularly, regular. RV Rigveda.
fut future.	S Sūtra.
gen genitive.	
Ger German.	s singular.
Goth Gothic.	sc scilicet.
grd gerund.	sing singular.
grdv gerundive.	Skt Sanskrit.
Hdt Herodotus.	subst substantive, substantively.
ident identical.	superl superlative.
i.e that is.	s.v sub voce.
imf imperfect.	trans transitive, transitively.
impers impersonally, impersonal	. U.f uncombined form or forms.
imv imperative.	vbl verbal.
ind indicative.	V Vedic, Veda.
indecl indeclinable.	voc vocative.
indef indefinite.	w with.

ABBREVIATIONS OF TITLES.

See also pages 315-16, 332, 340, 359, 398, 402.

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RV. . . . . Rigveda Samhitā.
                                                       AB. . . . . Aitareya Brāhmaņa.
                                                       ÇB. . . . . Catapatha "
        SV. . . . . Sāmaveda "
                                                       PB. . . . . Pañcavinça or Tandya Br.
        AV. . . . Atharvaveda "
                                                      TA. . . Tāittirīya Āranyaka.

AGS. . . Āçvalayana Gṛhya-sūtra.

CGS. . . Çānkhayana "
PGS. . . Pāraskara "
        MS . . . . Māitrāyaņī "
       TS. . . . Tāittiriya
                                   66
        VS. . . . . Vājasaneyi
K. . . . . Kāthaka.
JASB. . . . Journal of the Asiatic Society of Bengal.
JA. . . . . Journal Asiatique.
JRAS. . . . Journal of the Royal Asiatic Society.
JAOS. . . . Journal of the American Oriental Society.
                                              "
PAOS. . . . Proceedings "
ZDMG. . . . Zeitschrift der Deutschen Morgenländischen Gesellschaft.
AJP. . . . . American Journal of Philology — ed. B. L. Gildersleeve.
Ind. Ant. . . Indian Antiquary — ed. James Burgess.
ISt. . . . . Indische Studien - ed. Albrecht Weber.
KZ. . . . . Zeitschrift für vergleichende Sprachforschung -- ed. A. Kuhn.
ASL. . . . . History of Ancient Sanskrit Literature, by Max Müller.
BI. . . . . . Bibliotheea Indica — publ. by the Asiatic Society of Bengal,
BR. . . . . . Böhtlingk and Roth's Sanskrit-Wörterbuch — see Brief List, p. xviii, no. 5.
GKR.... Geldner, Kaegi, and Roth's Siebenzig Lieder—see p. xix, no. 15.
HIL. . . . . History of Indian Literature, Weber - see p. xx, no. 21.
IA. . . . . Indische Alterthumskunde, by Christian Lassen.
HuC. . . . Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
OLSt. . . . Oriental and Linguistic Studies, Whitney - see p. 359, § 100.
VP. . . . . Visnu Purana — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).
SBE. . . . . Sacred Books of the East - transl. by various scholars and ed. F. Max Müller.
    Vol.
i. Upanişads, 1.
ii. Laws. 1. Apastamba, Gāutama.
iv. Avesta, 1. Vendīdād,
vii. Laws. Visnu.
Ukammanada, etc.
                                                     Vol.
                                                      xv. Upanisads. 2.
xiii. Avesta. 2. Yashts, etc.
                                                     xxiii.
                                                     xxv. Manu.
                                                     xxi. Catapatha Brāhmaṇa. 2.
xxix. Gṛḥya-sutras. 1. ÇGS., AGS., PGS.
xxx. Gṛḥya-sūtras. 2.
xxxl. Avesta, 3. Yasna, etc.
     x. Dhammapada, etc.
    xii. Çatapatha Brahmana. 1. See p. 356, N.9.
    xiv. Laws. 2. Vasistha, Baudhayana.
Bergaigne . La religion védique — see p. 359, § 100.
Kaegi . . . . Der Rigveda — see p. 352, § 70.
Ludwig . . . Der Rigveda — see p. 359, § 100.
Muir . . . . Original Sanskrit Texts - see p. xx, no. 26.
Si-yu-ki . . . Buddhist Records of the Western World. Transl. by S. Beal, London, 1884.
Zimmer. . . Altindisches Leben - see p. xx, no. 22.
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PART III.

NOTES.

SELECTION I.

THE STORY OF NALA AND DAMAYANTI.

- § 1. The trend of Aryan migration in India has been from the extreme northwest to the south-east, across the region drained by the Indus and its affluents, and called the Panjab or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.
- § 2. Another group of tribes had their home on the upper Indus, in the northwest of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the upper course of the Jumna and Ganges, in Madhya-deça, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (mahā-bhārata_ākhyāna, or, more briefly), the Mahā-bhārata.
- § 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bharata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the Iliad and Odyssey together.
- § 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāndu (dhṛta-rāṣṭra, pāṇḍu), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāndu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishthira, Bhīma, and Arjuna. They are called Pāndavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāndu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishthira the heir apparent.

- § 5. Yudhishthira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pāndu princes went away to the king of Panchāla, whose daughter, Draupadı, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāndus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāndavas and their people lived happily under king Yudhishthira.
- § 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāndavas were invited and came. Yudhishthira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Çakuni. Yudhishthira loses everything—wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāndavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kāmyaka forest, on the Saraswatī.
- § 7. For twelve years the Pandu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the vana-parvan, which is one of the longest in the whole poem.
- § 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pändavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.
- § 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishthira is crowned in Hastina-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāndus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadī.
- § 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bharata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pandavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhīma addresses his brother Yudhishthira, and offers to go out and slay their deceitful cousins. Yudhishthira counsels Bhīma to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadaçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is scated, Yudhishthira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishthira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (13).

- § 11. Chapter 1. Nala was a prince of Nishadha. Damayantī was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.
- § 12. Chap. 2. Bhima accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.
- § 13. Chap. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.
- § 11. Chap. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.
- § 15. Chap. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 11¹² N.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter.— Here the extract in the Reader ends.
- § 16. Chapters 6-26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 14) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*
- § 17. When Brihadaçwa had finished the story of Nala, Yudhishthira, pleased, asked him for perfect skill in dicing; and the hermit, granting him his prayer, departed.
- § 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

^{*}The student may read the entire story in any the very spirited English rendering of Edwin Arnold, of the numerous translations—by Milman, Bopp, in his Indian Idylls, Boston, Roberts Brothers, 1883, Rückert, and others. The most easily obtained is \$1.00.

- § 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents - the prince, for example, cooks his own food, - by the character of Indra (cf. 1422 N.), and in other See Holtzmann's Indische Sagen, Stuttgart, 1854, p. xiv. Bruce has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.
- § 20. The story begins at iii.53.1 (folio 58b) of the Bombay edition of 1877, and at iii. 2072 of the Calcutta edition of 1834.
- The stanza (cloka) or distich consists of four octosyllabic THE METRE. verses (pada). The first and second padas form together a half-cloka or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.
- a. Odd padas end usually with a first epitrite, ____, or antispast, ____.
- b. Even padas end in a diiambus, o_o, or second paeon, o_oo. But So the type of the half-cloka is $0000| \cup _ \cup | 0000| \cup _ \cup ...$
- c. In no pada may the syllables 2, 3, 4 form a tribrach, $\circ \circ \circ$, or anapaest, $\circ \circ =$;
- d. Nor, in the even padas, an amphimacer, ____.

NOTES TO PAGE 1.

- must have been an a-vowel (a or a), and, story, see p. 298, § 10. since there is no stem nala, the first member the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the see 1262.
- 2. brhadaçva, u.f. brhadaçva-s (175b), nom.s.m. of brhád-açva, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is brhant, which, by 1249a, enters into composition in its weak form ultima, means 'a great horse'; the same 440.

- LINE 1. atha, see p. 114, s.v. atha 3. combination, with the acct of the prior -nalopākhyāna-m, nom.s.n. (see 330) of member, is a secondary adjective cpd, and nalopākhyāna: this last is a compound means 'having great horses': here the secstem, see s.v., p. 180: its analysis is indicated ondary adjective is used as a substantive, in the manner mentioned at p. 292, paragraph '(man) having great horses, i.e. Great-horse': 2, end: the second member is upākhyāna, see 12932 and cf. the difference between a as given in the square brackets, p. 180: its great heart and Bunyan's Mr. Great-heart. For initial, u, has evidently combined with the the ligature ev, see Whitney 136. -uvāca, final vowel of the first member to o: accord- vvac, p. 236, perf. act. 3d sing., see 800e. ing to the important rule 127, that final -For the connection of this line with the
- 3ª. āsīd, u.f. āsīt, by the law of regresmust be nala: since this logically determines sive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under \$\forall 1 as, p. 122: the compound is to be classed as a determinative, form is imf. 3d sing., 636. -rājā, see p. 290, paragraph 7, and for declension, 424. -nalo, u.f. nala-s, 175a: declension, 330. Nominatives in as are extremely common, and so of course is the change of as to o. -nāma, acc.s.n. (424) of nāman, see s.v. 3.
- 3b. vīrasena-suto, u.f. -suta-s, 175a: brhat: by the law of regressive assimilation the word is a dependent noun-epd and ... (159, the most important rule of Sanskrit vīrasenasya sutas, see 1264: the stem vīráphonetics), the t becomes d. The combina- sena (see s.v.) is itself also a cpd, and of tion brhad-acvá, with the accent on the the same kind as brhád-acva. -balī, see

graph 8. For the form panna, see 957d: s.v. upari and 1130 end. lit., it has only an indefinite past sense, not which is far less common than regressive the sun (is) in splendor.' assimilation. -The half-line means, 'enlent virtues.' For the use of the instr., see the palatal sibilant c (regressive assimila-278.

4b. rūpavān, see 452 and 453, and cf. 447. For rū, cf. Whitney 10d. -açvakovidah, u.f. açvakovidas, 170a, an extremely common change. Nala's skill in the manege is a point of prime importance in the story — see p. 299, § 16.

5° atisthan, u.f. atisthat (161) is 3d s. imf. act. of vstha, 742. [The a is augment, 585: ti is reduplication (for t, see 590c; for or 'in Nishadha'. -mahipatih, u.f. mahii, 660): the i alters s to s (180 and 184c), patis, 170a: declension, 339. and this s involves the conversion of th to th (197 - cf. ista). Orig. sthā belonged to the reduplicating class (671 — cf. $l-\sigma\tau\eta-\mu\iota$, nuja indra, see 127; for dr, Whitney 14.

pression.

4. upapanno, u.f. upa-panna-s (175a), 6. upary, u.f. upari, 129: the word is Vpad+upa, p. 186. As a prepositional cpd, repeated for emphasis, 1260: 'above, above,' this must be sought under the root, not i.e. 'far above.' -sarveṣām, gen.pl. of under the preposition -- read p. 290, para- sarva, 522 and 524: for construction, see

6b. āditya, u.f. ādityas, 175b. -tejasā, a passive sense, see 9522. -gunair, u.f. 414: as referring to the sun, it means 'splengunāis, 174; declension, 330. -iṣtāi, u.f. dor,' and as referring to Nala, it has the istāis, which becomes istāir (174 again) transferred mg, 'majesty': the instr., prop. before the following sonant initial; and the 'with'-case, is here best rendered by since this is r, the final r is dropped - see 'by,' i.e. 'in virtue of.' - The force of 179: is-tá is ppl. of VI is, 953: the t of ta atisthat extends through the cloka or disbecomes thy progressive assimilation (197), tich. 'He was far above all in majesty, as

7 . vedavic chūro, u.f. vedavit cūras: dowed with (desired, i.e. desirable or) excel- the final t is changed to the palatal c, before tion, 203), and the sibilant c is also changed to the mute ch, 203: the same changes appear in paryupāsae chacīm, 27, abhūc chṛṇvatoḥ, 218, hṛcchayaḥ, 219, and tac chrutvā, 46, 416: vedavit is nom.s.m. of vedavid (391), the d being changed to t (159) before the s of the case-ending, which last, however, is dropped — see 150.

7 b. nisadhesu, 'among the Nishadhans'

-It is not known where Nishadha was. Vidarbha, the modern Berar, is at the headwaters of the Tapti, between Nagpore and 1-στη-s, 1-στη-σι), but has been transferred the Nizam's Kingdom, and about five hun-(749) to the commonest of all classes, the dred miles from Oudh. The general run a-class, and is inflected as if the stem were of the story makes it highly probable that tistha, i.e. as if we had in Greek 1-στω, Nishadha was between Berar and Oudh. 7-στεις, 7-στει.] = manujendrāṇām, gen.pl. From chapter ix., it would seem to have been of manujendra: after the lingual r, the n north of Oujein (ujjayinī). From an allusion of the ending is changed to lingual n - see in the Catapatha-brahmana, ii.3.2, Weber 189 and 190a; for the combination of ma-thinks it is in the south (i.e. from Madhya-These premises give some ground 56. murdhni, loc.s. of murdhan, 424: for the inference that Nishadha was in the for rdh, see Whitney 14. -devapatir, u.f. valley of the Sind, which traverses Gwalior devapatis, 174: declension, 339. -yathā, State, Central India. On the Sird is Narsee s.v. 4. - 'He (stood, i.e.) was at the head war; and local tradition connects this place of princes, as Indra (sc. is at the head of with "King Nala" in a story whose leading gods)': i.e. 'He was as much superior to features bear a striking resemblance to those other princes as Indra to other gods.' "As of our poem. Finally, Nala is said, chap. xv.. handsome as Indra" was a proverbial ex- to have reached Oudh on the tenth day after quitting Damayanti, and this time suits the

distance - some two hundred miles - very

- 8^a. aksapriyah, u.f. akşapriyas, 172: for ks, cf. Whitney 13 end. -satyavādī, nom.s., 440. $-\Lambda$ s a dependent cpd (1265), aksapriya may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.
 - 8b. mahān, nom.s., 450b.
- 9. See īpsita, which is ppl. (1037) of the desid. -nara-nārī, declension, 364: for n, cf. 15a n. end: nārī, see under nāra: for us of case, 296b. —udāraḥ, 172 again, like akṣapriyah, 18, and cresthah and manuh, next line, etc. etc. - samyatendriyah, read p. 291, paragraph 6: samyata, yam, 954d.
- 10. raksitā, 373. dhanvin-ām, 440. -sāksād, a.f. sāksāt, 159. -manu-h, 341. -Render 'as it were, Manu himself, in visible presence.'
- 11. tathāivāsīd, u.f. tathā eva āsīt, 127, 126, 159; see tathā, mg 3. -bhīmáparakrama, possessive form of the descrip tive cpd bhīma-parākramá: see references in vocab.
- (170d), ppl. (953, 219 and 217) of Vyuj: 800c. see \yuj 4, 'yoked with' (hence instr., 278), and so 'possessed of'. - prajákāmah, observe accent and references in vocab. -sa cāprajah, u.f. sas ca aprajas, 176a (as exception to 170e): for sa-s, 495: ca, though coalescing with aprajas in euphony (126) and in print, is really an enclitic and so belongs w. sa: 'and yet he (sc. was) childless.'
- 13. akarot, 3d s. imf. of V1kr, 714. - 'He (in the matter of, i.e.) for the sake of children made the greatest effort,' i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'
- 14. tam, 495, 271a. -abhy-agacchad, √gam +abhi, see references after pres. form gacchati in vocab.: this is 3d s. imf., 742. Respecting the spelling cch, see Preface, p. solute, 303b: prapta, ppl. of Vap+pra. v. note 6. -brahmarși-r: for r, 174: de- -dāsīnām, 295 end.

- clension, 339: formation, see references in vocab. There were three kinds of Rishis (see rsi): the rajarși, or prince who adopted a life of devotion; the devarși, or sage who was also a demigod, as Nārada; and the brahmarsi, or priestly sage.
- Bhārata, like rājendra, kāunteya, viçām pate, prabho, mahārāja, rājan, pāndava, kāuravya, etc., is an interjected vocative, addressed by Brihadacwa, the narrator, to Yudhishthira, see p. 298, § 10.
- 15. sa, see p. 291, paragraph 1, and vocab., s.v. ta4. -toşayam asa, periphrastic perf. of caus. of √tus, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of \as, 'be.' - dharma-vit, nom.s.m., declined like veda-vit, 17.
- 16. mahişya, instr. (364) of mahişī. -suvarcas-am: declension, 418: goes with -15-16.'Along with his queen, tam. Bhīma, desiring children (and) knowing his duty, gratified him (tam, Damana), the glorious, with hospitality.'
- 17. tasmāi, 495. pra-sanno, √sad+ pra, cf. upa-panno, 14 n. -sabhāryāya, dat.s.m. with tasmāi, 'to him having an 12. sarva-guṇāir, u.f. sarva-guṇāis, 174, accompanying wife, i.e. to him and his wife': cf. 140 N.: for mg, see sarva 2b: a de- observe that bharya shortens its final a in scriptive opd, 1279. -yuktah, u.f. yukta-s composition, 3342. -dadāu, Vdā, 'give,'

Notes to Page 2.

- kumārānç ca, u.f. kumārān ca (208), or rather, kumārāns ca (170c); for the socalled "inserted sibilant" is in the acc.pl. a historic survival, the original ending having been ns. -trīn, 482c. -mahā-yaçās (418) goes with damanas.
 - 2. damayantīm, 364.
 - 3. Cf. 14 and 111 and notes.
- 4. tejas-ā, 414: so yaças-ā. tem cri, 351.
- 5. prāpa, 3d s. perf. Vāp pra, 783c2, 800a. -4-5. 'Fair-waisted D. won fame imong men by her beauty, majesty, fame, grace, and comeliness.'- Reprehensible tautology.
- 6. tām, 495. —vayas-i prāpte, loc. ab-

- 7. paryupāsac chacim, u.f. pary-upa asat çacım, see 17 x.: asat, 3d s. imf. of pl. perf. (800a) of Vçans+pra, p. 254: suba-class (742 - augment 585) fr. Vas; this is ject indef., 'they' or 'messengers.' reg. of the root-class, 628, and mid. voice. -6-7. Lit. 'Now, her marriageable age and a hundred of friends sat around her (tām), as (they do) around Caci.'
- 8. rājate, √rāj, 735. -sarva_ābharaņabhūsitā, 'adorned with all (her) jewels,' a dependent end (1265), whose first member, sarvabharana, is itself a cpd, like sarvaguna, see 112 N.
- possessive form of a descriptive, 1297-8. -vidyut, 391. The Hindu epos often likens rightning of the rain-cloud.
- 10. rūpa-sampannā goes with bhāimī. -Uf. cri-s (171) iva āyata-locanā, 'like long-eyed Crī.'
- 11. U.f. tādrk, nom.s.f. - rūpavatī, nom.s.f. of rupavant, 452.
- 12. U.f. mānuṣeṣu (129) api ca anyeṣu golden plumage'. dṛṣṭa-pūrvā (sc. āsīt) atha vā çrutā. negatives, 'nor also.' - For drsta-purva, perf. of vgrah, 590b, 800. see reference in vocab.: drs-ta, ppl. of Vdrc, 218. - atha vā, see atha 6. - crutā çruta-pürvā, 13168.
- -Omission of copula (asi, asti, smas, jahāra, 590b, 800. santi, āsīt, 'art, is, are, was,' etc., 636) is extremely common; esp. so w. past pples, which thus do duty as finite verbs-cf. 3 19 N., 7 6-7 N. So also in German.
- 13. citta-pramāthinī, fem., 438, 440 end. priya 2a. -devānām, 1316, first example. -Lines nor Yakshas (sc. was) such a beauty seen before or heard of, nor also among other next line. beings, (namely) mortals': bālā is added in apposition to the subject.
 - 14. nalac, 170c. bhuvi, 351.
- 15. kandarpa, 175b. mūrtimān, 453. K. himself incarnate or having bodily form' -w. pregnant mg, since K. is said to be sam-ud, 990. 'bodiless,' an-anga.

- 16. U.f. tasyās, 495. pra-çaçansuh, 3d
 - 17. punah punah, u.f. punar punar, 178.
- 18. tayor, 495. bhūc chṛṇvatoḥ, u.f. having come, of slaves an adorned hundred, abhūt çṛṇvatos, see 15a n.: abhūt, 829: çṛnv-at-os, loc. du., 447, of pres. ppl., 705, of Veru, 710.
 - 19. anyonyam, see vocab. kāunteya, see 114 N. end. -vy-avardhata, \vrdh+vi,
- 20. a-çak-nuv-an, negatived pres. ppl., 705 (cf. 6973 and 1292), of Veak. -dhār-9. sakhī-madhye, see madhya 1. -ana- ayitum, inf., 10516, of vdhr, whose pres. vadyāngī, initial elided, 135: the epd is the is made from a caus. stem, 1041, 1042b. -hrd-ā, 391.
- 21. antahpura-, read p. 291, paragraph maiden beauty to the brilliantly flashing 4. -vana, u.f. vane, 133. -as-te, 612. -gata-s, ppl. of Vgam, 954d. - Stays in a wood near the harem, having gone secretly.'
 - 22. dadarça, 3d s. perf. Vdrc, strong stem dadarę, weak dadrę, 792, 793c, 800. - hańsāñ, 2022. - pariṣkṛtān, ppl. of √1 kṛ +pari, 1087d, 180. - 'Gold-adorned' = 'of
- 23. vi-caratam, gen. pl. of pres. ppl. of -api ca continues the force of the preceding Vcar: vi. -teṣām, 495. -jagrāha, 3d s.

NOTES TO PAGE 3.

- 1. vācam etc., see under vāc. -vy-ā-
- 2. Lines 2-4 are the words of the bird. -asmi, 636. -te, enclitic, and tava, are gen.s. of 2d pers. pron., 491: use of case, 296b. - rājan, 424. - karisyāmi, 933. - See
- 3. tvām, 491, object of kathayişyāmi, 11-13 belong together: 'Neither among gods fut, of denom, stem kathaya, 933. - Supply tatha as correl. of yatha na, 'ut non',
 - 4. See yathā 6. -tvad, 491, abl. w. anya, 292b. - mansyati, 933, vm in, mg 4.
 - 5. ut-sa-sarj-a, Vsrj+ud, 800.
- 6. te must be from ta, 495, since the er--abhavat, 742. -'In beauty he was like clitic te (491) could not stand at beg. of verse. - sam-ut-pat-va, gerund of Vpat -Note how the gerund, as instr. of accompaniment of a verbal noun

√gam, 816.

- 7. ga-tvā, gerund again, 991: the root, ga-ta, 951d. - U.f. tadā antike.
- 8. nipetus, Vpat ini, 800d, 794e. -dadarca, 222 N.
- gana avrta, 'surrounded by (her) friendcrowd,' 1265: sakhi- is demanded by the metre, instead of sakhi-, p. 300, § 21d: ā-vṛtā, ppl. of v1 vr +ā.
- 10. hṛṣ-ṭā, ppl. of √hṛṣ, 197. -grahītum, inf., 968, 9723; used here with verb of motion (Vkram - see 9813), Latin, 'subiit captum'. - khagamāns, u.f. -ān, 208; but the s is here a true historic survival, cf. 21 N. -U.f. tvaramānā upa-, 127: √tvar, 741: upa-ca-kram-e, Vkram tupa, 590b, 800a, 3d s. mid.
 - 11. See Vsrp +vi, and 800.
- 12. ekāikagas refers to both subject and object - 'singulae (puellae) singulos (anseres).' -sam-upa_adravan, vdru, 742.
- 13. sam-upa adhāvat, Vdhāv, 742. antike, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'
- bravit, 3d s. imf. of \bru, w. acc. of person, nale. 274b. -13-14. Observe that the relative dent, 'ad quem anserem D. accurrit, is . . . weak form as in ppl., 954b -- cf. 217. dixit': cf. 512, and vocab, va 4.
- a prince . . .': cf. 212 N. end.
- supply santi in the second. -The two geni- municated all to Nala. tives are explained at 296b.
- the beginning of a new clause. This is often 'chapter.' the case. So 32, 8, 18, 21, 56, etc.
- vethās, 177, 738. -var-, voc.s., 361, fem., end. 440 end.
- critudoque haec'. 'Fruitful (of good) Vbhū, 789a.

- (read 989), gets its mg: 'with a flying,' i.e. would be thy birth, and this beauty (of 'flying' or 'having flown.' -vidarbhan, thine),' i.e. it would then prove a fortunate 274a. -agamans, u.f. agaman, 208, aor. of thing that thou wast born and art so beautiful.
- 19. For the long cpd, see 1247 I2: divide gam, shows the same form as in the ppl. -manusa-uraga-, 127: the whole is object of drsta-vant-as (supply smas, 'sumus' -212 N. end), which is exactly like the Eng. '(are) having seen' 'have seen': read 959 and 9. drs-tvā, vdrc, 991, 218. -U.f. sakhi- 960. -In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13¹.
 - 20. U.f. na ca asmābhis (491), 'neque a nobis.' - drstapūrvas, supply āsīt and see N. to 212. -tathāvidhas, substantively, of course: '(a man) of such sort'.
 - 21. U.f. tvam ca api, supply asi, as in 2 12 N. - nārīnām, 364, in vocab. under nāra. -nalo, supply asti, as in 2 12 N.
 - 22. U.f. vicistāyās, 177, gen.s.f., ppl. of Vçiş vi. - For use of instr., 284. - Eximiae cum eximio congressus.' - For samgama, read p. 291 ¶ 7.
 - 23. For viçam pate, '() prince', s.v. víç 2, see 1 14 N. end.

Notes to Page 4.

- 1. abravīt, see 314 s. -nale, 304a. -'Do thou speak so to Nala also' (sc. as 14. kr-tvā, √1 kr, mg 3, and 991. -a- thou hast to me). The api ought to follow
- 2. See iti, mg 2, and tathā, mg 2. clause comes first, w. incorporated antece- uktvā, vvac, 991: the root shows same
 - 3. ā-gam-ya, 990. -nale, as in line 1. 15. With mahipatis supply asti, 'there is - See v1 vid+ni: imf. 3d s. of caus., 1042a, cf. 1043. -2-3. 'The bird, saying "Yes" 16. The first half-line goes w. line 15: to the maid (274b) of Vidarbha,, com-
 - 4. See iti, mg 2e. In this poem, adhy--The caesura, be it observed, here marks aya (not sarga) is the proper word for
 - 6. For tac chrutvā, see N. to 17a: tat, 17. bhāryā, predicate nom. -U.f. bha-495; cru-tvā, 991. -bhārata, see N. to 114
- 7. prati, here used as a true "preposi-18. bhavej, u.f. bhavet, 202, 738. - tion", or rather postposition, connecting janma, 424. – U.f. rūpam ca idam, 'pul- nalam with svasthā — see 1123. – babhūva,

- 8. U.f. tatas, 170c. For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.
 - 9. nihevāsa-, read p. 291 ¶ 4.
- 10. unmatta-darçanā, 1299: for un-, 161.
- 11. U.f. ksanena atha. The complete analysis of the long word is indicated by references in vocab.
- 12. First epd, see 1253a. - vindati. √2 vid.
- 13. çete, √1 çī, 629. U.f. "hā hā" iti. -See vrud and 619. -See punar 2.
- 15. asvasthām: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, 'announced D. as ill', where we should say, 'announced that she was ill': so 419 karyam. -nareçvare (like nale, 41.3) is loc. w. nyavedayat and in logical apposition w. the dat. vidarbhapataye, despite the difference of case.
- 16. See n. to 4^6 . —Observe how th idea of 414b is here put in one cpd.
- this important matter (in respect to, i.e.) is a descriptive adjective cpd see 1279. concerning his daughter.'
- **18.** See √iks and 992. —prāp-, see 1308. - 'Considering his daughter who had reached nubility,' i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).
- 19. apaçyad, 759, 760.6. See ātman 3, and 514. 'Saw D's swayamvara requiring to be instituted by himself, saw that he must hold D's sw.': cf. n. to 415.
- 20. Periphrastic perf. of denom. mantraya + sam-ni, 1070, 1071a.
- 21. anubh- is 3d s. pres. imv. pass., \bhū +anu, 771.4. -ayam, read p. 291 ¶ 1, and see 501. -iti marks the four preceding ye that one will take place here.' - prabho, 'entirely free from sickness.' 341, see 14 N. end. -Observe that we have 14-15. avayos, 49!. -Copulas omitted pāda, a not infrequent irregularity.

Notes to Page 5.

- 1. sarve, 524, cf. 495.
- 2. abhijagmus, vgam+abhi, 590b, 794d. For abl., see 2912.
- 3. The aggregative cpd hasty-acva-raths (1252) makes w. ghoṣa a genitively dependent epd (1264): hasti for hastin, 1249a2. - pūrayantas (V1 pr), agrees w. subject of preceding clause.
- 4. Divide, vicitramālya · ābharaņa, as descriptive, 1280b. - balāis, 279. - '(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments
- 5. tesām (495) pārth-, objective gen. w pūjām.
- 6. akarot, 118 N. -te begins new clause —see 3 16 n. = U.f. avasan, 135, 208, √3 vas.
- 7. U.f. etasmin, 210, 499b; see vocab. under etad. - The two best of the Rishis (1264) of the gods': the verb is in line 10.
- 8. See Vat and 741. U.f. mahātmānāu, 184. - gatāu, 954d.
- 9. U.f. ca eva, 127, see eva, end. -mahāstands in adverbial relation to -prājña 17. cint-, see N. to 115. - 'Considered' ('greatly, i.e. very, wise'), since the whole
 - 10. Third pers. dual, perf. mid., √viç, 800a. -See sú 2, inseparable prefix.
 - 11-12. U.f. tāu, 495. —arc-, gerund from caus, stem of vrc, 10517. - papraecha, 590, 794c. - U.f. anāmayam ca api. - gata (like -bhūta, see 67 n., and 1273c) is a mere means of turning sarva-[sarvatra] into attributive form: so also in sarvatragatam, line 14, which should be printed as a epd, and means, like sarvagatam, 'under all circumstances, i.e. in all their goings and doings.' Amend vocab accordingly.
- 'Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances words as the precise words of Bhīma's invi- he, the mighty one': i.e. (cf. the principle tation: 'Let this swayamvara be heard or explained 415 x.) 'asked if it had gone contaken notice of, O heroes, i.e. Understand stantly well with them and if they had been
- O can be as the first half of the first -212 x. Of us two (there is) welfare O god, under all circumstances, O lord: and

in the whole (krtsne) world, O Maghavan, the princes (are) prosperous, () mighty one."

18-20 are prefatory to the question proper in line 21a: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is - cf. 212 n. end) granting every wish of them, just as (vatha eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

- 21. 'Where now (are) those princes, heroes?' -Observe caesura: cf. 316 N.
- 22. agacchatas, Vgam+a, 741, 447, agrees w. tan.

NOTES TO PAGE 6.

- 2. crnu, 710, 703. -me, 491, 297b. drevante, 768, 771.
- 3. Supply asti, 'there is' (a daughter) ... -See iti, mg 2 f. -Vcru+vi.
- 4. Ppl. of √kram + sam-ati (955a) 'having excelled - excelling.'
 - tasyās, 495. bhavitā, 911.
- 7. See bhūta 2, and reference, 1273c, and cf. 512 N. - Pres. ppl. of denom. stem arthaya + pra, 1068.
 - 8. kānksanti governs tām.
- 9. 'While this (499b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. -Study references under sagnika, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.
 - 10. Vgam +ā, cf. 52 N.
 - 11. veru, 3d pl. perf., 800b.
- 12. U.f. crutvā eva ca abruvan (632) hrstås. - gacchāmas: for tense, 777a.
 - 13. mahārāja, see 114 n. end.
 - 14. yatas, supply āsan, 'were.'
 - 15. kāunteya, see 114 n. end.
- -sthitam, superfluous, see sthita 2.
- 18. 'In reality almost, the god of love, present (see sthita 3) with definite shape, (by reason of beauty) so handsome was didrksu. he.' Cf. 215 N.
 - 20. tasthus, 590c, 794f, 800c. \(\sigma\) smi \(\vert \) vi. (\(\sigma\)\(\alpha\)\(\pi\), 968) thee

- 21. vistabhya, Vstabh+vi, 185, 992.
- 22. rājann, 210: see 114 n. end. -√tṛ +ava, 992², 242.
- 23. U.f. bhos, see 176a. -bhavān, see bhavant and 456, and supply asti, 514.

Notes to Page 7.

- 1. 'Do thou (714) assistance of us' (491). Observe caesura.
- √jñā, 989. U.f. karişye, 133, 933. - 'Nala, promising them "I will do (the assistance)", . . .'.
 - 5. etan, 499b. Vsthā+upa, 954c.
- 6-7. Now review declension of pronouns - very frequent hereabouts: interrogatives, ke, kas, kim, 504; demonstratives, tad, 495, ayam and asau, 501; personal, aham, maya, asmān, and vas, tvam, tvām, 491.

Note frequent omission (2 12 N.) of copula: u.f. ke bhavantas (santi, 514)? kas ca asāu (asti), yasya aham īpsitas (asmi) dūtas? kim ca (asti) tad vas mayā kāryam ('mihi faciendum')? -yasya dūtas, 'as messenger to whom.' -kath-, 1068, 1043.4.

- 8s. See 303b4.
- 9. Vbudh+ni, 739. 'Know us as gods, i.e. know that we are gods'-cf. 415 N. -See artha.
- 10. U.f. aham indras (asmi), ayam agnis ca (asti), tathā eva ayam apām patis (asti). -ayam, 'this one here', with a gesture of introduction. - apām, see ap. 'Lord of waters' is Varuna.
- 11. nṛṇām, gen.pl. of nṛ, 3715. U.f. yamas ayam (asti).
- 12. 'Announce us as assembled' cf.

The last three lines (13-15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having 17. path-i, loc.s., 433. -dadrous, 222 N. Great-Indra as first, i.e. Great-Indra and the other world-protectors : for this important kind of epd, study 1302c 1, and ādi in vocab.

√yā+sam-ā, 611. -See reference under

14. 'The gods seek (V1 is, 608) to win

- 15. 'Choose thou', √2 vr., 1043.4.
- 17. 'Me, come hither (sam-upa-itam, i) for one and the same purpose.' Inf. of $\sqrt{2}$ is +pra, 1051.
- 18-19. 'Pray how can (Vsah+ud) a man who is in love say (Vvac, 968) such a thing to a woman (striyam 366, 274b) for another!'
 - 20. ūcus, vvac, perf., see references.
 - 21. sam-cru-tya, 992. For loc., 304a.

Notes to Page 8.

- 1. kar-, 933. -Observe caesura.
- 4. vec, object of pravestum, which is inf. of Vvic+pra, 218.
- 5. U.f. pra-veksyasi (Vviç, fut., 932, 218) iti . . . eva abhy-.
 - 6. Vgam. See iti, mg 2.
- 7. Third word is vāidarbhīm. − See √1 vṛ+sam-ā.
- 8. √dīp, intens. 1000, 1002a, 1016. vapuṣ-ā, 414.
 - 10. Vksip +ā, 752.5.
- 11. Join tasya w. kāmas, and tām w. drstvā. -√vrdh, 800.
- 12 See satya 3. -cik-, √1 kṛ, desid., 1027, 1028b. -√dhṛ, 1070, 1071a.
 - 13. Vbhram+sam, 955a.
 - 14. Vpat | sam-ud, 794e. Vdhrs.
 - 16. U.f. na ca enam, see ena and 500.
- 18. U.f. kas ayam (asti)? For rest of line, see atha 6 and 9482 end.
- 19. Íak, 697^{1,3}. See √hṛ +vy-ā: inf.
 See 1 ka 2e and 507.
 - 20 Nom.pl.fem. of lajjāvant, 4523.
- 21-22. 'Then to him smiling, Dama-yanti—with a smile addressing—unto the hero Nala spake, amazed.'

NOTES TO PAGE 9.

- 1. U.f. prāptas (√āp) asi, 636. 'Thou art having come like a god, i.e. thou camest invisibly !' Observe caesura. —√jñā, w. gen. te, 'get acquainted with thee.'
- 2. U.f. ca iha (āsīt). Caesura. —U.f. asi na lakṣitas (ppl. of lakṣaya), 'wast thou not noticed.'
 - 3. Caesura. U.f. ca eva ugra-.
 - 5. viddhi = $l\sigma\theta\iota$: see $\sqrt{1}$ vid 2 and 617.
 - 6-7. Cf. 7^{14, 15}. -cobh-, voc.s.fem.

- 8. U.f. pravistas aham (asmi), Vvic.
- 9. Vviç, 752.5. See 1 ka 2d and 507.
 U.f. apaçyat, na api avār- (V1 vṛ caus.).
 - 10. presitas (asmi), $\sqrt{2}$ is.
 - 11. $\sqrt{1} \text{ kr} + \text{pra}$, 2d s. imv. mid. 714.
- 14. From here on, the use of virama with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabravīt, we allow the a, which—if unannulled by virāma—is inherent in the nāgarī sign for ma, to serve as the first letter of abravīt. Cf. 94 with the identical 102.

See 992 for the two cpd gerunds.

- 15. √nī+pra, 739; for ņ, 192a. -See √1 kṛ 2, 714, 578.
- 16. U.f. yat (202) ca anyat (161) mama asti: see v1 as 2. For both I and what other good soever I have --
- 17. 'That all (is) thine.' -kurn, 714. -icvara Nala.
 - 18. Explained at 512a, q.v.
- 19. $\sqrt{\text{pat} \cdot \text{sam-ni}}$, pass. ppl. of causa tive, hence long $\bar{\mathbf{a}}$, 1051.
 - 20. √khyā+praty-ā, 932 : 9482 examples.

Notes to Page 10.

- 1. āsthāsye, \sthā+ā, 932. —Suicide by hanging etc. is referred to: so also Panchatantra iv. fable 2.
 - 2. Identical with 94.
- 3. \sth\bar{a} 5: loc. (741), absolute, 303b.

 -'The gods being present, how seekest thou a man (as husband, in preference)?'
- 4-5. As at 3^{13,14} (see N.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (vvrt 4, 739). More natural to us would seem teşu lokakṛtsu īçvareṣu mahātmasu. "He's not as good as the dust on my feet" was prob. a proverbial expression of reproach: so Mālavikā, act i.
- 6. U.f. hi ācaran, pres. ppl. devānām limits vipriyam, 296 b. rechati, see Vr.
- 7. Vtrā, 617. —Cf. 29 N. and 7 15 N.
- 8. See tathā 3. Næla tells her (lines 8-9) what she may enjoy if she chooses a god.

- 9. devān prāpya, √āp, 992, 'by obtaining gods (in wedlock).' - bhunkşva, v2 bhuj, 689.
- 10. U.f. yas: its antecedent is tam. -imām, 501. - Vkşip, 992. - See punar 3.
- 12-13. Explained 2912. yasya limits only danda-, not the whole cpd, 1316. Yama is meant here.
- 16-17. krivatām (770c) varaņam, 'let a choice be made'. -yadi manyase, \(\text{man } \)3. -suhrdvākyam. - çṛṇu, 62 N.
- -See atha 4. -See vari and 339.
- 21. $\sqrt{2}$ vr. 718. Declension of bhartr. 373. -satvam etad bravīmi, see satva 3.
- 22. Vvip. 741. krtānjalim, herc fem., iti 5. 346, 341.
- sahe: see Vsah +ud 2.

Notes to Page 11.

- 1. U.f. hi aham. For gen., 297a.
- 2. See √rabh +ā 2. -katham, epanalepsis.
- 3. U.f. esas (176a) dharmas (sc. asti), forms a clause. - bhavitā, 944. See 9492 near end.
 - 4. See √1 dhã +vi 5 and 770b.
 - 6. See V1 hr + praty-ā.
- 7. 'Here is a safe means (seen in the mind, i.e.) thought out by me.'
 - 8. bhavitā bhavişyati, line 12.
- 9-10. U.f. tvam ca eva...devās ca ... āyāntu (Vyā, 611): verb agrees w. nearest subject. Observe caesura in 10. With yatra supply asti.
 - 11. For samnidhi (m == n), read p. 291 ¶ 7.
 - 12. var- governs tvām. U.f. na evam.
 - 14. U.f. punar, 178. End, supply asan.
- 15. U.f. tam apaçyan (208) tathā **ā**yāntam (619).
 - 16. U.f. ca enam, 500.
 - 17. For kaccid (kat cid, 202), see kad.
 - 18". 'And what did she say to us all?'
- +ā. -niv-, with pravistas.
- 21. 'Guarded (vr-tam) by warders' (dandibhis).
- 22. U.f. na kas cid (1 ka 2d) drstavān (sc. asti) naras, see 959, 960, this example.

Notes to Page 12.

- 1. U.f. sakhyas (364) ca asyās (501)... tābhis ca api ... - Copula twice omitted.
 - 2. U.f. sarvas, nom.fem. -vib-, voc.
- 3. 'While ye are being described by me,' 303b.
 - 4. $\sqrt{2}$ vr, 718. sur-, voc. Cf. 10^{21} .
- 5. In the words ayantu to bhavita, line 8. Nala repeats substantially D's plan (119-12), but in oratio recta. Hiatus (113) is 19. Vplu+sam-ā, past ppl., instr. dual. allowed at the caesura; otherwise bālā (unless it had lost a final s, 177) would coalesce with the following initial. Cf. 16^{11} x.
 - 8. mah-, voc. -bhavitā, 118 n. -See
- 9-10. U.f. etāvad (nom.n., 453) udā-23. āgatya, √gam, 992. -U.f. iha ut- hṛtam (√hṛ, sc. asti) mayā, full stop. -'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.
 - 13. The three substantives are locatives absolute with prapte, 303b3.
 - 14. √hū+ā: w. 782 cf. 643b. loc., 304.
 - 16. √gam+sam-upa, ā, 1080. For acc., dam-, 271a.
 - 18. U.f. viviçus (cf. 510 n.) te nrpās . . . acalam.
 - 19. U.f. āsanesu . . āsīnās, 6198.
 - 20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

Notes to Page 13.

- 1. Second word is suclaksnāh. 'Like the five-headed serpents' -- because the hand is quinquepartite. Cf. 319 N.
- 5. Vmus, 724: fem. irreg., 449c3: 'beguiling' - cf. κλέπτειν νόον. - prabhaya, 361. - cakṣūnṣi, 414 end.
- 6-7. U.f. tesām drstis, . . . patitā, . . . saktā (vsanj) abhūt (829) -- caesura : na ca (dṛṣṭis teṣām) paçyatām cacāla.
- 8. 'While the names are being an-20. U.f. bhavadbhis, 456. - See \dic nounced' -- loc. absolute, 303b, pres. ppl. of pass, of denom. kīrtaya +sam.
 - 9. See atha 4. See p. 299, § 15.
 - 10. √īkṣ⊹sam, 992. —See athita 4.
 - 11. U.f. samdehāt (m = n, p. 291 ¶ 7) .. na abhy-ajānāt, √jñā, 730², 725.

- 12. See va 5. -See √man, 794e. -'For whichever she saw of them, him she thought (to be) king N.'
 - 13. U.f. buddhyā, 339. -tark-, cf. 115 N.
- 14. Optatives (577) of vjna, 721, and **√1** vid, 616.
- 17 18. 'What marks of the gods [(are) cf. 413) was uttered (v muc).' my heard ones (296b) | I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (ekasya api) of those standing here (iha) on the ground (bhūmāu).'
 - 19. $\sqrt{3}$ ci + vi-nis, 992. $-\sqrt{\text{car} + \text{vi}}$, 1051.
- 20. 'Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 415) for refuge (of the) to the gods.'
- 22. prā- is predicate adj. w. bhū-tvā, 991. See vbhū. - U.f. vepamānā idam.
- 23. 'As surely as N. (was) chosen by me on hearing . . : ' see yathā 4.

Notes to Page 14.

- 1. patitve, 'in marriage,' goes with vrtas. -See satya 2 and 280 end. - U.f. tam = Nala.
 - 2. U.f. na abhicarāmi.
- 4. 'Ordained (as my, i.e.) to be my husband'--- VI dhā · vi 3, and 954c.
- 6. 'As this ceremony (vrata) was undertaken by me (in the -) for the winning of Nala...'. = vrabh .ā: rabh-ta - rabdha, 160.
- 8. √1 kr 3, 714: should be mid. See p. 299, § 15.
 - 9. See yathā 6. vjnā abhi, 721.
 - 10. √4 cam, 992. U.f. tad.
 - 11. V1 kr, 800f.
- 12-13 'She saw (apacyat) all the gods, free from sweat (asvedan), unwinking, having unwithered garlands and free from dust, standing (see sthita 1) without touching (asprçatas) the ground.' The "unwinking to Nala, besides a shadow.
- a cpd (1265) w. sam-anv-itas, vi.

- 15. 'And (ca eva) the Nishadhan, . . line 14.., (was) made recognizable, (by) standing on the ground, and (ca) by winking.
 - 17. √2 vr., 1070. pāṇḍava, see 114 N. end.
 - 18. See v grah 1. -Cf. 2 1).
- 21. 'The cry "Ah, ah" (hā hā iti --
- 22-23. Same construction. 'The cry Bravo" was uttered (īritas, vīr) by . . . praising (Vans) N.' - Note the generous magnanimity of the gods.

Notes to Page 15.

- kāuravya, see 1¹⁴ N. end.
- -U.f. antar-2. vevas a, caus. imf. ātmanā.
 - 3. See yad 3: correl. in line 4.
 - 4s. Cf. 95 and N.
- 4b. 'Delighted (\(\forall \)ram 3) with such (see evam, end) words of thine' (as thou hast spoken in choosing me). Loc., 303.
 - 5. See yavant 2. -See vdhr 6.
- 6a. Abhū, construed prop. w. loc. of thing (e.g. dane), means 'be in or on' (e.g. giving), i.e. 'devoted to' (charity): here the construction seems extended in like mg to a person. 'So long will I be devoted to thee' — tvayi. — Line 6 b = 10 21 b.
- 7-8. See vāc (391) and nand +abhi. A line, containing the principal verb with Nala as subject, seems lacking.
- 9-10. Aprī 3. U.f. tu agni-: see -purogama. -See Vgam 5. - But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.'
- 11-12. vrte, 303b. U.f. nalāya astāu (4833) . . dadus (800c). -The four gods give each two gifts, and, besides, one gift in eyes" are a survival of the old Vedic con- common, a couple of children (mithunam, ception of the gods that "neither slumber 19). It is by his exercise of the supernatunor sleep." The other marks of anthropo- ral powers now given to Nala the: Damamorphic divinity are natural enough. The yanti in the sequel (chap. 23) recognizes her opposites of all five attributes are ascribed lost and transformed husband. In passing through a low door-way, he does not stoop 14. U.f. mlānasrak, nom.s.m., 391. — — the lintel rises; when he wants fire and rajah-sveda- (1252), in instr. relation, forms water for cooking, they come at his wish; and he seasons the food exquisitely.

- excellent gait': this includes the ability to swara belongs to the o, and so in nagari pass through the low door-way, as above. - has to be put over the o and to the left of -√prī 2, 760.5.
- 15. The god of fire and the god of the waters (18) give N. magic power over their respective elements - see above and p. -U.f. pra-adāt (√1 dā, 829) 299, § 15. yatra.
- 16. U.f. lokān ātmaprabhān (208) ca eva: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (lokas).
- 17. U.f. yamas tu. -anna-rasam, 'subtle taste for food ' - as the sequel shows see above: vocab. wrong.
- 18. With apam patir supply pradat and see 7 10 N.
 - 19. U.f. srajas ca ut-.
- 20. U.f. evam pra-dāya (992) asya (501), explained 297a.
- 21-22. Construe, anu-bhūya vivāham asya damayantyāç ca: 'learning of the wedding, i.e. that it would take place duly' - they went back home.

Notes to Page 16.

- 1. V1 kr, caus., 1070, 1045.
- 2. usya, √3 vas, irreg. (9902) for usitvā.
- 4. U.f. bhrājamānas angumān: after

- 13-14. U.f. gatim ca an-, 'and a most elision (bhrajamano 'ncuman), the anuthe avagraha.
 - 6. U.f. ije (Vyaj) ca api. Yayāti was an ancient king, whose piety is celebrated even in the Rigveda, where the gods are besought to bless the sacrificer with their presence, as in old time they did for Yayati. His story is told MBh. i., chap. 75.
 - 7. U.f. anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis: the second ca seems superfluous.
 - 8. U.f. punar (178) ca... upavaneșu
 - 9. Vhr+vi, cf. 31 N. and 1612.
 - 10. vjan, 1070, 1045; w. loc., 'begat upon (the body of) D.'
 - 11. Observe hiatus at the caesura cf. 125 N. -By penance the great ascetics could become as gods and thrust even Indra from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (indrasenā, see vocab.) is therefore a very complimentary name for Nala's daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.
 - 12. U.f. viharan ca, 208.

SELECTIONS II.-XXI.

From the Hitopadeca, the 'Book of Good Counsel.'

§ 22. The first book ever printed in Sanskrit was Kālidāsa's 'Seasons' (rtusamhara), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. first Sanskrit book ever printed in Nagarī letters was the Hitopadeça. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

- § 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a nīti-çāstra or 'conduct-work.' The term nīti (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a nīti-çāstra is, accordingly, a 'Prince's handbook of political and social ethics,' a kind of 'Mirrour for Magistrates.' The Hitopadeça consists of mingled verse and prose. The verses are mostly proverbs and maxims—often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.
- § 21. The frame in which the work is set is simple and meagre. The sons of King Sudarçana of Pāṭaliputra¹ (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarman offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.
- § 25. The Hitopadeça is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS, brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson's 2 old paper MS, from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon s of the Jeypore MS., was named Narayana, and his patron and publisher was the prince Dhavalacandra.

- § 26. The sources of this compilation are expressly said (end of the preface, 178) to be "the Pañcatantra and another work." The first part of this statement is borne out by the fact that, out of forty-three fables in the Hitopadeça, twenty-five are found also in the Pañcatantra. The latter work as its name implies, consists of five books; while the Hitopadeça is divided into four, whose titles are given in the preface, 177. The correspondence is as follows. The first book of the Pañcatantra answers in its frame-work to the second of the Hitopadeça and the second of the Pañcatantra to the first of the Hitopadeça. Five stories from the third book of the Pañcatantra, along with seven from the first, are scattered through the last two books of the Hitopadeça. From the fourth book of the Pañcatantra only one story, "The ass in the tiger-skin," appears in the Hitopadeça; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the Pañcatantra were drawn upon by the author of the Hitopadeça; and Soma-leva. in his Kathā-sarit-sagara (chapters 60-64, much of whose substance is from the Pañcatantra, i.-iii.), has followed a similar course.
- § 27. What the "other work" is we can hardly say with entire certainty. In it ought to be found together—if the statement of the preface is accurate—at least

¹ From this point the spelling of proper names will no longer be anglicized.

² See Preface to his Litopadeça, p. i, ii, v. ³ Peterson's ed., p. 131: cf. p. iv, v.

the eighteen fables of the Hitopadeça which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bharata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson 1 thinks that the "other work" is the Nitisara of Kamandaka. The identification deserves further study.

§ 28. The contents of the Pancatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his Pantschatantra (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the Kalilag und Damnag (1876). The latter contains, pages VI-X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.2 Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōi, into the Pehlevi, the literary language of Persia, by command of the Sassanian king, Khosru Anūshīrvan, called The Just (531-579 A.D.).

§ 29. C1. Both the Indian original and its Pehlevi version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called Kalilag and Damnag after the two jackals, Karataka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyath, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardin. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe, ⁸ and at last published in text and German translation by Bickell.

§ 30. C2. The second translation from the Pehlevi was the Kalilah and Dimnah or Fables of Pilpay in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansor and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-carman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

Bibliotheca Indica, vol. iv.

² Such was Benfey's conclusion. It was questioned by Weber, Indische Streifen, iii. 437. Barzor's Pehlevi version (B.) may have been based on several different works-among them a l'aficatantra. Indeed, from the second chapter of the Arabic Kalilah

¹ See his Introduction, p. 29, 43, Notes, p. 3. The and Dimnah, ⁴The mission of Barzōī' (Knatchbull, Nitisara was edited by Rajendralala Mitra, in the pages 40-41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

³ The story of the discovery is told by Benfey, in Bickell's book, pages XII-XXIII, as also in various periodicals there cited, p. XXII note, e.g. London Academy for Aug. 1, 1871.

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic bid-bah 1 and in Syriac bid-rag. These words are satisfactorily traced by Benfey, through the Pehlevi, to the Sanskrit vidyā-pati, 'master of sciences.' Accordingly, bidbah, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

- § 31. D. These versions are: 1. The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; 2. the Greek one, made about 1080, by Symeon Seth, a Jewish physician; 3. the Persian, made some fifty years later, by Nasr Allah of Ghazni; 4. the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; 5. the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.
- § 32. E. Of the descendants in the fifth degree from the original, only two need be mentioned: 3. The Persian Anwār-i Suhaili or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifi. English translations of this have been published by Eastwick and by Wollaston, see below.

 4. The Directorium humanae vitae, made from the Hebrew about 1270 by John of Capua, and printed about 1480.
- § 33. F. From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' Das buch der byspel der alten wysen. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF Z[u] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions sine loco et anno, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at UIm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosophia*, and printed at Venice ² in 1552. This is of special interest, because from it came (**G**) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his Fables (1678), which contains eleven books, says that he owed the largest part of his new material (books vii-xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883-85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

See Benfey, in Bickell, p. XLIII t
 With wood-cuts. Harvard College has a copy.
 Avertissement prefixed to book vii, Regnier ii.

- § 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, Kalilag and Dannag. Next to the Syriac stands the Buch der Beispiele, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1614. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.
- § 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzöi translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three: 1 five, namely, form the Pancatantra; two other sections figure as a supplement to the first book of a later recension of the Pancatantra; and yet other sections, three in number, appear in the Mahā-bhárata.

The first three books of the Pancatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his Kathā-sarit-sāgara, chapters 60-61. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevi translation (570). As representatives of the Indian original, the offshoots of the Pehlevi version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pancatantra (of Dubois) is based; third, the one from which the Hitopadeca is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzōī made his Pehlevī version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. to be expected on the one hand that the Brahmans would allow a work of such great artistic merit as the original Mirrour for Magistrates to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologues. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.²

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. tales were called Jatakas or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

¹ Of the remaining three, one is shown by its Benfey's judgment genuinely Indian.

² Pedagogical reasons forbade the retention of spirit of deadly hatred towards the Brahmans to be this arrangement, except by way of specimen. Thus the work of Buddhists, and the other two are in selection ix is boxed into viii, and xv and xvi into

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-pitaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeça.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apologues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables — which would furnish the only safe basis for comparison — are irrecoverably Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the Mυθίαμβοι Alσώπειοι of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apologues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (Les Acadânas, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apologues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoveds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. Pāli.] The Jātaka, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original

Buddhist birth stories; or Jataka tales. Trans-It contains very useful lists of books illustrating the Press, 1885. Price 7 shillings 6 pence. history and migrations of Buddhist tales.

[2. Sanskrit.] Pantschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzahlungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xviii, no. 8. This work is cited as "Benfey." - The fables are cited by the numbers of Benfey and Kosegarten.

[3. Old Syriac version.] Kalilag und Damnag. Alte syrische Uebersetzung des indischen Fürstenspiegels. Text und deutsche Uebersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. Arabic.] Kalila and Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Calila und Dimna, oder die Fabeln Bidpai's. Verdeutscht von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. Later Syriac version.] Kalilah and Dim-Pall, by V. Fausböll. London, Trübner & Co., 1877-. nah or the fables of Bidpai: being an account of their literary history, with an English translation of lated by T. W. Rhys Davids. London, Trübner & the later Syriac version of the same, and notes. By Co., 1880. Vol. 1 (the only one) goes to Jataka 40. I. G. N. Keith-Falconer. Cambridge University

[6. Persian.] The Anvar-i Suhaili; or, the lights of Canopus; being the Persian version of the fables of Pilpay · ·: literally translated into prose and verse. By Edward B. Eastwick. Hertford. 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. Latin.] Directorium huma ne vite alias parabo le antiquorti sapientii. By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887-.

[8. German.] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apologues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (Works, London, 1861, iv. 1-159), Lancereau (in his Pantchatantra, Paris, 1871), Max Müller (On the migration of fables, Chips, London, 1875, iv. 145-209), Rhys Davids (Introduction to his translation of the Jätakas, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the Hitopadeça, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the Hitopadeça by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. Editions and Translations. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the Bombay Sanskrit Series. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincott (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common cloka—see p. 300, § 21—there occur in this book several other metres requiring description. The following five are monoschematic—i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the Veda. The name vasanta-tilakā means 'Grace of the spring-time'; mālinī, 'Garlanded'; rathoddhatā seems to mean 'Car-proud.'

a.		jagatī, 22 ¹¹ .
b.	<u>u </u>	trișțubh, 261.
c.		ısanta tilakā, 18 ¹⁴ , 26 ⁸ .
đ.	300130014_1140212021_	_ mālinī, 22 ²² ,
e.	202130021020 2	rathoddhatā, 5611.

The tristubh is simply a catalectic form of the jagatī; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the vasanta-tilakā is closely analogous to that of the tristubh. The rathoddhatā is essentially similar to a jagatī without its anacrusis.

\$ 11. The āryā metre is based on the number of morae—not on the number of syllables. See Whitney, §§ 76-79. A light syllable counts as one mora; a heavy syllable, as two. In general, the āryā-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, ——, and that

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 268 and 565 to 5610. The scheme is:

Applying this scheme, for example, to 565-6, we have, with the proper resolutions:

NOTES TO PAGE 16

LINE 16. SELECTION II. Preface and introduction to the Hitopadeca. U.f. samskrta ukti, 'cultivated expression.'

- 17. See √ldā. -ca belongs to nītiv-.
- 19. grh., 956⁴. -iva, 'as if.' -Join mrt- w. grh-.

NOTES TO PAGE 17.

- 1. 'Just wisdom (is) the best thing, they say'(Vah).
- 2. 'By reason of' the qualities denoted by the three ablatives, 2912.
- 3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-ofknowledge (for acquisition =) that one may acquire.'
- 4. 'The first (is) for laughter is ridiculous.' This dative is explained at 287 mid.: similar uses 1715, 2014. — vdr , ā.
- 5-6. U.f. yad nave · · · na anyathā · · · tad iha. - 'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) nīti is communicated etc.,' i.e. as one decorates a dish before burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace. Epist. i.2.67-70. - See iha.
- 8. U.f. tathā anyasmāt granthāt. 7-8. 'Friend-acquisition · · · is delineated (by the author) drawing (his materials) from · · · .' See page 311, § 26.
- 9. The Rāmāyaṇa (i.36-44 = 37-45) and MBh. (iii.chap's 106-109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, Indian Wisdom, p. 363.

Buddhist books it is called Patali-gama, 'Trumpet-flower Village.' Wilson thinks Pățali-putra is a mere corruption of Pățalipura, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. Kusuma-pura, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, Si-yu-ki, ii.83-85. The Katha-sarit-sagara (chap, iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pātalī-This is perhaps an invention suggested by the corrupted form.

- -The site of P. is discussed at length in Cunningham's Archaeological Survey of India Reports, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.1137f, with map.
- 10. Divide thus, sarva-svāmiguna; not sarvasvāmi-guņa: upeta, vi - upa. - King S. need not be regarded as a historical person.
 - 11. cuçrāva, veru, 793a, 800b.
- 12-13. Construe yasya na asti (see vlas2) çāstram, andha eva (see this) sas (asti): -ucchedi and darçakam are attributive adjectives to cas-, and loc- is in apposition w. çās-.
- 15. 'One by itself, even (api), is harmful (174x.); but how much more (kim4) all four together!'
- 16-17. See iti 2 and akarnaya. 'The king, distressed (udvignamanas, 418) by the shaster-neglect (-ananusthanena) of his (atmanas) sons, who did not study books (see 1308^2) · · · · '.
- 18. See 1ka 1. 'What profit (is there) with a son born, i.e. in the birth of a son. who · · '.
- -Observe the use of the ppl. where we - 'Town having P. as name,' 1302. In use a verbal neun: this is common in San-

skrit, e.g. 17²², 25¹², 38²⁸, and also in Latin, e.g. post conditam urbem.

19b is the answer to 19a.

- 20. '()f (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, ...': see 2vara. —See ca5.
- 21. U.f. duḥkhakarāu (supply stas) ādyāu.
- 22. See ca3. -jāto, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

- 1. Respecting the metempsychosis, see 65° to 68° and notes. —vā marks the rhetorical question as a rejoinder to an objector's statement. —jāyate, lit. 'is born,' vjan, refers to the mere physical fact of issuing from the womb.
- Render the proverb: 'He (alone) is born in reality, by whose birth (see 1718n.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?'—True, every one does so issue; but the fact by itself has no noble significance.
- -The entire point lies in the antithesis between the mg of jāyate and the pregnant sense of jāto. Such pregnant uses of a word are common in gnomic poetry: so 21²³, 22⁵.
- 2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis—though harsh and condemnable—is made clear by such phrases as that at 17¹⁸ and the others under 1ka 1.
 - 3b. Supply tamo hanyate.
- 4. See ta3. For gen., 296b. Though born (of whomsoever =) of humble parentage.
- 5. See Vlkr6. Note the puns in vançaviguddhas and nirguṇas, which words thus stand in covert and playful contrast w. yasya tasya prasūtas and guṇavān.
 - 6. U.f. na adhīta (see vi + adhi) · · etāsu.
 - 7. See vidvāns. -See go. -\sad2.
- 8 end. Passives, 770c, 769. -U.f. yad ca ucyate, explained under ya2.
 - 9. 'What is not to be, that will not be:

- if it is to be, then it will not be otherwise' the do-nothing argument or ignava ratio.

 See ced: na, if it belonged to the protasis, would precede ced.
- 10. 'This : remedy, embraced-in-the-words (= iti) "What : otherwise," why is it not drunk?' \lambda p\bar{a}, 770b.
- Lines 9-10 are in apposition w. yad (end of 8), and contain the "sloth-talk" condemned in line 11.
- 12. 'One should not give up his exertion (udyogam), thinking, "Fate (will do or prevent all)."
- 14. Metre, vasanta-tilakā, p. 316, § 43.U.f. upa_eti lakṣmīs.
- 16. Vhan: ni, 992². -kuru, 714. -ātmahas the force of a possessive of the second person here: cf. ātman3.
- 17. The loc. absolute expresses one condition, and yadi na sidhyati a second.
- 20-21. The collective result of a man's words and thoughts and deeds is his karman: this alone exists after death and is a powerful determinant of his course in the next birth. -kuryāt, cf. 25²¹N.

23. suptasya, 954b.

NOTES TO PAGE 19.

- See tāvant2.
- 2. See tāvant2. U.f. kim cid na.
- 3. kār-, made (959) from the past pass. ppl of the caus. of $\sqrt{1}$ kr, 1051^3 .
- 4. See Vçru3 and 770a. —asti kaç cid, 'is there anyone · · · ² ' see yal.
- 5. putrāṇām limits punarjanma. -Cf. 1716.
 - 7. dhatte, \ldha9, 668.
 - 9. hīyate, cf. pīyate, 1810 and n.
- 11. See atra1. Long cpd is analyzed at 1248².
- Viṣṇuçarman, if not the name of a real person, is chosen as a reminder of the synonymous Viṣṇugupta, an epithet of Cāṇakya, the wise and famous minister of Candragupta = Σανδρόκυπτος οτ Σανδρόκυττος. See Benfey, Pantch. i.31, and Böhtlingk, Indische Sprüche, 2d ed., no. 7061. Cf. above, p. 311, § 24.
 - 13. U.f. tad, 161. Explained VcakA1.
 - 14. U.f. na adravye. -nihitä, 954c.

- 15. Pass. of caus. of vpath, 1052a.
- 16. U.f. asmin (208) tu · · na apatyam.
- 20. U.f. -sangat, 'by sticking to ...,' 291^{2} .
 - 22. 'You (are) an authority for ...'
- 23. For gen., 297a. -sam-arpitavān, like kāritavān, 193n.: Vr + sam, 1042d.

NOTES TO PAGE 20.

- 2. 'By way of introduction.'
- 3. See Vgam2.
- 5. 'Tale of the crow, tortoise, and so forth' (-ādi 2), not given in this Reader.
 - 7. vstu : pra (770a) cf. prastāva.
- 8. Selection III. The old tiger and the traveller. Hitopadeca, book i., fable 2. -The motif of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in Pañcatantra, things).' iii.2, Kalilag und Damnag, p. 65f, MBh.v. 160.15-43 = 5421-49, Jataka, i. p. 460, no. 128. Cf. 2123N.
- tells this story to dissuade his followers from taking the rice with which a snare was baited. -carann, 210. -See eka3. -The ablution and sacred grass were intended as a cat,' see Manu iv.195.
- 11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. - See Vkrs + ā and √loc + ā.
 - 12. See kim4. -asminn, 210.
- 13a. 'In getting even a desirable (object) from an undesirable (source) '-e.g. bracelet from tiger.
- 14. Observe caesura and exact order of original. -mrtyave, '(is) deadly,' 174n.
- 16-17. Nothing venture, nothing have. -Join na w. paçyati (16). Both gerundclauses are conditional.
 - 18. U.f. tad. -See tavant 3a.
 - 19. pra-sārya, 1051 and 5.
- 20. U.f. prāk eva, 'formerly,' w. emphasis: eva, as much as to say, 'not now, of course' - preliminary hint at a general Dhammapada, stanza 129, and SBE. x.36. reformation of character.

Notes to Page 21.

- 1. Note how Brahmans are distinguished from men: so 951. - U.f. -vadhāt me, 'from my killing ..., because I killed.'
- 2. Another me need not be expressed with putrās and dārās: whose they are is clear from nirvanço 'smi.
- 3. upadistas: the upadeça consisted of the three words marked by iti.
- 4. U.f. -upadeçāt, 'in accordance with (his) advice,' 291.
 - 5. katham na, sc. asmi.
 - 6. Cpd, 1253a: 2d member, adhyayana.
- 7. See iti 3. "The noble eight-fold (astavidha) path" is a favorite Buddhist Buddha defines it in the famous topic. "Sermon at Benares." -See smrta3.
- 8. See tatra 1: 'among those (eight
- 9. U.f. na a-mahātmasu, emphatic litotes.
- 10. U.f. ca etāvān, 206. See gata4.
- 11-12. See ya5. -See tatha4. 'The -aham, namely, the Pigeon-king, who common saying, "vyāghro · · khādati" is · · .'
- 13-14. Third word is kuttanim. See -Cow-slaying is a heinous pramānaya. offence (643), coordinated with man-slaying, outward symbols of inward piety. A pre- 211. - A dvija's 'second or spiritual (6116) tender to virtue is called 'one who acts like birth' is when he is invested with the sacred girdle, Manu ii.169.
 - -'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.
 - 15. adhītāni, vi adhi: cf 2011 N.
 - 16b. 'So (is) food (in =) to a hungry man.'
 - 17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man - cf. 224 and St. Luke vi.33-35. -Observe that the logically important idea is often put in a grammatically subordinate
 - 18. See ātman3 and √lis+abhi. -Cf.
 - 20. Note the use or the omission of ca

according to the convenience of the metre: frequent ablutions that the elephants were so 2218, 261,2, 324,5.

-Lines 18-21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72-73 = 1517-18, at the beginning of the Διδαχή τῶν δώδεκα ἀποστόλων, in the Confucian Analects nām, we have, for sake of metre, -pāṇīnām, xv. 23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. mātrvat _ mātaram iva: similarly the rest. - The accusatives are objects of dat. and loc. above, lines 4-5. the first paçyati (1 paç6).

-This proverb, along with the one quoted by the cat at 295, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 208N.

Notes to Page 22.

- 2b. U.f. pra-yaccha (747) īçvare, 304a.
- 3. See 1ka 1. The idea is identical with that in St. Luke v.31.
- 4. dātavyam (999) iti, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."
 - 5^s. Words used pregnantly, cf. 18¹N.
 - 6. Vgrah+prati, 722 end.
- · · ni-magnas (\majj).
- 1042d.
- a ground for a judgment' that the reader be he man or tiger - has a good and harm-
- 13. 'Just the inherent nature here (atra) is the surpassingly predominant thing (Vric +ati) so
- sweet.' Religious study will not change forehead. the bad inborn nature of a man or a tiger Hindoos as they are, 2d ed, p. 25. any more than sugar would turn sour milk back into sweet milk again. Compare lines 20-21.
- action and without significance as an index garten, = 76 ed. Bombay. of character. One might infer from their 5. bhramyan, 763.

very religiously minded. Cf. 366n.

- 16. 'Knowledge, without action (to correspond), is a burden, like
 - 17. Explained under yad2.
- 18. Use of ca, 2120 N. Instead of -pāṇīas if from -panin.
- 19. See eva. -Note that the gen. and loc. here express the same relation. So the
- 20. viks+pari, 'are considered' (namely, 23. Second pacyati, pregnantly, cf. 181n. by wise people) = 'should be considered': so Malavikā i.17, kārana-kopās, 'are (only) cause-angry' 'should not be angry without a cause.' Cf. 4118N.
 - 21. vi+ati, 992. -See guna2, and note the difference between that and svabhava.
 - 22. Metre, mālinī, p. 316, § 43.

NOTES TO PAGE 23.

- 1. 'Even yonder (asau) moon (skywandering, etc., p. 22) is eclipsed (grasyate) · · · .' The demon Rahu got a part of the drink of immortality - cf. 3212n. The Sun and Moon betrayed him to Vișnu, who cut off 7. U.f. yavat asau (= panthas) \cdots tavat his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them 9. See atas 1. - vsthā + ud, 233a, caus. at times. Cf. introd. to selection xl.
- 2. 'Who is able to wipe out (vuñch)?' 11. Metre, jagati, p. 316, § 43. - 'The The Hindus thought that every one's destiny fact that "He reads the law-books" is not was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that 14. 'as by nature cows' (361c) milk is Vidhātr may write the child's destiny on its See Shib Chunder Bose, The
- 4. Selection IV. The deer and the crow. and the jackal. Hitopadeça, book i., fable 15. 'Of those having uncontrolled senses 3. - In the Indian fables, the jackal plays and mind, the (religious) action is like the the rôle which the fox plays in the Eurobathing of elephants,' i.e. is mere external pean; see Pañc. book iii., stanza 73 ed. Kose-

- 7. U.f. etad. -bhavatu, see this under √bhū.
- 8. 'I'll first get his confidence.' U.f. vyādha-pāçāt. upa-srtya, 992.
 - 11. ā-sādya, grd of caus.
 - 12. adhunā etc., explained at 999.
 - 13. astam gate etc., loc. absolute.
- 17-18. 'This (ayam) is the jackal, (who is) come seeking (icchann) · · · .'
 - 19. See \vui5.
- 20. '(Is) not to be given to any one (gen. 297a) whose'
- 21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarnya (241), but is here taken out for the sake of continuity and given separately as selection v. - cf. p. 29 end.

NOTES TO PAGE 24.

- 1. iti refers to the story in selection v. -mrgasya, subjective gen. w. -darçana-. - U.f. bhavān api, 'you (= the crow) too' - no less than I (the jackal) now.
- 2-3. U.f. adya yāvat (see yāvant 3) etasya (- mrgasya) sneha_anuvrttis.
- 5. Ppl. of v2as+nis forms possessive cpd w. pādape, see 1299. - U.f. deçe, 133.
- 6. "ayam va" is the ganana of v, i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.
- 7. See eva. -The proverb expresses a truth that underlies the doctrine of freetrade.
- 9. U.f. kim (see 1ka 1) anena (501) ut-. Join anu-bhavadbhis (741) w. sarvāis.
- 10. sthīyatām, see vsthā3; imv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of mark each the end of its clause; so 2616. familiar conversations.'
- 11. 'No one is any one's friend, no one any one's foe'—i.e. by nature; we must friend-words = (17^{18}N.) of rejecting them.' have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.
- 14. U.f. etasmin eva vana_ekadeçe := 335n.

- 18. U.f. baddhas, 160. -mām, object of tratum. - Join itas (= asmat) with
- 19. (ko) mitrād anyas, 'who other than my friend .. who but him.'
- 20. U.f. a-gatya upa-sthitas. See denom. vphala.
- 21-22. U.f. etasya (= mrgasya) utkrtyamānasya (vkrt) mānsa asrg-anuliptāni asthīni (431) mayā · · .
- 23. vlas +ud. cf. 162. -chinddhi, vchid, 689. - See tāvant 3b.

Notes to Page 25.

- 2. U.f. · · jānīyāt (730, 721 · one may recognize'), yuddhe çūram, rne çucim.
- 3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." -√2kşi.
- 4-5. A friend in need (as well as in joy) is a friend indeed.
- 6-7. 'Firm-bond-bound indeed (see tavant 5) is this deer.' The jackal 'thought' this - he did not say it aloud.
- 7. -nirmitās, Vlmā+nis. Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month - see For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176-7.
- 8. etān = pāçān: cf. the ecclesiastical prohibition of meat on Fridays. - End, see
- 9. U.f. yad tvayā ucyate, tad ..., 'what you say, that I'll do.'
 - 10. See sthita 4.
- 11. U.f. mrgam anagatam (cf. 415n.) ava-lokya, itas tatas anv-isya, tathāvidham drstvā, uvāca. Note how the gerunds
- 12. avadhīrita-, under the denom. Vavadhīraya. 'This is the result of rejected
 - 15. 'His trouble is near' (Vldhā : sam-ni).
- 18-19. 'The fact that "I've done no wrong" - that is not a ground of confidence (see 1316) etasya eva vanasya ekadeçe, cf. (cf. 2211); for there is (v2vid3), from the malicious, danger even for the good: 'al-16. tathā · · sati, read 303b⁴ and cf. √las3. though — having dore to the bad no wrong

calling for revenge - they might fairly expect to be let alone.

21. vvrj, 'one should shun' - subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 1821, 265, 3017.

Notes to Page 26.

- 1-2. Metre, tristubh, p. 316, § 43. Note use of ca - cf. 2121N. -vlap+sam, pass. ppl. of caus. - See grad and 668. - The four genitives refer to arthinam. -See kim3. - Line 2b, 'Is there a to-be-practiseddeceit of the needy, i.e. ought they to be deceived?
- 3-4. Metre, āryā, p. 316, § 44. Who by his plots.' perpetrates wrong upon (loc.) · · · .' - U.f. a-satyasamdham. - bhag-, voc. s. fem.
- end, and 2521N.
 - 6. U.f. ca añgāras: see calb end.
- more to the point, this (iyam) is the way (sthitis) of scoundrels.
 - 8. Metre, vasanta-tilakā, p. 316, § 43.
- 9. 'In your ear pleasantly something beautiful he gently hums (vru).'
 - 10. Gerund of √rūpaya+ni.
- 12. Anacoluthon: 'a scoundrel, though (see ca 6) saying pleasant things, -that is not a ground of confidence (= 25^{18b}): i.e. 'a scoundrel may say · ·; but that's no reason for trusting him.'
- agacchan · · ava-.
- 16. See \drc + sam and \lpr. Note how the three gerunds mark each the end of its clause: cf. 2511_N. - See vsthā4.
 - 17. utthāya, 233a; gerund.
- 17-18. 'The deer waited just so as the crow said.'
- 18. U.f. harsa_utphulla-locanena, 'having joy-expanded eyes, his eyes wide open with joy.'
 - 19. asau = the farmer,
- as a help to the correct phrasing.
 - 20. U.f. bandhanāt, 290; not acc.
- 21. 'The farmer having withdrawn,' Vi+ antar.

22-23. See dic+ud. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

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- 1-2. One reaps the fruit right here on earth, (with =) after three ..., (or) three days,' i.e. sooner or later.
- 3. In the original, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 3210-337.
 - 4. See 1181a end.
- 5. 'Trap-caught (from the jackal, 291 =)
- 6. Selection V. The blind vulture, the 5. See 2sama 2. -kār-, see \(\frac{1}{1}\)kr, caus. birdlings, and the cat. Hitopadeça, book i., fable 4. — Cf. 208n., 2123n.
- -The Vulture-peak, Pāli Gijjhakūţa, is 7. atha vā = 'or rather, to express myself near Rājagrha, and famous as a sojourn of Buddha.
 - 7. 'From the evil issue of fate = as hard fate would have it.'
 - 8. Instr., 280 end.
 - 9. U.f. sva āhārāt. -See 1ka 2d and 1260. **-√1dā**, 668.
 - 10. Use of inf., 9813.
 - 11. U.f. tam ā-yāntam, 619.
 - 12. See lidam near end: 'τίς δ' οδτος ξρχεται;'
- 14. U.f. api: the idea is, 'To say nothing 14. U.f. laguda-hastas (13032) tam · · of my disappointment at not getting the young birds to eat, I'm so very near the ulture that even escape is impossible.
 - 15. Same phrase at 238.
 - 17. U.f. dūram apasara (classical pres. imv. $\sqrt{sr + apa}$): no ced, han- (163).
 - 20. 'Is any one ever punished (or) honored on account of mere rank?'

Notes to Page 28.

- 2. The lunar penance is described 65⁵⁻⁸.
- 3. U.f. ācaran tişthāmi, see vsthā4. 19-20. Note the position of the gerunds - U.f. yuşman (- vulture, respectful plural) object of stuvanti. -dharma-jñānaratān, see vram3.
 - 5-6. 'And you (it seems, are) such (etādṛçās, q.v.) a jurisconsult that you (have)

guest!?'

- 6. U.f. esas (see etad) refers forward here! On the duty of hospitality, see Manu iii. 99f. - Vīr + sam-ud.
- 7. 'To an enemy (arāu, 304) even, ... should be shown.' So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.
- 8. U.f. chettum api ag- · · na up-, · even In the case of one =) from one come to hew It) down · · · · '
- 10b. 'And joyous or kind (sūnṛtā, as adj., omitted in vocab.) words as a fourth thing.'
 - 11. U.f. na uc-, \chid + ud, 202.
 - 13b. See vgam + abhy-ā, and guru3.
 - 14. Render loc. by 'towards.' Cf. 2119. tich given p. 23 end, cf. N.
 - 15. cānd-, loc. as in 288.
- 16 17. yasya limits grhat and refers to tasmāi (and to a tasmāt, understood w. ā-dāya). -sa atithis. -dat-tvā, 991 cf. 955c. - See \(\mathbb{g} \) am1.
 - 21. First evam, 'so,' namely as at 2717.
- 21-22. Touching the feet (Nala xxiv.) or the head (Manu viii.114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeça, p. 1225 = book iv., fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.
- 23. U.f. -rāgeņa idam · · · adhy-avasāyitam, vsā.

Notes to Page 29.

- 1-2. U.f. iti atra āika-: see atral. 'The law-books, though contradicting (vad+vi) ..., have unanimity on this point, "ahińsā paramo dharmas:"' ahinsā is a cardinal cpd; this is very unusual. virtue among Buddhists.
 - 3. See nivṛtta. See ya3.
 - 4. svarga-: for lingual n, see 193.
- 5. 'There is just one friend, virtue, 2521x. -U.f. a-māyayā. -19. Read so tīva. who :: ' cf. 63^{18} n. and 18 ; also 21^{23} n.
- 6. U.f. sarvam anyad hi (163) 'for all else' (but virtue).
 - 7-8. See ya6, 2antara3, and \muc +vi.
 - 9-10. See iti2a and çakya3. -Lit. What -icchayā. -See \sad \vi.

- undertaken (vyam + ud) to slay me a sorrow (of a =) in a man arises at · · · , by this forming-of-a-conception · · · ; ' we should expect tad-anumanena as cpd, 'by forming a conception of this (sorrow).' If we will think how we should feel if we were in our enemy's place and about to die, it is possible that we may spare even his life.
 - 11-12. vlpr pra, 770c. -kah kuryāt (714), rhetorical question, cf. 18¹N.
 - 13. vi-cvāsya, grd of caus., 1051 and 8.
 - 15. U.f. yeṣām · · · , tāis · · vi-lapadbhis.
 - 16. vrabh, 160. U.f. kotarāt.
 - 18. -asthini, 431. U.f. "anena (= grdhrena) eva · · khāditās " iti niçcitya, v3ci +nis.
 - 21-22. The story winds up with the dis-

Notes to Page 30.

- 1. Selection VI. The ass, the dog, and the thief. Hitopadeca, book ii., fable 3.— Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.
- 4. cvānam, 427. -āha, 801a. tāvant5. - See iti2b.
 - 5. See \(\gamma\)gr and 1020, and cf. 30\(\frac{16}{2}\).
- 6. māma, Bohtlingk's suggestion; MSS. read mama. - jānāsi, 730.
- See yathā7. —etasya (= rajakasya) limits grha-, 1316. - See yatas2: correl. -See vlvr -nis.
- 8. Second mama (gen., 297a) depends on -dāne, 1316.
- 12. U.f. sam-bhāvayet (caus.) yas tu kār-, 'who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.'
- 13. See Vçri+ā. Caesura here divides a
 - 15. U.f. pāpīyān (208,464) tvam (sc. asi).
 - 16. Explained under yathā6.
- 17-18. U.f. sevayet, subject indef., cf.
- 20. U.f. -kopāt, abl. 291. 'Because of anger at ..., he got up (992) and beat (vtad, 1070) · · · : '
- 22 and 311. U.f. para adhikāra.

NOTES TO PAGE 31.

- 2. Selection VII. The lion, the mouse, and the cat. Hitopadeça, book ii., fable 4.
 - 3. See 11ci + adhi, 629, and 619.
- 4. buddhvā, 991, 160. - 4-5. 'Not catching the hole-hidden mouse'
- 6. U.f. bhavet yas tu, vikramāt na ··. lit. 'Who is a . ', he is not subdued by might,' with a play on the name of the lion.
- 8-9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (dhrtas) by him (tena), reflecting, going, · · satisfying. · · bringing.' - mānsa ādiāhāra, 'flesh-etc.-food.'
- 9 end. U.f. tad-bhayāt, 'from fear of it (i.e. the cat).'
 - 10. vsr · nis, Epic present, 734. U.f. asau.
 - 13. U.f. samcaran, 208.
 - 14. See kadā end.
- yadā) upayoga_abhāvāt tasya · · : the gen. depends (297a) on -dane (1316); cf. 308n.
- 18. 'A servant, making (-if he made) · · ; would be or fare (syāt, 636) like D.'
- 19. Selection VIII. The crows and the serpent. Hitopadeça, book ii., fable 10. - It is told by Damanaka to Karataka (see p. 312, § 29), and into it is inserted the story of the lien, the old hare, and the well (selection ix., see 3212N.), told by the crow to the crow-hen.

book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (selection better of a powerful tyrant, not by force, xviii.). Damanaka then finishes his story but by cunning. Somadeva gives the story about the crows (- selection viii.), and fur- at lx.91-107. Compare further ther enforces its moral by the story of the lion (selection ix.). The motif of selection viii. is analogous to that of selection xvi., cf. 398n. - A few references for further comparison:

Old Syriac version. Kalilag, p. 12, 13. Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44. Later Syriac version, p. 23-26, Anvār-i Suhailī, book i., story 11. Directorium, Cap. II., p. 7 and p. 9 of signature c. Buch der Beispiele, p. 353, 3616. Benfey, i.167 f; ii.57. Lancereau, p. 332. -U.f. kasmin cid tarāu · · · apatyāni

NOTES TO PAGE 32.

- 1. 'By a tree-hollow-abiding-black-serpent' - see \stha | ava.
 - 2. tyajyatām, 771.4.
 - 3. U.f. tāvat āvayos (491): see kadā.
- 4-5. U.f. bhrtyas ca ut-. ca, cf. 2120 N. -mrtyus is predicate. -See eva.
 - 6. etasya = sarpasya.
- 7. sodhas, vsah, 954, 2223, 224b. aha, -anena, 501. 801a.
 - 9. See alam w. instr.: anayā, 501.
- 10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 337, as a quod erat demonstrandum.
- 11. Just as before (2321, see N.), this line 15. See 1711N. - U.f. tadā (correl. of announces the tale which serves as an "example" to the aphorism of line 10.
 - 12. Selection IX. The lion, the old hare, and the well. Hitopadeça, book ii., fable 11. - See 3119N.
- -Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jataka, has deep moral significance as showing the beauty of selfsacrifice and the excellence of loving "all things, both great and small." This Jataka is mentioned by name and illustrated on the -Selection viii. answers to Pancatantra, bas-reliefs of the tope or Stupa of Bharhut, Cunningham, plate xxv, dating from 200 B.c. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the

Pali. Jātaka, no. 12: translation, i. p. 205. Old Syriac version. Kalilag, p. 14. Arabic. Kalila, Knatchbull, p. 117. Wolff, i.46, Later Syriac version, p. 27. Anvār-i Suhaili, book i., story 14. Directorium, Cap. II., p. 10 of signature c. Buch der Beispiele, p. 371, Beufey, i.179; ii.62. Lancereau, p. 333.

-The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. -The mythical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality - cf. 231N. In this book, a real hill may be intended, namely Mandara, a little south of Bhagalpur, on the Ganges, east of Magadha.

- 14. See \dha + vi5 and \das3. Note that the gerund krtva goes with the logical subiect of the sentence.
 - 15. See viñā +vi, caus., and 1042d2.
 - 17. 'If that is agreeable to you'
 - 18. vklp + upa, caus. See vas3.
- 20-21. See hetu, ced, 1kal, and anunaya. - "I would put on my good bemy life."

NOTES TO PAGE 33.

- 1. U.f. apa-rāddhas (vrādh) · · dhrtas · · agre. - See 2antara 4.
- 2. Note use of acc. w. caus., 'to cause my it was said.' master to know: ' so mām, next line.
- 4. tam sinham. grhitvā, see \grah1, and 2543.
- 5. U.f. "pacyatu svāmī" iti uktvā. -tasmin kūpa-jale - tasva kūpasva jale, cf. 2414n. -tasya (= sinhasya) eva, 'his own.'
- (= sinhas) darpa_ā-dhmātas (vdham) tasya (= pratibimbasya) upari ('upon') · · ·.
- 7-8. 'Therefore I say (the proverb) having yasya buddhir balam tasya as its beginning, 3219N. See ity-ādi.
- 9. The main story of the crows and the ca adhas. serpent is here resumed: cf. 3119n.
 - 10. See \sad + \bar{a}. \bar{a} \bar{a} + \bar{a} \tau_0 = \bar{a} \bar{a} + \ba
- 11. Atr + ava, ppl. of caus. U.f. cañevā dhrtvā, ānīya, · · · .
- 12. ni-rūpyamāne, loc. absolute, pass. ppl. of denom.
 - 13. Gerundives have future force.
- 14. 'That (plan) was carried out; that being done, that (predicted result of the plan) took place: ' see under \stha anu2, and cf. over by Somadeva, lxii.19-23. 303Ъ4.
 - 16. U.f. kuryāt ('one may do'), yad na ···.
- Hitopadeça, book iii., fable 2.

-This story corresponds to Pancatantra, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by Somadeva lx. 205-210. Compare Jataka, no. 321 (vol. iii.), and further

Old Syriac version. Kalılag, p. 28. Arabic. Kalila. Knatchbull, p. 150. Wolff, i. 91. Later Syriac version, p. 55. Anvār-i Suhailī, book i., story 24. Directorium, Cap. II., p. 1, 2 of signature E. Buch der Beispiele, p. 5513. Benfey, i.269-271; ii.112 and 111.

- 19. 'In the interior of constructed (vms +nis) nests.'
- 20. 'The sky being covered (a-vrte) with havior, if I thought I had any chance of cloud-veils, as it were with dark-garments,

Notes to Page 34.

- 1-2. U.f. avasthitān (203) cītārtān kampamānān · · · · by the birds, seeing · · · ,
- 3. 'We have constructed nests with straws brought hither (-āhrtāis) by the beakmerely' (see matra 2, and references).
- 4. 'Endowed with hands, feet, and so forth (see ādi 2), why are you in distress (vsad +ava)?'
- 6. U.f. tāvat (see tāvant3) vrstes upa-6. darc-, 959, from caus. -U.f. asau camas, 'now there is a stopping of the rain.' -Better perhaps, without the punctuationbar after bhavatu: 'So let there be for a while a stopping of the rain,' i.e. 'wait till the rain stops a bit and we'll see about it.'
 - 8. bhagnās, vbhanj, 957c. U.f. andāni
 - 10. U.f. vidvān eva upa-: caesura; na avidvān tu.
 - 11. U.f. · · upadicya ajnān · · , yayus (Vyā, 800c).
 - 12. Selection XI. The ass in the tigerskin. Hitopadeça, book iii., fable 3.
- -This story corresponds to Pancatantra, book iv., fable 7, which has been worked Hindu form is the Lion-skin Jātaka. seems to have been lacking in the Pehlevi version. Plato makes Socrates say, "Since 18. Selection X. The birds and the apes. I have put on the lion's skin, I must not be faint of heart" - Kratylos, 411A. The tale

59, no. 91. Compare also

Pali, Jataka, no. 189 (vol. ii.); transl., i. p. v. Fab. Λesop., 'Ονος λεοντήν φερων, no. 336, ed. Lucian, Piscator, § 32. [Halm. La Fontaine, book v., no. 21; Regnier, i. p. 431. Benfey, i.462-3; ii.308.

- 13-14. 'By the washerman, covering (him) with a tiger-skin, that one (asau-gardabhas) was let loose · · · .' - pracchādya, see /lchad +pra, and 227. -See vmuc, and 10513.
 - 15. See buddhi2.
- 16. See vcar3. -16-18. The instr. is logical subject of the impers. pass. sthitam: see sthita2 end, and 999. - 'Having a-grayblanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' - U.f. sajji-krtya (992), avanata-kāyena (vnam), ekānte.
- 18-19. 'The ass, seeing ..., thinking ran · · · .'
 - 20. See iti 2a end.

NOTES TO PAGE 35.

- 1-2. See vcar3. See creyans and 464. --paricchannas, √1chad, 957d.
- 3. Selection XII. The elephant, the hares, and the moon. Hitopadega, book iii., fable 4.
- -This story corresponds to Pañcatantra, book iii., fable 1, and is given by Somadeva at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (363n.). Compare

Old Syriac version. Kalilag, p. 63-65. Arabic. Knatchbull, p. 223. Wolff, i.192. Later Syriac version, p. 135-137. Anvār-i Suhaili, book iv., story 4. Directorium, Cap. V., p. 10-11 of signature II. Buch der Beispiele, p. 10423. Benfey, i.348; ii.226. Lancereau, p. 337.

- U.f. varsāsu api, vrstes abhāvāt, trsā_ārtas · · āha.
- 5-6. 'And we, who from want of bathing are almost blind, --- where shall we go, or · · ? '
- 7-8. U.f. tattīra avasthitās · -āhatibhis bahavas cūrņitās, 'were crushed in great numbers by the (blows, i.e.) tread of'
 - 9-10. ā-hūya, gerund. See \akulaya.

- appears in the Chinese Avadanas, vol. ii., p. -U.f. eva atra agant-, see Vgam+a end. -vinañksyati, see vlnaç.
 - 11. visīdata, see \sad, and 185.
 - 13. 'How shall I speak . . ? ' - See vūthapa.
 - 14. sprcann, etc., 210. -See Vghrā.
 - 16-17. See Vlas3 and Vstha+anu, end.
 - 19. ucyatām, 769.
 - 20-21. 'Even when the weapons are raised (udvatesu, vam), an envoy speaks not falsely; álways, because he is inviolable (sadā eva avadhya-), he is, surely, the speaker of pure-truth.'

Notes to Page 36.

- 1-2. The moon-god's message goes from vad ete to prasiddhis. - See yad2. - 'As for the fact that these hares, . . . , by thee have been driven away (vsr + nis, caus. pass.), "gardabhī iyam," making (714, ppl.) · · , therein not rightly (see vyuj5) hast thou done.'
 - 3. See prasiddhi, and cf. çaça, çaçanka, and cacin. The Jataka tells how the rabbit offered up its own life for Cakra and how Cakra in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice - see Játaka, no. 316, vol. iii., p. 51, and S. Beal, Si-yu-ki, ii. p. 60.
 - 4. U.f. bhayāt idam (τάδε, see idam) āha: idam (= 'my misdeed, just mentioned') · · ·.
 - 5-6. See atral. pra-namya, 192a. -See vgam 1.
 - 6-7. tena (cacakena), · · nītvā, etc. See √1kr, caus. - Here the elephant is made to worship the moon; but Pliny, Nat. Hist. viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story. Beal, Si-yu-ki, i. p. li.
 - 8-9. The rabbit is the elephant's spokesman: deva, '() (moon-)god.' - U.f. ajñānāt eva anena (- gajena) · · ; tad kṣamyatām. - pra-sthāpitas, 1042d, 1051³.
 - 12. Selection XIII. The blue jackal. Hitopadeça, book iii., fable 7.
 - -This story corresponds to Pañcatantra,

book i., fable 10. It is not found in the | 6. amī, 501. - varņamātra-vipralabdhās, Arabic version nor in Somadeva, and so was ! fooled by (his) mere color,' see matra2, probably not a part of the Indian original - | and vlabh · vi-pra. Benfey, i. p. 223. But cf. Jataka, no. 188. The motif is similar to that of the fable of the whitewashed jackdaw among the doves, Κολοιδς και περιστεραί, Fabulae Aesopicae collectae, ed. C. Halm, no. 201b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

-svecchayā · · bhraman: same phrase, vyas, 'Then he too will raise a howl.' w. the other form (763), at 235.

13. tatas (bhāṇḍāt, 1098), see tatas 1. 13-14. 'Kept pretending to be dead:' see Vdrc : sam, caus., and sthita 1.

14-15. U.f. -svāminā asāu (- sṛgālas) utthāpya (10515, 1042d). The two gerunds go with the logical subject, -svāminā.

15-16. Note how the gerunds, gatva, avalokya, mark each the end of its little clause.

16. uttama-varnas, w. double mg, 'of the best color' (royal purple), and 'of the and note how it is used as reflexive of all tree.' three persons - here 'myself.'

tas (vsic) -devatayā aranya-rājye sarva_ osadhi-rasena.

19-20. U.f. adya ārabhya (see \rabh + \bar{a}3) asmad-ājňayā asmin · · · · · · · · · · · · · By our command conduct must be made = you must do as I command.'

20. vícista-varnam, 1299.

21. U.f. pra-namya (192a) ūcus (800e). - yathā ājňāpayati devas, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. aranya-vāsisu. poss. gen., see vbhū.

1-3. Construe: svajnātayas dūrīkrtās avajňayā tena, · · (see -ādi) prāpya, · · avalokya, · · ·.

3. vi-sannān, vsad, 185, 189.

4-6. U.f. evam ced anena anītijāena..., tad yathā ayam ..., 'if thus by this ... (we're treated with contempt), then that this one ··:' see Vldhā+vi5 end. - nacyati: for mode, see 581c2 and cf. yatha6.

7. amum, 501. - See \3ci pari and 770a.

6 8. yatas · · kuruta: the sentence is constructed like the sentence evam · · vidheyam, lines 4-6.

8 See vsthā anu2.

9-10. tatas · · tena_api çabdas karta-

11. U.f. svāt, tasya asāu (- svabhāvas). - What inherent-nature anyone (yasya) may have, that (nature - asau) of him is hard to overcome: ' see ya6.

12. U.f. tad kim na açnāti. 'If a dog (427) is made well-fed, i.e. put on good rations, will be not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' -tathā etc., cf. 3314 and N. and references: for sati, see vlas3.

16. 'And (consumes) destroys, as (does) highest caste' (cf. 2818). - See ātman2, a hidden fire (antargatas analas) a dry

18-19. ca, used loosely to connect ratas 17-19. Construe: aham (asmi) abhisik- with the logically, but not grammatically, coordinate parityajya. - See -mūdhas, see 2234. --vat, see 1107.

> 20. Selection XIV. The two geese and the tortoise. Hitopadeça, book iv., fable 2.

-This story appears in the Pañcatantra, book i., fable 13, and is given by Somadeva, lx.169-177. The Pali form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, Avadanas, vol. i., no. xiv. The Aesopian form, Χελώνη και άετός, Babrius, no. 115 of Schneidewin's - tasya, pred. ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. Jātaka, no. 215 (vol. ii.); transl., i. p. viii. Old Syriac version. Kalilag, p. 24. Arabic. Knatchbull, p. 146. Wolff, i.85. Later Syriac version, p. 49. Anvār-i Suhaili, book i., story 23. Directorium, Cap. 11., p. 10 of signature v. Buch der Beispiele, p. 527. Benfey, i.239; ii.90. Lancereau, p. 340. La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. mitram, nom. neuter: the name-adj, kamb-, agrees in gender with kūrmas.

NOTES TO PAGE 38.

- 1-2. yad, untranslatable, like δτι, introducing a direct quotation: cf. ol δὲ εἶπον δτι iκανοl ἐσμεν; so St. Luke viii.49, etc. U.f. adya asmābhis atra uṣitvā (see ∀3vas). Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day _) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."
- 4. āhatus, 801a. See tāvant 3b. 'Let the facts be ascertained first; afterwards, what is fitting (yad ucitam, vuc), ...'
- 5. U.f. mā evam. For I (am) having a seen disaster here = (1308) have seen a · · · ·
- 7-8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. U.f. dvāu · edhete (vedh).—'Both Forethought and who (is) Readywit, these two · · · ' the yas merely fills out the metre, see ya3.
- 9. Selection XV. The three fishes. Hitopadeça, book iv., fable 3.
- -This story corresponds to Pañcatantra, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. Somadeva gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1 -4889. Cf. also

Păli. Jătaka, no. 114, vol. i. Old Syriac version. Kalilag, p. 15. Arabic. Knatchbull, p. 121. Wolff, i. 54. Later Syriac version, p. 31. Anvăr-i Suhaili, book i., story 15. Directorium, Cap. II., p. 12 of signature c. Buch der Beispiele, p. 39³⁷.

- 9-10. U.f. purā etasmin eva · · evamvidhesu · · upasthitesu (303b) -trayena.
 - 11. tatra teşu matsyeşu, see tatra 1.
 - 12. See 2antara4.
- 13-14. See vldhā+abhi. -'In a matter (still) future, from lack of anything to judge by, where shall I go?'-since the danger is vague and uncertain, I'll keep still for the present. -See vpad+ud.
- 16-17. Explained in notes to p. 18, lines 9-10.
 - 18. See vdro 1 sam. and cf. 3618-14.

- 19. U.f. apa-sāritas (pass. of caus.) · · ut-plutva.
- 21. U.f. -ityādi refers to lines 7 and 8 above. Cf. note to 337-8.
- 22. Selection XIV., continued. 'Therefore (tad), this to-day (tad adya) must be brought about, that I reach (yathā prāpnomi) :: 'cf. passages cited under yathā6 and
- 23. prāpte, 'reached = in reaching,' see 1718. Similarly gacchatas te, 'of you, going = of your going.'

Notes to Page 39.

- 1. U.f. bhavadbhyām saha. See vartman.
- 3. kāstham is subject of avalamb-.
- 5. 'That is an expedient; but -.'
- 6. 'A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.' Note the etymology of upāya and apāya, and the contrast.
 - 7ª. Gen. absolute, 3002.
- 8. Selection XVI. The herons, the serpent, and the ichneumons. Hitopadega, book iv., fable 5.
- -This story corresponds to Pañcatantra, book i., fable 20. Cf. also introduction to selection viii., 31¹⁹. Somadeva gives the story very briefly at lx.235. Cf. also

Old Syriac version. Kalilag, p. 30. Anvár-i Suhailī, book i., story 26. Buch der Beispiele, p. 57³⁴.

- 9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27°s.), which was near the Ganges.
- 13-14. U.f. · · ānīya, · · ārabhya (see Yrabh : ā 3), · · · yāvat (see yāvant 3), pañkti-kramena · · dhatta (668).
- 15. svabhāva-dveṣāt: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. Pañcatantra, p. 110²²f, ed. Kosegarten, = book ii., p. 7¹¹f, ed. Bombay; and selection xxi.
- 15-16. $tath\bar{a}$ etc. = 37^{18} : cf. 33^{14} N.
- 17. U.f. tāis (= nakulāis) · · ā-ruhya, · · sarve · · ·

- 18. avam, 491. -Cf. 337-8n.
- 19. Selection XIV., concluded. -See about my true-nature.'
 eva2 near mid. 20. See yam + sam-u
 - 20. uttaram dā: cf. uttara-dāyaka, 324.
 - 21. U.f. sarvathā atra eva. See kim3. uktvā. See eva.
 - 22. U.f. evam anusthite sati, 303b4.

NOTES TO PAGE 40.

- 1. sam-uhyate, vah, 769, 252. -āha, 801a.
- 2. U.f. tadā, atra eva paktvā, khād-, 'Then he shall be eaten, with a cooking (of him) right here' we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.
 - 4. vismrta-samskāras, 1299.
- 5. vadann eva, cf. cintayann eva, s.v. eva2.
- 7.8. Construe: yas na karoti iha vacas suhṛdām · , sas etc. bhraṣṭas, ybhraṅç. With line 7, cf. 25¹⁴.
- 9. Selection XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeça, book iv., fable 6.
- This story, and the one at MBh. xii.116. 1 - 4254, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add Somadeva, 1xii.125, Kalilag, p. 72, Later Syriae, p. 149, Beispiele, p. 116.
- 9-10. U.f. tena āç- · · · dṛṣṭas, 'he saw.'
- 11-12. khāditum (9813) anu-dhāvan: inf. hantum used similarly, 402, 412.
- 12. tapah-prabhāvāt; the austerities of the holy men gave them supernatural powers, cf. 16^{11} N.
- 13. bidālas, predicate. Sec Vlkṛ9. kukkurāt, 292a: so vyāghrāt, next line. Sec Vbhī and 643b.
- 15. 'Looks upon even the tiger as a tain place.' -sthāpitās, 10513, 1042d.

 mouse.'
 - 17-18. See \nī. -yāvat etc 400 999.

- 19. U.f. svarūpa_ākhyānam, 'report bout my true-nature.'
- 20. See /yam + sam-ud. See /1kr, desid.
- 20–21. U.f. "punar mūşikas bhava" iti

NOTES TO PAGE 41.

- 3. Selection XVIII. The heron, the -āha, fishes, and the crab. Hitopadeça, book iv., fable 7.— See note to 3119.
 - -The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at 1x.79. The Buddhist form appears in the Jātaka. A hypocrite is called 'one who acts like a heron,' Manu iv.196 (cf. 20°s.).

Păli. Jătaka, no. 38; translation, i. p. 317. Old Syrlac version. Kalilar, p. 12. Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41 Later Syriac version, p. 24. Anvăr-i Suhaili, book i., story 12. Directorium, Cap. II., p. 8 of signature c. Buch der Beispiele, p. 35¹⁸. Benfey, i.174; ii.58. Lancereau, p. 344. La Fontaine, book x., fable 3. Regnier, iii. p. 18.

- Arabian Nights: Night 717 (Weil, iii.914).

 4. U.f. tathā ud-vignam iva, 'so, as if
- terrified.' See 'drg, caus., and cf. sthita4.

 5. prstas, 220. See iti 2b.
- 7-8. U.f. te ca atra avaçyam eva. 'And these here very surely will be killed: I heard (vākarņaya) a plan to that effect (iti).'
- 8-9. See itas3. U.f. -abhāvāt asmadmaraņam. kṛtas, 'am made = have become.'
- 10-11. See iha and tāvant4. This (heron, ayam) appears to be actually (eva) our benefactor; therefore let him be asked (yprach, 768) · · · .'
- 13-14. U.f. upakartrā ariņā samdhis. 'Alliance (is proper—cf. 222'n.) with a foe who does us a service, not with a friend who injures us (apakāriņā—cf. 39'n.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is called foe and the other friend is of no account. —laksyam agrees with predicate.
- 18-19. U.f. kasmin cid deçe, 'in a certain place.' -sthāritās. 10513. 1042d.
- 20-21. U.f. bakas api apūrva-kulīramānsa_arthī · · · kulīras api : the api's may

be rendered by 'and' or 'but,' as the sense requires — cf. api5.

NOTES TO PAGE 42.

- 1. -ākīrņām, v3kr +ā.
- 3. 'One should fear danger (bhayāt, 292a) so long (only) as the danger is future.'
- 5-6. U.f. pagyet na kim cid hitam (163).

 -mriyate, 773. 'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then ···.'
 - 9b is one copulative cpd adj., utta-, 1257.
- 11. Selection XIX. The Brahman and his jar. Hitopadeça, book iv., fable 8. Count not your chickens before they be hatched.
- -This story corresponds to Pañcatantra, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, Chips, iv.145-209.
- —The tale recurs in the Arabian Nights, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's Lazy Heinz and Haggard Liese, Mürchen, no's 164 and 168. Compare also

Old Syriac version. Kalilag, p. 53.

Arabic. Kalila. Knatchbull, p. 269. Wolff, ii.3.

Later Syriac version, p. 170.

Anvār-i Suhaili, book vi., story 2.

Directorium, Cap. VII., p. 7 of signature K.

Buch der Beispiele, p. 13014.

Benfey, i.499; ii.345. Lancereau, p. 345.

- La Fontaine, b'k vii., fable 10. Regnier, ii.145,495.

 For -çarman in names, see 59¹⁸ and N., and see visnuçarman in vocab.
- 11-12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (samkrānti) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the Pañcatantra, book ii., fable 2 (where Kosegarten, 1191, reads uttarāyaṇa-, and the Bombay ed., 1421, reads dakṣiṇāyana-: see this last in vocab.).

 book iii., fable 3, and, elaborate and better fit at lxii.62. Of the Gesta Romanorum, Cap II. Oesterley, p. 486 ar tioned. Compare also Old Syriac version. Ka Arabic. Kalila. Knatel Later Syriac version, p. Anvār-i Suhailī, book iv Directorium, Cap. V., p. Buch der Beispiele, 1092
- The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival described by H. H. Wilson, *Works*, ii.222-43.

- 12-14. U.f. tatas tam (= çarāvam)ā-dāya, asāu (devaçarmā), çayyā-nikṣipta + dehas (1297) san (redundant, vlas3), rātrāu acintayat. —The long epd: 'in a dish-filledpot-maker's-shed-part (ekadeçe).'
- 14-17. Construe: yadi aham, imam · vikrīya, · prāpnomi, tadā (introduces verb of apodosis, karomi) tāis (= kapardakāis) · çarāvān tatas ghaṭa_ādīn upakrīya vikrīya, anekadhā vṛddhāis · · · ādikam upakrīya, · · utpādya, · · karomi. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. —tatas, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'
- 17-18. U.f. tāsu · · yā adh-, tasyām · · : 'who among those wives (is) most beautiful, on her I bestow · · · .'
- 18-20. 'Thereupon, when her co-wives (tat-sapatnyas), jealous, quarrel, then I (will) beat them so' (ittham, said while he throws the cudgel to show how). -U.f. abhidhāya utthāya.

Notes to Page 43.

- 1-2. 'By the potter, (who came:::) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see tiras), was expelled (bahis-) ···.'
- 5. Selection XX. The Brahman with the goat, and the three rogues. Hitopadeya, book iv., fable 10.
- -This story occurs in the Pañcatantra, book iii., fable 3, and, as usual, in a more elaborate and better form. Somadeva has it at lxii.62. Of the frequent imitations, Gesta Romanorum, Cap. 132 = 124 (see ed. of II. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. Kalilag, p. 67. Arabic. Kalila. Knatchbull, p. 233. Wolff, i.205. Later Syriac version, p. 141. Anvār-i Suhaili, book iv. story 7. Directorium, Cap. V., p. 2 of signature 1. Buch der Beispiele, 109²¹. Benfey, i.355; ii.238. Lancereau, p. 363.

6. U.f. grāma_antarāt (202) · · gacchan. 7-9. U.f. · · dhūrtās " yadi eṣas (176a) chāgas (227) supply asmābhis, kena api upāyena (tam chāgam) prāpya, khādyate, tadā · · bhavati " iti ālocya, · · upavicya, de Worde, in 1520, reprinted London 1885, sthitās (see sthita4).

10-11. abhi-hitas, see Vldhā. - See iti 2b. - U.f. skandhena uhyate, 769 and 252.

12. tad eva, 'just that' - 'the same thing.'

14. dolāyamāna-: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niccitam eva ayam k-" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. yayau, 800c. - Read cchagas for -go.

19-20. See vlvid4. -vañcyate, pass. of caus. -chāgatas, see 1098c3.

Notes to Page 44.

1. Selection XXI. The Brahman and his faithful ichneumon. Hitopadeça, book iv., fable 13.

-This story corresponds to Pañcatantra, book v., fable 2. It is undoubtedly of Buddhistic origin - Beal, Academy, Nov. 1882, p. 331. It is discussed by Benfey, i.479, blood-smeared snout-and-paws.' who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 384. Especially famous is a the Great and his faithful hound Gellert. and goes back to 1205. It is familiar to English readers through the well-known heart (418) · · · .' ballad of Wm. R. Spencer. A highly inter-Wyse Maysters of Rome, printed by Wynkyn passion

ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kahlag, p. 54. Arabic, Kalila, Knatchbull, p. 268. Wolff, ii.1. Later Syriac version, p. 169. Anvār i Suhailī, book vi., story 1.

Directorium, Cap. VII., p. 8 of signature K. Buch der Beispiele, p. 13114.

Benfey, i.479; ii.326. Lancereau, p. 384.

-Through ujjayini ran the prime meridian of Hindu astronomers.

2-3. 'For (see krte) the Br., from the king, a call to offer a craddha came.' -crāddha, see p. 402.

4. sahaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. '()f receiving, ..., quickly, (if it is) not done, Time drinks the juice of it:' i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

U.f. cira-kāla-pālitam · · · rakṣārtham.

11. Natural enemies - cf. 3915n.

12-13. U.f. asau · ayantam. - 'Having

14. See vdhr + ava: his conclusion was "mama $\cdot \cdot$ bhaksitas:" anena = nakulena.

15-16. U.f. asāu upasrtya. - See vsthā4.

16-17. 'Finding out that the ichneumon parallel story, which is told of Llewellyn was his benefactor, (and) possessing a discovered (vbhū+vi) deed (kṛtyā), i.e. discovering what he had done, with a pained

19-20. 'Who, without ' (a-vijnaya), esting English version is found in Ye Seven goes to or gets under (gatas) the power of

SELECTIONS XXII.-XXVII.

Extracts from the Kathā-sarit-sāgara.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sagara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called tarangas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about onequarter as much as the Mahā-bhārata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, Works, vol. iv. 109-159.

§ 46. Bibliography. The following discussions connected with the literary history of this work should be mentioned.

Fitzedward Hall, the Vāsavadattā, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the Vrihatkathā of Kshemendra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, ibidem, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmir etc., published at Bombay in 1877 as an Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, with vol. xii. Preliminary reports had appeared in the Ind. Ant., v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmirischen Dichters Somadeva, Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss., ex.545f, Vienna, 1885.

Sylvain Lévi, La Brihatkathāmañjarī de Kshemendra, Journal Asiatique, 8.vi.397f, vii.178f. Vol. vi. contains chapters 1-8 in text and translation.

The text has been edited by H. Brockhaus, Leipsic, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880-84.

- § 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler. From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavatī, and gives some of the facts relating to the royal house of Kaçmīr then regnant. These facts are supplemented and confirmed by the Rājataraūginī or 'Chronicles of Kaçmīr,' written by Kalhaṇa, about 1148–1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.
- § 48. In the year 79, i.e. 4079, of loka-kāla, Sangrāmarāja, a descendant of Satavahana (or Gata-), succeeded to the throne of Kaçmir. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavatī, daughter of the king of Jālandhar (jālamdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalacadeva. He soon repented his hasty step and got control of the government again. Meantime, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harsa. In fact, Ananta retired with his court to Vijayaksetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harsa. Suryavati burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Suryavati, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.
- § 49. The real source of the Kathā-sarit-sāgara is stated by Somadeva* to be the Bṛhat-kathā or 'Great Narration' of Guṇādhya. This work, according to Bühler, goes back to the first or second century of the Christian era, but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Weber das Zeitalter etc., pages 547-549.

² Bühler's Report, p. 52f; Zeitalter, p. 554, 557.

³ The popular calendar (loka-kūla) of Kaçmir is counted from a date corresponding to 3076 B.C. The era is connected—in some real or fanciful way with Ursa Major (saptarayus—see ṛsi2), and so

is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See *Report*, pages 59-60.

⁶ See Kathā-sarit-sāgara, 1.3 and exxiv.250, and Reader 565.

⁵ Report, p. 47. Cf. Wilson, l.c., p. 119f.

it, the Bṛhat-kathā-mañjarī and the Kathā-sarit-sāgara. Each is a recast of Guṇāḍhya's original. The former was made by Kṣemendra Vyūsa-dūsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.¹ Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāiçācī bhāṣā or 'Goblin dialect'; and internal evidence² confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

- § 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions 3 to the Buddhist Birth Stories occur. Indeed, Weber maintained 4 that Guṇādhya was a Buddhist. The name pāiçācī bhāṣā seems to have covered a number of Low Prakrit dialects 5 spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Brhat-kathā is actually written.
- § 51. It remains partly by way of introduction to selection xxvii. to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himülayan peak Külüsa, the god Çiva, to please his wife Pärvatī, was telling her (Kathā-sarīt-sagara, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gaṇa), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pärvatī. This made it appear that Çiva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Malyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakşa named Supratīka, who, cursed to become a mortal, is living in the Vindhya as a Piçāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Çiva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puspadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhuti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Gunāḍhya, at Supratiṣṭhita (vi.8) in Pratiṣṭhana. This is identified with Paiṭhān on the Godavarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇāḍhya returns to the splendid royal city of Supratiṣṭhita (vi.24) and is appointed a minister (vi.70) of Sātavāhana, the king of whom the story in selec-

¹ Lévi, Journ. As., 8.vii.218-220.

² Ind. Ant., i.308-309. Journ. As., 8.vi.413.

³ E.g., at lxxii.120, to the Boar Jataka. See Weber, Indische Streifen, ii.367.

⁴ Ind. Ant., ii.57.

⁵ For the views of the Hindus and others concerning these dialects, see Muir, Orig. Sanskrit Texts, Western India, iii. (Bidar, etc.) p. 55.

ii³.43f, esp. p. 48 and 50. Cf. also Jacobi, Ausgewählte Erzahlungen in Mähäräshtri, Einl. § 2, § 15.

⁶ Its Präkrit form is Paitthana; this is the ΠΑΙ-ΘΑΝΑ of the Περίπλους and the Βαίθανα of Ptolemy. See McCrindle, Ancient India as described by Ptolemy, pages 175-6, and J. Burgess, Arch. Survey of Western India, iii. (Bidar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Carvavarman (52'), Guṇāḍhya forswears the use of Sanskrit, Prākrit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piçācas (vii.26), learns their dialect. In this he addresses Kāṇabhūti, who exists himself at the time as a Piçāca. Kāṇabhūti tells the tales in 'his own dialect' (svabhāṣayā, 534), i.e. Paiçācī, to Guṇāḍhya. The hearer writes them down in Paiçācī, and with his own blood, since he had no ink by him. Kāṇabhūti is then released.

Guṇaḍḥya, in order to "publish the stories to the world," sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52²⁸), rejects the stories on account of their dialect. Guṇāḍḥya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes. One hundred thousand couplets Guṇāḍḥya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left, 1 namely the Bṛhat-kathā. The pupils expounded the poem to the king and he composed the first book or lambaka, called Kathapīṭha (56¹⁰x.), to serve as a general introduction to the rest, after Guṇāḍḥya had ascended to heaven (56⁴), released. 2

- ¹ Compare the stories of Orpheus and of the Sibyl.
- ² According, then, to Somadeva (and to Ksemendra, as well, *Ind. Ant.*, i.307), the παράδοσις of the stories is, in turn, from
- 1. Civa, to
- 2. Puspadanta (= Vararuci, Kātyāyana),
- 3. Supratika (= Kāņabhūti),
- 4. Mālyavant (= Gunādbya),
- 5. Satavahana, and
- 6. The world.

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- LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-saritsāgara, Tarañga iii.45.— Kṣemendra gives the tale in his Bṛhat-kathā-mañjarī, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm's Fairy Tales, no. 197, The Crystal Ball. See also Jataka, no. 186 (vol. ii.); transl., i. p. xvi.f.
- 2-3. See atra 1. —King Putraka's uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the "meantime," the "promise," the "Vindhya," and the "disgust." —For Putraka, see 17%. —See Vraj vi.
- 4-5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhraman ava_āpa asāu -ekatatparāu puruṣāu dvāu; tatas tāu etc. see iti2.
 - 🗸 U.f. mava_asura-sutāu āvām sc. svas.

- King Putraka

 8. 'On account of this (is) our fighting
 Kathā-saritmendra gives er), he may take it.' Brockhaus reads
 jarī, at ii.48. tannimittam—against the metre.
 - 9. U.f. etad tad-vacanam · · pra_uvāca.
 - 10. U.f. pumsas (394)? tatas samavocatām (see vac, and 854 and 847 end).
 - 11. U.f. pari-dhāya ('by putting on') · ava_āpyate.
 - 12. U.f. yad (162) likhyate: see ya5.
 - 13. See ya5. 'Is thought of.'
 - 14. avādīt, vvad, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 826. —U.f. kim yuddhena? astu ayam paṇas. See 1ka 1.
 - 15. U.f. sas eva etad (= dhanam) haret (163).
 - 16. See under iti2. -mūdha. 2234.
 - 17. U.f. adhy-āsya, ud-apatat vyoma.
 - 19. Vtr + ava, with abl.

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- 1. Selection XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Tarañga, vi.28. - It is introduced as a story which Gunādhya hears on his return to Supratisthita --- see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-setthi Jātaka, no. 4(vol.i.), transl., i.p.168.
- 2. 'By me, utterly without (vinā eva) capital, wealth was gained ' (\sad +a, caus.).
- 4. man-mātus, abl., 'from my mother:' man-, 161, 494.
- 5. tad-bhayāt: tad-(494) = tebhyas, i.e.gotrajebhyas. -See garbha3.
- 7. 'And there was I born, (as the =) to iyam. -satā, 'being.' be the means of support of that excellentwoman.'
 - 8. See vrdh, caus. -kurvatī, 7145.
- 9-10. U.f. atha abhy-arthya. See Vcak B1. - Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'
 - 13. For gen. w. √dā, 297a.
- 15-16. agamam, 846. - so 'pi marks beg, of new clause and is little more than a δ δè with viçākhilah. - 'Thus (i.e. as follows, lines 17–20) spake (854) to a certain · · .'
- 17-18. See 1 idam, near end. panyena. appositive to etena.
- 19. punar: the antithesis is between a dead mouse and good hard cash.
- -The Roman denarius had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., Ind. Ant. xv.192), given by Gen. Cunningham, Arch. Survey of India Reports, iii. 54–56.
- 20. See vsthä7. -te 'pi (sc. dīnārās), 'even the principal.'
 - 22. tvattas, 1098a.

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- 1-2. Construe: asya sampute (see this) tam (='mouse') likhitvā, gato 'bhūvam (829) aham, so 'pi ahasat.
- 3-4. -yugmena, instr. of price, 281b: mul-, appositive. -marj- depends on krte; and the other genitives go w. dattas, 297a.

- 7-8. Construe: aham çrāntāgatāya -samghāya adām (829) ambhas, etc.
- 9-10. dve dve, see dva: 'two apiece,' 1260. - U.f. vikrītavān (960) āpaņe.
- 11-12. See tatas5: the second is a mere stop-gap. -See vhr : ā.
- 13–14. mayā, logical subject of krītam : tebhyas, abl.
- 15-16. Loc. absolute. The rains made the roads impassable for the wood-men. -pan-, 486b. - catais, 281b.
- 19-20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) · · · .'
- 21-22. See \sidh + pra. -U.f. laksmīs

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- 1. Selection XXIV. King Cibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88. — This story is famous, old, and widespread. It is of distinctly Buddhistic origin and character - see S. Beal, Si-yu-ki, i. p. 125 and note. Benfey, Pañcatantra, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jataka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amaravati - see James Fergusson, Tree and Serpent Worship,2 plate lxxxiii. 1, and p. 225, and plate lx. left, and p. 194; also on the great Javan temple of Bôrô Boudour. The Amaravati tope dates from about the beginning of our era - see J. Burgess, Arch. Survey of Southern India (Amaravatī, etc.), p. 12, 101.
- -In the Cariyā-piţaka, Pāli text, ed. Morris, p. 77, Cibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajantā — J. Burgess, Cavo Temples of India, p. 315. Beal gives a Chinese version of the story in his Buddhise Literature in China, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Cibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).
- -In Sanskrit works the Cibi-story is common. We find it in the Southern Pan-

catantra, French version by J.-A. Dubois, Kathā-sarit-sāgara, Tar. xvii.137. — Çacī is a Cibi.

Indus and Akesines. disches Leben, p. 130, 431.

"This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā caintroducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

sarva-sattva_abhaya-pradas, 2. U.f. 'giving a feeling of safety to all creatures:' see 291n.

3-4. The inf. denotes purpose: cf. 987 w. 982. - 'Indra himself, having taken on · · · , pursued (anv-apatat) Dharma' — see dharma3.

5. U.f. ankam acicriyat: see veri3; for aorist, 8593, 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) · · · .'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharmas.

9-10. U.f. enam (274b) · · a-tyājyas; tad ('therefore') dadāmi anyad · · tava (297a).

11. See evam. -ātma-, see 1816n. -See 747.

1042e end.

contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ- (pred. adj.) · · dattvā (991, 955c) ca · · anyān tāu · · 800c. īyatus (783b2).

p. 173. It occurs three times in the MBh. pattern of wifely virtue, but Indra does not It is told at iii.130.21 = 10557, of Uçīnara, requite her with equal fidelity. His amours the father of Cibi (translated by P. E. Fou- are as notorious as those of Zeus. Indra is caux, Le MBh., Onze épisodes, p. 231); at invoked with the words ahalyāyāi jāra, as iii.197.1-13274, of Cibi himself; and at early as the CB. (iii.3.418). He is reproached xiii.32.3-2046, of Vṛṣadarbha, the son of for his affair with Ahalyā, at MBh. v.12.6= 373; and this is narrated at length in the -Cibi Auçīnara is the traditional author Rāmāyaņa, i.48 Schlegel, or i.49 Gorresio. of RV. x.179.1, and seems to be the heros. His attempt upon Ruci is told at MBh. xiii. eponymos of a clan that dwelt between the 40.16 - 2262, excerpted by Muir, Texts, i2.466. See Zimmer, Altin- Later books smooth over these immoralities by interpreting them allegorically - see 1. King Suçarman, having been deceived Müller, Ancient Skt. Lit., p. 529. - So Holtzby a Gana in the form of a Brahman, says, mann, ZDMG. xxxii.302 (cf. 294); Muir, Texts, iv2.48.

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2. U.f. -lubdhas (vlubh) tām. - See Varthaya + pra, 959 and 960.

3. Construe: matis pra-, vibhūti-andhā, dhāvati avisaye.

4-5. U.f. sā anu-mene (794e) · ·; tad ('that occurrence') ca prabhāvatas (1098, 2912) buddhvā (160), tatra agāt · ·.

6-7. See √1kr3. -See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but vet) having some regard for (verbal) truth, "This is, of course, a cat or my lover"'-see majjão. Gautama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited ' (-klptantam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. -ava_āpnuhi, 703.

13. The limit — cf. p. 333, § 51. 13. See yathā5. - vkrt + ud. - aropayat, á 4 and 293c. - See 2antara 1. - Until forest-interior-wandering-Raghava-sight, i.e. 15-16. See Vruh+adhi. - U.f. ".. tu till thou seest R. wandering in the wood." etad" divyā vāk ud-abhūt. "That in- "Rāma removed the guilt of Ahalyā by deed is equal"', referring to the promise merely looking at her," says the Visnupurana, iv.4.42.

14. datta-çāpas, 1299, 1308. —yayāu,

16. Selection XXVI. The king who 20. Selection XXV. Story of Ahalya. didn't know his Sanskrit grammar. Katha-

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sarit-sāgara, Tar. vi.108-164, omitting 111-112, 124-133a, 154-158, 161-162. — Ksemen- i.e. avasthām. — pary-ahīyata, 770b. dra gives this story in brief at vi.35-52, Journ. As., 8.vi.446. The king is called Sātavāhana; but this is merely the family name of a dynasty that reigned in the northwest of the Deccan in the first and second centuries of our era. See Oldenberg, Ind. Ant., x.225 f. Carvavarman was a protégé of this family - p. 334, § 52. Somadeva, as we saw, makes Harsa a descendant of Catavāhana; and for the last, he adds (vii.13), Carvavarman wrote the easy grammar called Kātantra - Bühler, Report, p. 74.

16-17. Gunadhya, who had been interrupted by Kanabhūti, resumes his story here with tatas. - adhy-āsta, 620. - tad, 'that' (garden), whose creation by Durgā (see deva2c), Gunadhya had narrated a little before (vi.84). It was just outside of the ambarā, like the one Socrates sees, Crito 44, capital of Pratisthana (p. 333).

19. vtr +ava, 957b. - Inf. of purpose.

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- 2. 'Cirīsa-delicate-limbed, i.e. having limbs as delicate as a C. blossom.' - U.f. abhy-agāt.
- 4. 'She said "Don't with water (mā udakāis -- cf. line 8) pelt me." ' He understands it as "With comfits (modakāis) pelt me."
 - 5. ānāyayat, vnī +ā, caus. imf.
 - 7. rājann, 210. See 2antara 1.
- 8. The order of the words is inverted to remove the ambiguity. -iti uktam · · tava (297a), 'Thus I said to thee.'
- euphonic combination of the ma-word and the udaka-word?
- 12. hasati, present ppl., loc. absolute. --ākrāntas, 955a.
 --See jhat iti.
 - 13. 'Having abandoned-water-play,' 1308. 14-15. U.f. pra_aviçat · · muhyan
- p- vā, mṛtyus vā" iti : . 'llaving bed-thrown-limbs,' v2as+pari-ni.

āhārādi-.

19-20. Construe: parijanas, · · drstvā, | abhavat sambhrāntas, "kim etad" iti ' ('saying "What's that?"').

21-23. aham, i.e. Gunadhya. -tām, prātar āvām ('I. and C.').

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- 1-2. sarvasya, subjective gen. w. praveçe, which is loc. absol. w. ruddhe. - See katham. -mama begins new clause. -See paçca.
- 3-4. Construe: nrpas vijňaptas (1042d2) mayā, upaviçya :: - See vvrt7.
- 5-6. 'S., tho' he heard it, kept silent (just so, tathā eva, i.e.) nevertheless.' See √las4. - U.f. tatas ca idam.
- 7-8. U.f. ·· kuru " iti prāk · · tena · · adya · · niçi — see adya.
- 9-10. See svapna. U.f. nabhasas cyutam (nom.) — see vcyu4. — See vkas +vi.
- 11-12. tasmāt : ambujāt. —dhavala_
 - 13. iyat (451) drstvā. See vman 1.
- 15-16. 'C. having thus announced his vision'— see Vlvid ni and 1308. asta-māunas · · avadat.
- 17-18. The question goes to pandityam. -See yeak B1, pass, of caus, of desid. -kālena: for instr., 281c. Similarly varsāis, line 21.
- 19. tena pāndityena. - esā, 'this' that you see about me. -na pratibhāsate - 'sordet.'
- 20. Observe caesura, and see 1ka 1. 'What pray has a fool to do with power, as it were a block with ornaments?' i.e. he has no more to do ::, than a block ::.
- 21-22. In the introduction to the Pan-9. 'Knowest thou not the mere (matra2) catantra, also, the time needed for learning Sanskrit grammar is put at twelve years. -See mukhai.
 - 23. See yeak B1, caus. -tad = grammar.

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2. kuryāt, \1kr 1.

5-7. Protasis ends w. ced: tatas begins 17-18. Construc: "caranam me ('sti) apodosis; 'then by me are renounced (tyaktam) these three languages which pass current' (vbhū + sam3). See p. 334, § 52. -See tadvat. - Ksemendra (vi.52) has apabhranca for Somadeva's decabhāsā. Both of these terms denote indeed a Prakrit dialect; but, in contrast with the word fluid"; from it a drink of immortality is prakrtam in this connection, they denote a made; and with it pacts are made or subvernacular of a lower order than prakrtam.

- 8-9. U.f. na ced evam : , -abdān (276) one,' 'I, C. here, (will) carry :: .'
- 10 11. tasminn == Q. - agamam, 846. -See vman 1.
- 12. ca vīhastah is Boehtlingk's emendation for cavihastah.
- 15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumara for help, because a kumāra (see this) opened the lotus (51^{17}) . — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.
 - 18. Caesura. -19. prāpa, 783e².
- 21. 'Showed (VIkr 1) favor to him (tasya, 297a), i.e. to C.
- 22-23. 'Having magic power by K.'s gift.' -See cintitop:: for a like magic, see 4513.

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- 1-2. U.f. prādus āsan ca tās (sciences) tasya (= dat.) · · · tatksanam. · · · hi (163).
- 3. Selection XXVII. The pathetic history of the stories. Kathā-sarit-sāgara, Tar. viii. — It forms Ksemendra's eighth chapter (of only 16 couplets), Jour. As., 8.vi.449. For a general explanation of the Taranga, see p. 333, § 51f.
- 3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (piçāca) dialect.'
- 5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (varṣāis), it (sā) was written down as seven couplet-lacs' (appositively).
- 7 8. U.f. mā (580) · · hārsus (882) iti: 'Thinking "Let them not steal it," i.e. Fearing lest they might.'
- one which ascribes peculiar virtues to pure couplets for the use of the gods.

- scribed (cf. Faust, l. 1383).
- -At present (1878), all available informavahāmi esas : :: esas, emphatic, 'I, this tion points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, Palaeography, 2 p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmir, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see masī in vocab.
 - 9-10. 'The sky (ambaram) became filled (nirantaram) with S. etc., who came (ayatais) to listen, [became filled or covered] as if (iva) with a canopy.'
 - 12. See \(\forall \text{gam4}\). K. was orig. a vaksa, sce p. 333, § 51. - çāpa-muktas would be better.
 - 15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit, announced to, ud-īritas) me by Durgā when she told how my curse would end (lit. in the declaration, -uktau, of the end, -anta-).' See p. 333, § 51,
 - 19-20. The two nominatives in l. 19 are in partitive apposition to çişyau · ubhau, the subject of ūcatus.

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- Explained under sthāna6.
- 4. pra_ahinot, 192c. -dattva: cf. 991 w. 955c.
- 6. The garden mentioned at 4917 see N. 7-8. 'That MS, was shown to S, (genitive, 297a2) with the words "This is G's work."' -The gender of the pred. determines that of the subject, esa.
- 11. See pramana. "The length of the poem (700,000 distichs) is a weighty argu--Both Somadeva and Kşemendra state ment in its favor, but-" This is quite in that the stories were written down in blood: accord with later Hindu taste. As if the S. gives the lack of ink as a reason; K. 100,000 distichs of the extant MBh, were not gives none. But the statement may rest on enough, the preface (MBh. i.1.106a = 104c) a popular superstition like the Germanic tells us that there was a version of 3,000,000 spittle (cf. also St. Mark viii.23) and to nately their years were lengthened out so as blood. Life rests in the blood, the "vital to give them plenty of time to hear it - see

588n. The Manes had to get along with a version of 1,500,000. (54²², 56¹) to keep only one-seventh of his contains less than 22,000 couplets - p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. vivikta-ramya-, 1257: \vic+vi. bhūbhāgam, in appos. w. çil-.

19-20. viks+vi. - Wvac and cru, caus. 23. U.f. tasmin · pathati, loc. absol.

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1-3. These three lines and the preceding line make one sentence; the last word is the subject. - pari-tyakta-, 'having abandoned grass-food, quitting their pasturage.' - U.f. āsan abhyetya (vi+abhy-ā, 992): cf. sametya, line 10.

-Compare the story of Orpheus. In the MBh., iv. 39.6 = 1290, horses shed tears. The troklos, Il. 17.426: cf. Pliny, Nat. Hist., viii. For the long cpd, see 1253a. 42 - 64.

5. See Vvad4. - See ja.

8-9. U.f. ūcus · · girāu · · ko 'pi · ·.

14-15. 'He saw him completely (abhitas) of the fire of his curse, which was [practifrom his ban — p. 334].

guished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. offered it, 5412. jațābhis; but it is a genitively dependent sarıt-sagara, xix.104.

18. '(The adventures) of himself as P.': Guṇāḍhya is said there is no objection to this grammatically (cf. $\tau \hat{\eta} \in \mu \hat{\eta} \times \epsilon i \rho l \; \Pi \alpha \dot{\nu} \lambda \sigma v$); but G. and P. were poem; but even this is an exaggeration (it never identical - see p. 334. The reading puspadantasya ca svam ca would be correct in sense and metre.

> 19. kathā avatāram tam is in apposition w. -ceșțitam; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

> 20. See gana2. - 'Recognizing him as · · .' -U.f. pāda_ānatas, √nam. -See p. 333, § 51.

NOTES TO PAGE 56.

1. See lidam, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3-4. See vmantraya+ā, and pada4.

5-6. Metre, āryā, p. 316, § 44. - U.f. ādāya · · agāt (830) nija-. The long cpd (q.v.) goes w. kathām.

7-8. Metre, as before. - The dual cpd horses of Achilles lament the death of Pa- is in the accusative — see \bhaj +sam-vi 2.

9-10. Metre, as before. - 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that overspread (3kr) with tangled locks, (that (pāicācī) dialect, composed (cakre) the were) like (iva) the smoke of what was left Kathāpītha.' This is the name of the prefatory lambaka; but there is a double mg, cally extinguished '[but still smouldering; 'he made the pedestal of Kathā (personified), for G. was almost, but not quite, released the next book being called 'head of K.,' Kathāmukha. He consoles (vçvas : ā, gerund -Lit., 'as it were, the smoke-of-extin- of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had

11-12. Metre, rathoddhata, p. 316, § 43. subst. (1264 - not adj.) cpd, whose prior - 'And that Story, full of varied beauties, member, praçanta-çeşaçapagni, is a descrip- made men forget the stories of the gods tive noun cpd (1280); çeşa-çāpāgni, again, [lit. (was) possessing forgotten god-stories], is a descriptive noun cpd (1280); and çāpa by reason of its interest (kutūhaiāt, 2912). agni, finally, is a descriptive noun cpd Then (atra3), after accomplishing that in (1280b), with a bold metaphor. Cf. Katha- the city, it attained to uninterrupted fame in the three worlds.'

SELECTION XXVIII.

Extracts from the Manava-dharma-castra.

The Manu literature is now very extensive. § 53. Bibliographical. several of the most important and recent works need be mentioned here.

ordinances of Manu. Translated from the Sanskrit, With an introduction. London, Trübner & Co. 1884. 8'. Price 12 shillings.

George Bühler. The laws of Manu. Translated with extracts from seven commentaries. [SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886. 8'. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Manava Dharma-çāstra, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8 . Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS. xiii, p. xxviii = PAOS. May, 1885), and concludes a that it brings us not one step nearer a solution of the problem.

Bühler's introduction (p. civ-cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS, xiii, p. exeviii = PAOS, May, 1887). He finds Bühler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

(Paris, 1830) is hardly obtainable now. It is safe | Bühler's introduction.

Arthur C. Burnell and Edward W. Hopkins. The to say that Jolly's robs all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are i.97; ii.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS, xiii, p. $xxx = \hat{P}AOS$, May, 1885). Meantime, however, Bühler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi.239-275 (cf. PAOS, Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sütras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's Γεωγραφικά (of which book xv., chap. 1, §§ 1-73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief The text-edition of Loiseleur Deslongchamps abstract of some of the more important points of

- § 51. The native tradition respecting the origin of the Manava-dharma-çastra takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Manavan?
- § 55. The word manu originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rig-veda speaks of them as the 'offspring of man' (manu); and in this way arose the conception of a personal Mánu, the father of mankind. He is, in fact, the heros eponymos of the human race.

In the Veda¹ he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brahmanas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.102). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

¹ For the Vedic legend of his birth, see 85%. The 127-31. For ancient legends about Manu, see Bühler's ancillary books make Manu the author of RV. vm. . Manu, p. lvii f; Muir, i-161f, and esp. 181f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.94), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled mānava; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahmán. 'He,' says Manu (i.58-60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhrgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1-60) put into the mouth of Bhrgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhrgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhrgu-sainhitā of the Mānavadharma-çāstra, and it may conveniently be so designated. It contains 2685 çlokas or 5370 lines; compare 54^{11} N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhrgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhrgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii. $\epsilon = 58^{14}$ f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-çāstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Sainhitä, Brāhmaņa, and Sūtra. Chief among the works of the last class is the Kalpa-sutra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sûtra. In these clannish differences, doubtless, originated the Caranas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Apastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Crauta-sūtra or 'Rules for the fire-sacrifices,' Grhya-sūtra or 'Domestic usages,' and Dharma-sutra or 'Sacred law.' 'The Kalpa-sutra of Baudhayana doubtless had a similar make-up. Good editions of various Grhva- and Dharma-sutras are now accessible in text and translation. They treat 1 of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-çāstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both tristubh and anustubh stanzas; while the Castras are in the ordinary epic cloka. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Çastras are later than the Sūtras — a view which is in entire accord with the stanza ii.6 - 5814, cited above. The conclusion, then, that the Dharma-çastras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sütras, is unimpeached.

§ 59. The other half of our answer is that the Manava-dharma-castra, in particular, is a later metrical recast of a lost Manaya-dharma-sutra: in other words, that it is the 'Law-book of the Manavans.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory2 of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Maitrayaniya branch thereof, we find the school of the Manavans.8 According to the investigations of Dr. von Schröder,4 the Mäiträyaniya seems to have been one of the oldest and most important of all the schools of the Yajus-period. Of these Maitrayamvas there are still some representatives surviving in Western India; and their Sutras are entitled Mānava-sūtras. Manuscripts of the Manava-grauta-sutra and the Manava-grhyasutra are still extant.6

§ 60. Unfortunately, the Manava-dharma-sutra, the link most important to connect our Bhrgu-samhitā with the Vedic schools, is still missing. The researches

¹ Compare p. 358, § 96f, below.

² This theory was broached by Weber (ISt. i.69) | finally by Bühler in 1887, in his Manu, p. xviii-xlv. and Müller (see SBE, ii. p. xi) in 1849. It was confirmed or elaborated by Johantsen in 1863, Das Gesetzbuch des Manu, p. 100f; by West and Bühler in 1867, see Digest2, p. 27; by Schröder in 1879, Mo-

in 1881, ed. of Maitrāyaņī-samhitā, i. p. XVIII; and

³ See Carana-vyūha, ISt. iii.258.

⁴ In the places just cited.

⁵ Compare p. 356, § 90, below.

⁶ See ZDMG. xxxvi.442-48, where von Bradke natsberichte der Berliner Akad. for 1879, p. 700, and describes some of them, and states their contents.

of von Bradke,1 too, failed to show any striking correspondences between the Mānava-grhya-sūtra and our treatise. But, on the other hand, Bühler has discovered 2 important correspondences between it and the Manava-qraddha-kalpa. Moreover, as has been repeatedly pointed out,8 the Dharma-sūtra of Vasiṣṭha contains a quotation (iv.5-8) which has every appearance of being a veritable fragment of the original Manava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule This is the arrangement usual in the Dharma-sutras. And the prose rule (5) is characterized by the words iti manavam as a quotation from the Sütra of a special school; for works valid for all Aryans are not so cited.4

- § 61. Other quotations are found in Vasistha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, 'And on this point they quote a Manavan stanza.' From this, one might think that Vasistha was quoting from our Bhrgusamhitä. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the tristubh metre. We conclude, then, that the Mänava-dharma-sūtra known to Vasistha closely resembled our text, but was not identical with it.
- § 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhrgu-sainhita is a metrical recast of the Dharma-sūtra of the Manavan school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.
- § 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brahmanas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called Augas or 'Limbs' of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.
- § 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vāidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a Crotriya specialist, who, though ignorant of the other Angas, is yet a master of the ritual. In the case of two of the Afigas, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

4 See Bühler's Manu, p. xxxvii.

¹ In the ZDMG, xxxvi. 417-77 (1882).

² Bühler's Manu, p. xl f.

⁵ See Hopkins, JAOS. xi.242-43; and cf. Bühler, 3 See Bühler, SBE, xiv. p. xviii f and esp. 26; SBE, xiv. p. xviii-xx. Manu, p. xxxi.

the numerous sectarian manuals on the subject. But even in these (see Bühler, Manu, p. lii, p. xxv, n.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

- § 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our Manutext. The schools had before them plenty of Sūtra-material, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our Manu-text. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our Manu shows so little correspondence with the texts of the Vedic Mānavan schools. The recast was the work of men whose interest in their subject exceeded their interest in a sect.
- § 66. Finally, the greatness of the name of the legendary and semi-divine Manu suggests the reason why a special law-school should have chosen the Manavan Dharma-sūtra rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must ipso facto withdraw any claim thereto which rested on the high standing of the Sūtra-original as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the Gāutama-sūtra, and recast it, waiving for it all claim to general validity on the score of Gāutama's authority, it would indeed have been a bold proceeding to father it upon Vyāsa or Manu or any of the great sages of yore. By choosing the Mānava-sūtra, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of Manu,' when, presto without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Arvan world.
- § 67. A great deal of the recast—Bühler, p. lxxiii, thinks one half—cannot have been derived from the Sūtra-original. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three guṇas (668f) is based on the teachings of the Sūnkhya, Yoga, and Vedānta systems of philosophy.

What now is the source of these later additions? The Mahā-bhārata offers very many correspondences with our Manu-text. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, JAOS. xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages — Vyāsa, Manu, and the rest.

- § 68. As for the method of conversion of the Sūtra into our Manu-text, Professor Bühler is of opinion (p. xeii) that it took place at one time, and that our text is not the result of many successive recasts.
 - § 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yäjñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

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15. This account of Creation (clokas 5-13), with others, is given and translated by Muir, iv², 30f.—See idam.—'Darkness'—cf. RV. x.129.3.

16. adhyā-1, i.e. prathamo 'dhyāyah.

17-18. 'He, (himself) not-manifest, making manifest (vy-anjayann) this (universe), the grosser elements and so forth, 'revealed himself' (u.f. prādus āsīt).

19-20. U.f. yas asāu atī- etc., sas · · ud-babhāu.

NOTES TO PAGE 57.

1-2. Join the ablatives w. sisṛkṣus. — U.f. apas · · ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

(prabhā).' - Brahmán is conceived as too distant to be a father; cf. ZDMG.xxxii.295.

-The idea of the mundane egg may be traced to the Veda — cf. 91¹⁶. It plays a part in divers Indian cosmogonies: see CB. xi. 1.6¹; Chāndogya Upaniṣad, iii. 19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, Griech. Mythol., i³. 35f; and Pott's Anti-Kaulen, 68f.

5-6. 'The waters are called "nārās," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyaṇa' ('having the nāra = nārās as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyana.

7-8. 'What (was) that cause (etc.—see sadasadātmaka), thence-created (was) the Puruṣa, (and) in the world he is called "Brahmán."' Cf. ZDMG. xxxviii.193-4, 206.
9-10. ātmano dhyānāt, 'by his meditation' (2912). —See vikr 10.

11-12. See vlmā inis. - See díc.

13-14. U.f. -ravibhyas. -See bráhman 3. - U.f. yajňa-siddhi-artham rc-yajus-sāman-laksaṇam. -Cf. AB, v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098b).

The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this cloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, j2.7-160, esp. p. 10 and p. 159.

18b. 'Day (is) for performance of works.'

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See QB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, Works and Days, 780): çukla = μην ίσταμενος; kṛṣṇa = μην φθίνων.

21-22. U.f. ahas tatra (= rātry-ahnos) udag-ayanam.

23 f. Lit. 'Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.'

NOTES TO PAGE 58.

- 1. See tu 4. —Respecting the ages, see Roth, Ueber den Mythus von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, Indian Wisdom, 333. Golden age described by the Brahman Káλapes, Strabo, xv.64, p. 715.
- 2-3. 'Four thousand of years, they say, (is) the kṛta yuga (see kṛtá). Its morning twilight has just as many hundreds; and its evening twilight is similar.' 400+4000+400 = 4800.
- 4-5. itareşu, sc. yugeşu, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See vvrt2.
- 6-7. See ādi 1. 'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.e., 154 top.
- 8-9. sahasram etc., cf. Psalm xc.4; II. Peter iii.8. —brāhmam ekam ahar: here then are distinguished periods of Brahmán's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v. 6. 1-2 = 109-110, with variants.

14-15. No real difference between çīla and ācāra. See also Bühler's Manu, p. lxvii. — tad-vidām — veda-vidām. — ātmanas tustis may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gautama's Dharmaçāstra, i.1-2, except that it is in metrical form.

16-17. -uditam, Vvad. - See Vi+pra.

18-19. Observe that cruti and smrti (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, Ancient Sanskrit Literature, 86f. —dharmaçāstram, collectively: see Bühler's Manu, p. xxv. —U.f. sarva_arthesu am-

20-21. müle: Jolly reads tu_ubhe. — U.f. hetuçāstra_āçrayāt, 'from support of or relying on hetuçāstras.' Such treatises on dialectics are mentioned a number of times in the Si-yu-ki (Beal), e.g. ii.218f.

22-23. 'What is agreeable to one's own self'—same as ātmanas tuṣṭis. — See laksana 1 end.

NOTES TO PAGE 59.

1-2. 'The body-consecration, having the niseka as its first (rite), is to be performed etc.' Samskāra (see this) is here collective, including the various single sacraments.

-()bserve that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmans (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (βδη εὐθὺς καὶ κυομένους) they are under the care of wise men.

-The samskāras or 'sacraments.'

- 1. garbha_ādhāna, 'conception.'
- 2. pum-savana, 'male-ceremony.'
- 3. sīmanta_unnayana, 'hair-parting.'
- 4. jata-karman, 'birth-ceremony.'
- 5. nāma-dheya, 'name-giving.'
- 6. niskramana, 'going out.'
- 7. anna-prāçana, 'rice-feeding.'
- 8. cūdā-karman, 'tonsure of scalp.'
- 9. upanāyana, 'investiture.'
- 10. keçanta, 'tonsure of beard.'
- 11. samāvartana, 'return from study.'
- 12. vivāha, 'marriage,'

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. garbhād astame. 2 is done to bring it about that the child i.19-22 or SBE. xxix.187f. prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

- 3-4. gārbhāis homāis: 'the oblations relating to pregnancy ' are involved in sacraments 2 and 3. - The ligation of the girdle accompanies investiture (9). - U.f. enas apa-mrjyate.
- 5-6. See vrata4. -U.f. ijyayā, 'offering' to Gods, Rishis, and Manes, while he is a student. - sutāis: procreation of sons is 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi. 3, 105, - The 'great union with Brahman.'
- 7-8. See pranc3. - 'Feeding of goldrubbings, honey, and ghee.' See AGS. i.15.1. ādāu and ante. -See V1kr7.
- 9. kārayet: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.
- 10. Here the va's are = eva and mean 'just.' - Scholiast.
- 11-12. Subject, nāma. See Vyuj i sam. -" Nomen, omen." This is -See Vgup. an old belief: cf. CB. iii.6.224. The CGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS, i.15.8. Cf. Weber's 2d Naksatra essay, Abh. der Berliner Akad., 1861, p. 316f.
- 13-14. The scholiast Kullūka gives as examples: Cubha-çarman; Bala-varman; sura: cf. 125n. Vasu-bhūti; Dīna-dāsa.
 - 15-16. Sc. nāma syāt. See āçīrv-.
- 17-18. U.f. yad vā istam (see vl is) etc., 'or what passes for auspicious in the family,' sc. tat kartavyam. The rules allow some latitude for diversities of customs in fam-Manu viii.46.

21-22. See garbha 1. - garbhāṣṭame -- upanāyanam. this Williams, Indian Wisdom, 246, 201. Number most important ceremony is described AGS.

NOTES TO PAGE 60.

- 1. prad-, see 991 n. U.f. pari_itya (992). 2-3. bhavatpūrvam, see vocab. The formulae are: bhavati, bhiksam dehi; bhiksām, bhavati, dehi; bhiksām dehi, bhavati. Similar distinctions, 617n.
- 4-5. vyatyasta pāninā (2as), 'by (sc. the pupil) having crossed hands.'
- 6-7. adhy-esyamanam (vi, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (a-ramet) him with the words · · · .'
- -India presents a thousand striking and sacrifices' are five, to the Gods, Beings, interesting contrasts with the Occident. So Manes, Brahman, and men: enumerated especially in her way of handing down lore CB. xi.5.61 or AGS. iii.1 (= SBE. xxix.217) from age to age. This is described by the or Manuiii.69f. - yajñāis, such as a certain RV. Prātiçākhya, chap. xv.; and reported Soma-ceremony called jyotistoma, says a by Weber, ISt. x.128f; Zimmer, 210; Kaegi, - U.f. brāhmī, 'holy, fit for Fleckeisen's Jahrbücher, 1880, p. 451. Or see SBE. xxix.112f,119f.
 - 8-9. brahmanas (see bráhman 2) limits subject bráhma. - vlçr+vi.
 - 10-11. a +u+m = om. Prajāpati belongs to the period succeeding the RV., and is later supplanted by Brahman. -nir-aduhat, 635. -See iti 4. -Compare 5718.
 - 12-13. aduduhat (856) see vduh, caus. - 'Extracted one verse of the stanza beginning with "tad" (7414) from each of the three Vedas.' U.f. tad iti rcas.
 - 14. etam, sc. rcam.
 - 16. hi, 'for,' has pertinence only as connecting this cloka with 119. - U.f. sthavire ā-yati (619), loc. absol.
 - 19. Hiatus, without combination, at cae-
- 20-21. See param. 'Saying "1 am soand-so by name," he should anne ince his name.' - The older one or the one superior in station speaks or salutes first. Thus, when the great Yayati is falling from heaven and meets in mid-air Astaka and others, Astaka ilies, villages, etc. See 9816 and note. Cf. asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold

8573. So Od. 3.24:

αίδως δ' αὖ νέον άνδρα γεραίτερον έξερέεσθαι. 22-23. See abhivada. - na janate,

from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. -striyas: thus in the prologue to act iv. of the Cakuntala, Durvasas, behind the stage, cries out to the women, ayam aham, bhoh, 'Ho there, it is 1.'

NOTES TO PAGE 61.

- tation. For the use of bhos instead of a and note to iv.95. person's real name is declared by the Rishis of a person's name.' See bhobhava and svarūpabhāva. lieu of the name of the person addressed.
- (added) at the end of his name, with the previous syllable protracted '- reading pur-Devadattā3a and Harabhūtā3ya — see Whitney, 78.
- 7-8. This rule is observed, e.g. in the SBE. xii.28 or Weber's Ind. Streifen, i.49). Cf. also Roth, KZ. xxvi.53. The rule is disregarded in the Epos, e.g. at MBh. i.71.5 - 2899.

Analogous distinctions: E. W. Hopkins, Mutual relations of the four castes, 6f; Weber, ISt. x.11f; Manu, viii.88 and 113.

9-10. 'A d- is not to be addressed by stem) bhavant a dh- should speak to him (enam).' Thus, bho dīksita! idam kuru! or, bhavatā yajamānena! idam krivatām! For the long adverb, see vocab.

13-14. U.f. rtvijas. 'One should say [to those in line 13] "asau aham," rising up to account of [280] his =) for doing his duty, meet (them, even if they are) the younger.' ... he (= the "father," sc. pita) should pre-

incivility in speaking first. - MBh. i.88.10 = of the 'twice-born' (see dvija) is the upanāyana. The teacher is the spiritual father. See SBE, ii.3,174; xiv.9.

> 17-18. U.f. adhy-āpayām āsa (1042e, 1045) pitřn (see pitr 2) cicus. - See ha.

19-20. 'They, (having arrived-anger -) getting angry, asked the gods about the matter. And the gods, assembling (sametya), said (ūcus) to them etc.'

22. See iti2f and 1102a2 near end.

23. See şattrinçat and ābdika. The Brahmanical school-term lasted 41 months, 1-2. 'The word bhos one should repeat began with the upakarman and ended with (at the end of =) after one's name in salu- the utsarga - see Bühler's Manu, p. xlvi, -See guru4. - 'The course (vrata) in the three Vedas is to be (to be the same as) the use of the true form followed, (lasting 36 =) for 36 years." Twelve years for each Veda (see véda2), The bhos is of course in AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh 4. 'And the vowel a must be pronounced — cf., e.g., Lucian's Έρμβτίμος, chap. i.f, and esp. vi.

-Not even mighty Indra can absolve vākṣaraplutah (see Bühler). Thus Deva- those who fain would know the Veda from datta and Harabhūte are to be pronounced the necessity of studying it. See the charming tale of Yavakrīta, MBh. iii.135.15-42 = 10706f, outlined at ZDMG. xxxii.318.

-Caesar's account of the Druids (B.G. drama, by the Rishis and the king, (2kun-vi.14) comes near the truth for the Brahmans tala, mid. of act v. For other differences in several respects. Magnum ibi numerum in the modes of address used for or by the versuum ediscere dicuntur. Itaque annos different castes, see 602N.; CB. i.1.412 (or nonnulli vicenos in disciplina permanent. Etc.

Notes to Page 62.

- 1. See 2antika: adjectives go w. vratam. 2-3. vedān (as contrasted w. dual and sing.) - '3 Vedas.' AV. not included. yathakramam, first the Mantras, then the name even if he is younger (cf. N. to 602); Brāhmanas, in order. - Two principal elebut with bhos or (some case-form from the ments characterize the 'course' or vrata, viz., study (adhy-ayana) and holy living (brahma-carya). - adhi_itya · · ā-vaset: cf. Megasthenes, in Strabo, xv.59, p. 712, έτη δ' έπτὰ (!) καὶ τριάκοντα οῦτως ζήσαντα 11-12. U.f. "bhavati" iti evam: see iti4. αναχωρείν είς την ξαυτοῦ κτήσιν ξκαστον etc.
 - 4-5. 'Him (= the student), approved (on 15-16. The 'second' or 'spiritual birth' sent with a cow.' -pitus, 'from his father,'

meaning his spiritual "father," i.e. (6115n.) surface, under which the sun passes by night his teacher, who may also be his natural in the same plane of motion as by day, the father.

- 6-7. See vman anu. snātvā, technical, see vsnā. He thereby becomes a snātaka. -sam-ā-vrttas, technical - see sacrament no. 11, p. 346. - savarnām: οὐκ ἔστι γαμεῖν έξ ἄλλου γένους, Strabo, xv.49, p. 707. lakṣaṇa-, cf. 98^{7,8}.
- 8-9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see yatha5); for that is the condition of having done his duty or of having attained his end.' - 'Teaching anyhow,' i.e. teaching.'
- 10-11. cuklāmbaras: Ἰνδοὺς ἐσθῆτι λευκῆ χρησθαι καλ σινδόσι λευκαίς καλ καρπάσοις etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. - See yuj2.
- 12-13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see Baudhayana, i.6 and 7, esp. i.7.1, or SBE, xiv.160f); hence the jar. - See vedá - not véda. - 'Gold ear-rings: ' χρυσοφορούντα μετρίως έν τοίς ώσί, Strabo, xv.59, p. 712.
- Vsrj | upa and 231s. See gata 1.
 - 16-17. See √vrs. -See rūpa 1.
- ing on the right'—see 991n. Prad- is an adj.; and is neuter, since sexless things are among the substantives. -Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, Die vorchristliche Unsterblichkeitslehre, i.145, 163. —vanaspatīn: for an instance of treeworship, see Kathā-sarit-sāgara, xx.26. Cf. also J. Fergusson, Tree and Serpent Worship, passim.
- 20. U.f. vāyu-agni-vipram. -apas: a similar respect for the waters (which are divinities — 831) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 733) and the Greeks (Hesiod, Works and Days, 757). pacyans, 'facing.'
 - **22-23.** If the earth be regarded as a flat around (103^{17}) .

sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 6221) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75-5029,f; VP. iii.11.10f; for other parallel passages, see SBE, vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

-Entirely identical is the Pythagorean maintaining himself as best he can while πρὸς ήλιον τετραμμένος μὴ ούρει—Frag. philos. Graec., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, Pythagoras und die Inder (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in Hesiod, Works and Days, 727. Cf. Pliny, Nat. Hist. xxviii.6 end = 19.

Notes to Page 63.

- 1-2. ā-caksīta, 616. 'Nor let him tell (the fact that she is drinking - \(\forall 2\)dha) to any body' (297a). - U.f. divi in-.
- 3-4. U.f. -dhvanāu ('at the sound of') rg-yajuşī (1253a) na adhi_iyīta (616) · · 14-15. U.f. na īkseta ud-yantam. - See adhi jitya vā api antam etc. See vā 1 end. -Respecting this and the next cloka (SV. impure), see Muir, iii2.25f, Aufrecht, Rig-18-19. 'Let him make · · · (to be) stand- veda², i. p. xxxviii, and Hopkins's note to Burnell's Manu, iv. 124.
 - 7-8. See go3. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' -See vvrt + a. -mūlani: same figure at Proverbs xii.3. -vkrt. Cf. MBh. i.80.2 = 3333, f.
 - 9-10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. - See tu3.
 - 13. Lines 13-20: these and 295,6 (= Manu viii.17) are translated by Muir, i2.380; and (with classical parallels) in the same author's Metrical Translations from Skt. Writers, p. 26.
 - 17-18. See 2sama2 -vimukhās, very naturally! but the rules also forbid looking

21-22. See idam.

23 f. See api 2 beg. -"Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants." - Scholiast.

NOTES TO PAGE 64.

- -See tu 3.
- 6-7. U.f. bhakṣayitā (1050, cf. 944) · · · iha admi aham. - 'Me eat in t'other world will he, whose meat in this world eat do I. That the wise declare to be the meatness of meat = That is why meat is called meat.' are often little better than mere puns - as here, mām sa and mānsam. Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; pipīlikā-madhya or 'ant-middled.' also 9416.
- 8-9. See uposita. τους Βραχμάνας etc. Notable exceptions to this statement are found in the ancient 108,130,136.
- 10-11. 'Any thing disliked of her husband (296b), displeasing to him.' -It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of and most of the others. - Jolly, Sitzungsberichte der Bairischen Akad., 1876, p. 447. He thinks it originated among the lower classes.
- -See Vgrah5. -parasya limits nāma.
- 14-15. U.f. āsīta (616) ā maraņāt. √kşam.
- 16-17. evam, 'so,' as described in book iii. 18-19. Prescriptions quite the reverse of those at 6210.
- 20-21. U.f. pañcatapās (see vocab.) · · enumerated in clokas 5, 6, 7]. varṣāsu abhrā-. Compare, e.g., the penances i.86.11 - 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see a man when inflicted as a lawful penalty. xv.63, p. 715.
 - 22. vihrtya, vhr + vi 2.

NOTES TO PAGE 65.

- 2. pra-vrajan, technical (see vocab.), describing the pravrājaka.
- 3. The Orders. See acrama. Perhaps the best English names are: 1. 'Student,' 2-3. U.f. kuryāt, 599N. - See sanga2. for brahmacārin; 2. 'Householder,' for grhastha; 3. 'Forest-hermit,' for vanaprastha; and 4. 'Ascetic' or 'Pious mendicant,' for yati.

The last is often called 'Beggar' (bhikṣu) or 'Wanderer' (pra- or pari-vrājaka).

- 5-6. Lit. 'One should diminish one mouth-An example of Hindu etymologies, which ful at a time in the dark fortnight etc., i.e. 'diminish one's food by one mouthful etc.' -See trisavana. -This, the diminuendocrescendo form of the lunar fast, is called
- 7-8. 'One should follow the same rule - See Vcru, desid. entire, in (case of) the yava-madhyama -See yena2. -Cf. Strabo, xv.59, p. 712: (see this), intent, performing (caranç) the ταις δέ γυναιξί ταις γαμεταις μή συμφιλοσοφείν lunar penance with the bright fortnight first.'
- -These are fully described, e.g. by Gaulegends of Maitreyi and Gargi - SBE. xv. tama, xxvii. (transl. SBE. ii.296f), and by Băudhāyana, iii.8 (SBE. xiv.303f).
 - 9 f. Cf. below, p. 357, § 90. summary of this schematic exposition of the doctrine of metempsychosis, see Indian Wisdom, 280.
- 9-10. 'Resulting in weal or woe (is our) Yājñavalkya, Nārada, Gāutama, Āpastamba, karman, which originates in mind, voice, and body.' Thus qualified, karman comprehends 'virtuous and sinful thoughts, words, and deeds.' - See gati4.
 - 11-12. tasya, sc. karmanas. See api2 12-13. See kāmam, adv. - 12ksi, caus. beg. - See dehin. - One should know that the mind is the prompter in this world (iha) of this (action) which is three-fold [viz. best, worst, and middling, cf. 6510] and has three manifestations [viz. as thoughts, words, and deeds, 659], is connected with the body, (and) has ten kinds 3+4+3 kinds,
- 17. avidhānatas: hereby are excluded of Yayati after he retires to the forest, MBh. from this category injuries to sacrificial victims when required by the ritual, or to
 - 19. U.f. manasā eva ayam (lit. 'this one' = 'a man') upa-bhunkte. See 12bhui+upa2.

NOTES TO PAGE 66.

- 1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (vivr:ā) with those very elements (see bhūta5), i.e. with a corporeal body.' 'Those very' before-mentioned at Manu xii.16.
- 3. 'Described by the elements' -- 'after death.' -- Scholiast.
- 4-5. See jīva. See the mention of the five elements, Strabo, xv.59 end, p. 713. The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the MBh.
- 6-7. 'Considering (dṛṣṭvā) these gatis (which result) from right-doing and from wrong-doing' (1098). —See vldhā3.
- 8-9. See sattva2, rajas4, tamas3, and esp. guṇa3, and also ātman5, and mahant2, all technical terms here. 'One should know goodness, passion, and darkness as the ātman's three qualities, with which the mahant constantly pervades all these existent things without exception.' See p. 344, \$ 67. Line 9 is explained under sthita4.
- 10-11. ca · · ca: the sense requires 'or · · or.' · As having the quality of darkness as its attribute: ' tāmasam modifies only the prior member, guṇa-; the verbally strict phrase would be tamo-guṇa-lakṣaṇam (cf. line 15).
- 14-15. 'What (deed) one wishes (to be) known by everybody etc.' -jñātam: conjecture of BR. at vi.489. -lajjati, metri gratia, for -te.
- 18-19. See ya6 and sarva2e. 'But the transmigrations which (a man) enters upon by reason of any (quality of them —) of these qualities, these (of all, *i.e.*) through all this world in order I will briefly state.'
- 20-23. A summary of the scheme following.

NOTES TO PAGE 67.

- 1-18, çlokas 42-50. Scheme of the nine abl., 292b. -vyava-, sets of gatis. On him who is governed by practice what they learn, it, each guṇa entails a gati: to wit,
 - I. tamas, the gati of a beast (42-44);
 - II. rajas, the gati of a man (45-47);
 - III. sattva. the gati of a god (48-50).

Each gati is of three kinds:

a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 9418).

- 6. U.f. tāmasīşu (sc. gatişu) uttamā.
- 7-8. Sce jhalla. vsanj pra.
- 11-12. ye merely fills out the verse—see ya3 beg. —'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.
- 17. Technically used words—see vocab. 19-20. 'A Brahman-slayer enters the womb of dogs (cvan), swine, asses, camels, cows, goats (aja), sheep (avi), etc.,' in order to be born therefrom as dog, etc.
- 22-23. U.f. pretās antyastrī: pronounce, pretāntyastrī-, in violation of 177. 'By stealing grain, one becomes a mouse; ' (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 683. Note that some of the gatis have a special appropriateness.

NOTES TO PAGE 68.

- 4-5. 'Women also in like manner (see kalpa) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'
- 8-9. See prayrtta and nivrtta. —eti, 'one attains to.' —aty-eti etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'
- 10-11. 'And whatsoever heterodox philosophies (there are).' See 1 ka 2b: the first ca = 'and.'
- 12-13. 'Whatsoever doctrines (yāni kāni cid, se. çāstrāṇi), differing (anyāni) from this (atas vedāt), spring up and come to nought, these (tāni) etc.'
- 14-15. See grestha and 2vara, and for abl., 292b. -vyava-, 'the resolute' who practice what they learn.
- 16. Selections XXIX. and XXX. Two specimens of vakrekti, 'play on words' or

'Calembourg.' Both come from the Subha- eaten by a tiger.' -Solution: ekona vinçatir and 6846. Other specimens are no's 4042 twenty wives.' and 6389.

sitārņava, and are taken by me from Böht- nāryah - 'wives twenty lacking one' (477a); lingk's Indische Sprüche, 2d ed., no's 1428 or, dividing eko nā (stem nr), 'one man (and)

to play. Twenty came home. The rest were natena (\(\forall \) nam), 'by him bending over.'

18-19. U.f. mama ājnayā. -Solution: 16-17. 'Nineteen wives went to the wood na tena, 'not by him,' when joined, gives

SELECTIONS XXXI.-LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra of the original in parenthesis. The Note-numbers (or "Veda" in its narrower sense), Brāhmana, and are alike in both. Butra. They are taken for the most part from the sense). Professor Kaegi's little work, entitled Der excellence, and, in particular, on account of the fulpage-number of the translation first, followed by that 87-90.

§ 71. For grammatical forms peculiar to the Veda, Rigyedic literature (or "Rigyeda" in its broader reference to Whitney will be made when needful; but the student should read systematically the sec-Rigreda (2d ed.), and described above, Brief List, tions that describe Vedic noun-inflection and verbp. xx, no 23, is recommended as a most useful intro- conjugation. For the former subject, the small-print duction to Vedic study, on account of its general lines of 330, 310, and 342 are important; and for the latter, the paragraphs on the subjunctive, 557-563, ness of its bibliographical details. It is, moreover, 736, 700, and those on the mode-forms of the different now easily accessible in an English version by Dr. aorists, chap. xi. The accent, explained by Whitney, Robert Arrowsmith, published by Ginn and Co., 80-86, is important for the exegesis and otherwise. Boston, 1886, price \$1.65. Kaegi's book will be fre- The accent-rules are given at 92-97, 314-320, 591-598, quently cited in the sequel, as "Kaegi," with the 1082-86. The notation of the accent is explained at

- § 72. The Vedic literature is based on the songs of the early Aryan tribes immigrant into India. These tribes were life-loving, brave, and warlike, and show their nature clearly in their songs. But they were remarkable above all for the strength of their religious instinct. This is a cardinal fact - the prime determinant of the character of the early Indian literature; for that literature is one of prevailingly religious content. The Veda is thus distinguished from the later literature of the Epic and the Classical periods by its contents, and also - no less - by its language and style. But within itself, the Vedic literature (or "Veda" in the broader sense of the word) shows differences which serve to divide it into three great groups.
- § 73. To assign a definite chronological period for each of these groups is neither feasible nor necessary.1 But it is interesting and quite possible to establish an inner chronologic sequence among the groups themselves and the sub-groups, and even among individual books and parts of books. To the first group belong the ancient songs themselves, which are in metrical form and are known as the Vedic hymns or Mantras. The term "Veda" is often used in a narrower sense to denote them. To the second belong the Brahmanas, the oldest Indo-European prose extant, which presuppose and are dependent on the Mantra-literature. The third group comprehends the Sutras, collections of brief rules upon liturgical and other subjects, which, in turn, presuppose both of the foregoing groups.

¹ Indeed, to do so would give a very false impres- | ture shade off from one into another -- so, for sion. The periods overlap; and the styles of litera- example, in the Yajurveda.

- § 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.¹ The Mantras fall into several different classes. To one belongs the hymn-stanza (fc); to another, the sacrificial formula (yájus); and to another, the magic charm (bráhman). From the stock of Mantras of one class—for example, the yájus—a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a Yajurveda—not a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another Yajurveda. The period in which the oldest hymns of the Rigveda originated may be set back into the second pre-Christian millennium;² but this only on certain general considerations—not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kabul and the Panjāb.³
- § 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection, but of which we find remnants scattered about in various books. The great collections of Mantras are the Rigveda, the Samaveda, the Yajurveda, and the Atharvaveda. The text of the Mantras forms what is often called a Samhitā. To each Samhitā is attached a body of dependent or ancillary works of the Brāhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Brāhmaṇa, or Sūtra. It is to be remembered that "Veda" has a narrower and a broader sense, and that "Rigveda," for instance, may mean either the Rigveda-samhitā or also the entire body of works belonging to that Veda.
- § 76. The Samhitā of the Rigveda is a historical of collection. It consists of 1017 hymns, each containing on an average about ten double lines, on that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into 'Eighths,' 'Lessons,' 'Groups,' and 'Stanzas' (aṣṭaka, adhyāya, varga, re); but this need not specially concern us now. Of deep historical significance is the other division into 'Books,' 'Chapters,' 'Hymns,' and 'Stanzas' (mandala, anuvāka, sūkta, rc).
- § 77. There are ten 'Books' (literally, 'Circles'). And of these, books ii. to viii. are the so-called "Family-books"—that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Gṛtsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kaṇva (book viii.). The ninth book is made up of

See Roth's Atharraveda in Kaschmir, p. 9-10.
 See Whitney in The Century Magazine, 1887,
 xxxiii, 921; or Kaegi, note 38. Cf. Ludwig, iii, 178f.

³ See Whitney, l.c., p. 913; Kaegi, note 39; Ludwig, iii, 198f.

⁴ The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, iii², 17.

⁵ As distinguished from a liturgical collection see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

⁶ For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 220f.

There are eight 'Lessons' in each ' Eighth.'

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors; 1 while the first consists of fifteen 2 minor groups, each attributed to some ancient poet-sage.

- § 78. The general history of the text of the Rigyeda was touched upon by Professor Roth in a very instructive little essay 8 entitled Vedische Studien. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.4 The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. Samhitā.
- § 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text—carefully preserved as it was, see § 98—has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers — redactors or diaskeuasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of samdhi. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,5 and which may be called blunders of the ear rather than of the eye.
- § 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable a priori and is shown by internal evidence.⁶ Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among class dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.
- § 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called cakhas or 'branches,' because so related to each other as are different branches from the same tree-stock. The Çakhas often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a Cakha attained definitive authority was called a carana or 'school.' There once existed, presumably, many branches and schools of the RV. The school of the Çākalas, however, seems

¹ The orthodox Hindu conception of the hymns is | tradition in the schools was oral and by memory, and that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the "author" of a given hymn, but rather the "Rishi," i.e. the "seer," who was so fortunate as to " see " it the last time it was revealed. - Müller, ASL. p. 95.

² Bergaigne, J.A. viii.8.263 (= 71).

³ Published, 1883, in KZ. xxvi. 45-68. See especially p. 52-62.

⁴ This is entirely consistent with the facts that the

that the open use of a written text was disgraceful. Compare, e.g., Sarra-sammata Cikshā, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

⁵ Such as námasā for mánasā, etc., Roth, l.c.,

⁶ Cf. Ludwig, iii. p. 1X.

⁷ See Müller, ASL. p. 368.

⁸ See Müller, RV. Pratiçakhya, Einleitung, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. Samhitā bears their name. The Çakhā of the Başkalas is also mentioned.

- § 82. The manuscripts of the RV. Sainhitā exhibit almost no diversities of reading; so that, in the absence of çākhā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Sainhitās, and on a study of the RV. eitations in the RV. Brāhmaņas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.
- § 83. The first written form of the text would seem to have been the samhitā-pāṭha or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the pada-pāṭha or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çākalya,⁸ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98N.
- § 84. The Sāmaveda is a Veda of sāmans. A sāman is properly a 'tune'—not a text; but in this connection the word means an rc so modified as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Samaveda, 1474 occur also in the Rigveda. The SV. exhibits many variations from the readings of the RV. Samhitā, some of which are of value for the criticism of the latter text. In general, the relations of the SV. to the RV. still present many difficult problems.
- § 85. The Sainhita of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Sainhitā has come down to us in at least two recensions. The one is called the Pāippalāda Çākhā. The other was published in 1856 by Roth and Whitney. About a sixteenth part of the RV. stanzas occur also with more or less interesting variants in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Sāyaṇa's comment.
- § 86. The Yajurveda belongs to the period ¹¹ of the highly developed ritual, and originated in the sacred and famous Madhyadeça. ¹² The Sainhitās contain the

¹ For details see A. Bergaigne, Recherches sur [Phistoire de la sainhită du RV., JA. S.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xii.508f; and Bergaigne, JA. 8.x.488f.

² This is the text given in the Reader.

⁸ See Weber, HIL. p. 32f.

⁶ A critical estimate of its exceptical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-52.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc. — Whitney, OLSt. 1.13-15.

⁶ See Whitney, ISt. ii.347-63.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883. ⁸ See Oldenberg's interesting discussion, ZDMO. xxxviii.439-80, and esp. 464-35.

⁹ Described by Roth, Der Atharvaveda in Kaschmir, Tübingen, 1875.

¹⁰ See Brief List, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder's Indiens Literatur und Cultur—see below, § 100.

¹² Cf. p. 297, § 2: also Schröder, ILuC. p. 163.

formulas (see yajus in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the adhvaryus or priests who did the actual manual labor of the sacrifices.1 With the growth of ritualism and its spread over a wide extent of territory 2 there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.8 In this wise it happened that the sectarian schools of the Yajurveda were especially numerous and flourishing.

§ 87. The Black Yajurveda. The various schools of this, the older Yajurveda, bear the names of men reputed to be the pupils - directly or indirectly - of Vaicampāyana, a name great in the Epos. At least five schools 4 possessed special Samhitās, of which four are still extant: to wit, the Sainhitā of the Kathas (Kaθαίοι) or the Kāthaka; that of the Kapisthala-Kathas ($Ka\muβiσθολοι$); that of the Māitrāyanīyas; and that of the school of Apastamba, a subdivision of the Taittiriyas. mentioned, the Taittiriya Samhita, was the first to be printed in a scholarly edition.5 The Māitrayanī Samhitā has recently been published by Dr. L. von Schröder, Leipzig, 1881-86. The others are still unedited. In all these texts of the old Yajus Samhitās, the sacred formulas are commingled with prose passages, explanatory and A single such passage is a Bráhmana,6 'the dictum of a brahmán or priest,' 'a priestly discourse.'

§ 88. The White Yajurveda. To remedy this confusion, a new school of Adhvaryus, called the Vajasaneyins, arranged a Samhita of 'clear formulas' (çuklāni vajūnsi), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or Brahmanas. Not without some little animus, doubtless, they turned to account the double meaning of çukla, 'clear' or 'white,' and fixed the name of "Dark" (kṛṣṇa, 'dark' or 'black') upon the mingled or uncleared texts of The Samhitā of the White Yajurveda or Vājasaneyi Samhitā has their older rivals. come down to us in the recension of the Kanvas and in that of the Madhyamdinas,8 and was published by Weber, Berlin, 1849-52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the Vajasanevins, the result of this treatment was a collection of the formerly detached Brahmanas, which collection is itself also called a Bráhmana,9 and is practically an encyclopedic digest of the wisdom of their school.10

The oldest collection of Mantras, the Rigveda, is in the main the reflex of the life of a vigorous, active, and healthy people - a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The Yajurveda represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to Madhyadeça; and here were made the first

¹ Ludwig, iii.27.

² Schröder, HuC. p. 164-65.

³ Cf. Schröder, HuC. p. 88-89: also Eggeling, SBE. xii. p. xxv f.

⁴ Schröder, Einleitung to his ed. of MS., book i. p. IX f. Cf. ILuC. p. 89.

⁵ By Weber, as vol's xi. and xii. of ISt., 1871-72.

⁶ See this in vocab. and cf. it with brahmand.

⁷ See Eggeling, SBE. xii., p. xxvii; also CB. xiv. 9.433 or SBE, xv,226.

⁸ Or Maδιανδινοί: see HIL. p. 106.

⁹ Specifically, the Catapatha Brahmana. It was published by Weber, Berlin, 1855. Books i.-iv. have been translated by Eggeling, SBE. xii. and xxvi.

¹⁰ Eggeling, SBE. xii. p. xxii f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis—a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

- § 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.¹ As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest—an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.
- § 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.² Everything is not only that which it is but also that which it signifies. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between "is" and "signifies" becomes almost wholly obliterated.³ What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries ⁴ is omnipotence and salvation.
- § 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Sainhitas, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brahmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy—such are the contents of the older Brahmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Sainhita; 5 but the great mass of it is contained in the later Brāhmaṇa literature.
- § 94. In this, the later Brahmana period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive—as containing material appropriate for the meditations of the $\delta\lambda\delta\beta\omega$ or Forest-hermits—the special names of Āranyakas or Forest-treatises and Upanisads. Some of the best of these have

¹ Characterized by Eggeling, SBE, xii, p. 1x f, esp. ; p. xxii-xxv. Enumerated by Kaegi, note 14 a.

² See Oldenberg, Buddha, 19(20)f.

⁵ A point of prime importance in reading the endless identifications of the Brāhmanas.

⁴ Hence the constant refrain, ya evam veda - cf. 971n.

⁵ See selection lxii, and N.

⁶ See Deussen, System des Vedānta, p. 8; Müller, ASL, 313f; or Kaegi, note 16.

^{&#}x27;l'paniead: lit.'a sitting at the feet of anothe:,' and then 'the hidden doctrine taught at such a session.'

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original Āranyakas and Upaniṣads were integral parts of the digested Brāhmaṇas.¹

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.²

- § 95. The Brahmanas presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrifices' or Çrāuta-sūtras, so called because they stand in most intimate relation to the Veda or 'sacred texts' (gruti), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.
- § 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called Gṛḥya-sūtras, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (saṃskāras), and the 'Simple-sacrifices' (pāka-yajnas) of the householder.
- § 97. There is also a third class of Sütras, called Dharma-sutras, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (ācāra) which has for its norm the 'agreement' (sam-aya, lit. 'con-vention') of those who know the law, they are also called Sāmayacārika-sūtras. The matters belonging more properly to the Gṛhya-sutras are sometimes treated also in the Dharma-sūtras. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the Gṛhya-sūtras.
- § 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (çākhā) of the Veda from any change in "one jot or one tittle," by establishing the relations of the samhitā and pada pāṭhas (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

See Whitney, AJP. vii.1-2. | manism is admirably sketched by Oldenberg, Buddha.
 The genetic relationship of Buddhism to Brah. | Introd., chap's ii.-iii.

(certain) branch' (prati-çākham), are called Pratiçākhyas. These give with the utmost minuteness of detail the rules for the retroversion of the pada to the samhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.2

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (γλωσσαι), called the Nighantavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. successors, the most famous is the great commentary of Sayana 3 Ācārya, ca. 1350 A.D. The Anukramanis are little works which give the divinity, the "seer," and the metre of each hymn of a Samhita.

1 See Whitney, JAOS, vii.339-40; iv.259-60.

² The word-texts were thus converted "from in- preservation of textual purity." - L.c. iv.260. struments more especially of exegesis, into a com-

plete and efficient apparatus for securing the

³ Weber, IIII., p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rigveda Samhita with mention of the principal ancillary works appertaining to it. For the bibliography of the other Samhitas, reference may be made to Kaegi, notes 8-26, or to Weber's History of Indian Literature.

1. Rigveda. Samhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the ISt. Müller's great six-volumed quarto, with the full Samhitā and Pada texts, Sayana's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the Brief List, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, Brief List, no. 5. Grassmann's Dictionary and his Translation are described in the List, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled Der Rigreda. Vol's i, and ii, contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled Die Mantra-litteratur und das alte Indien. Vol's iv. and v. contain a commentary on the translation,

c. General Works. Abel Bergaigne's work entitled La religion védique (Paris, Vieweg, 1878-83. 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (List, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's Oriental and Linguistic Studies (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, Indiens Literatur und Cultur in historischer Entwicklung (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rigveda. Brāhmaņas etc. The Āitareya Brahmana was edited by Aufrecht - see List, no. 16.

Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, 18t. ix.177-380.

The Altareya Aranyaka is associated with the Brahmana of the same name. It has five books and was edited with Sayana's comment by R. Mitra in the Bibliotheca Indica, 1876. See SBE, i. p. xei f.

Aitareya Upanisad is the name borne by certain parts of the Aranyaka, viz. book ii., chap's 4, 5, 6see SBE, i. p. xcvi. The text was edited and transtated by Roer, BL, 1849-53. Müller gives another translation, SBE, i.200f.

The Cankhayana or Kausitaki Brahmana was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kausstaki Brahmana Upanisad was edited (with Camkara's comment) and translated by Cowell, BL, 1861. Another translation, by Müller, SBE, i.271f; introduction, ibidem, p. xeviii.

3. Rigveda. Sūtras etc. Açvalāyana's Çrāuta. sūtra was edited by R. Vidyaratna, BL, 1874.

Açvalāyana's Grhya-sutra was edited (with translation) by Stenzler - see List, no. 17. English version by Oldenberg, SBE, xxix.

Cankhāyana's Crāuta-sūtra was edited by Alfred Hillebrandt, BL, 1886.

Çānkhāyana's Grhya sutra was edited in 1878 by Oldenberg, 18t. xv.1-166, with translation. English version by Oldenberg, SBE, xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Samhita.

The RV. Praticakhya was edited by Regnier (JA., 1856-58), and by Müller (Leipzig, 1856-68). Each editor gives a translation.

The Nirukta, with the Nighanjavas, was edited and clucidated by Roth (Göttingen, 1848-52).

The Anukramani of Katyayana was edited with valuable accessories by Arthur A Macdonell in the Anecdota Oxoniensia, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Agni, the Fire-god. - Translated by Whit- est to bestow.' ney, Century Magazine, 1887, xxxiii. 915. Respecting Agni, see Kaegi, p.35(50)f, and less) · · · á imasi (5481), vi + upa_ā. n.119f.

- -The Metre is gāyatrī. Each stanza (rc) consists of three octosyllabic padas with iambic cadence - see Kaegi, p.24(34) and N.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.
- -In respect of frequency, the order of the metres in the RV, is: first the tristubh (about ? of RV.); then the gayatrī (about JAOS. xi.p.lx -- PAOS. May, 1881.

Lines 1-2. Ile, vid: accentless, 592: for the new letter, see p. 291 \\$8, and Whitney. 5 end. -RV.x.2.5 plays on the etymology of rtv-ij thus: agnir · · deván rtu-çó yajāti. nounce su-astáye. -For superl., 471.

- 3. půrvebhis, 330, Vedic instr.: for r final w. initial r, Whitney, 14 end.
- 4. U.f. deváns á ihá. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that an, though transliterated with two letters, is a simple nasalized yowel, 209 a. - a vaksati: position of prefix, 1081; accent of verb form, 1082; Vvah, aor. sub., 8931.
- 5-6. acnavat, 700: use of mode, 576: subject indefinite. -divé-dive, 1260. yaçásam, 1151.2a.
- -Position of clauses, 512a. -Locative, 316, § 43. 304 a.
- corresponding to the ind. ágan (833): see 558.

11-12. tvám may be read tuám. Observe xxxvii.55f. that in the Veda, when rhythmically read, beg. of a new pada, 3143. -U.f. táva íd tád satyám. - Lit. 'Just what pleasant junctive (563), with future mg (576). thing thou wilt (= willest to) do for the

Hymn to dost purpose to grant, that thou never fail-

13-14. U.f. úpa tvā (4913) agne (accent-

15-16. The accusatives are to be taken w. tvā. - We may pronounce adhvarāṇaām (1133), or leave the pada catalectic. - U.f. gopám. - In pāda c, we must pronounce sué, in order to produce an iambic cadence.

17-18. sá · · bhava, see ta 2. sunave agne: for treatment of the acct in combination, see 135, example 4.

-Observe that - as the metre here shows - pādas a and b are always independent of 1); then the jagatī (about 1) — see Haskell, each other as regards euphonic combination, and that - as here - the written text, with perverse consistency, always combines them when this is possible.

-sácasvā, pada, sácasva, 248 c. - Pro-

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SELECTION XXXII. RV. i. 32. slays the dragon. - Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, n.141f; and Perry, JAOS, xi.117f.

-The "hymn" appears to consist of two separate pieces — see N. to 702). The catenary structure is noticeable in some pairs of stanzas (1-2; 3-4) -- see Kaegi, p. 24(34).

-THE METRE is tristubh. The old Vedic tristubh is much more free than that of the classical Sanskrit; but its most important 7-8. ágne, acct, 3143. - ási, acct, 595 a. feature, the cadence, is the same - see p.

For statistics, see Haskell, JAOS. xi.p.lxii 10. á gamat, true aor. subjunctive (8362), = PAOS. May, 1881. For a discussion of ts development, see Oldenberg, ZDMG.

- 1. Pronounce vīríāni and (line 3) svaríam. hiatus is common - 1133. - agne is at the and see Whitney, 84b. - prá vocam, augmentless agrist (847 end), as improper sub-
- 2. U.f. áhan (637) áhim; ánu apás tapious man, of theé indeed that (is) real or tarda. Note juxtaposition of perf. w. impf. unfailing' - i.e. 'Whatever blessing thou and see 8232. - prá abhinat, vbhid, 692.

- 3. cicriyānám, 807. Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.
- 4. 'Like lowing kine, flowing suddenly of comparison is the noise. -samudrám, perhaps 'to a gathering of water, so as to form one' -- not necessarily 'to the ocean.'
- in the AV., ii.5.7, the augment is written. Cf. 7017 N. -sómam: see Kaegi, p. 72(99), and notes 288-94; also Roth, ZDMG. xxxv. 680f and xxxviii.134f.
- 5b. Pronounce trikadrukesu a-, and ob- Subject here is Indra. serve that final -u is almost never to be pronounced as -v when so written. -Cf. RV. ii.15.1, which seems to consist of reminis- ney, 84a. cences of the beg, of this hymn,
- the English pronoun him loses its h when enclitic. The enam is then explained by an appositive. So 797.
- 7-8. U.f. yád indra áhan · ·, át māyínām áminās prá utá · · · · When, O Indra, thou smotest ..., and (utá) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, then soothly foundest thou no enemy.'
- through pada b, as the acct (595a) of áminas foll. cpd. (v2mi) shows. - Position of prá, 10812. sun, (full) day.' - Pronounce súriam. and kílā: see references in vocab.; the prolongations are in the even syllables of the -vivitse, 798a. cadence.
 - 9. Pronounce víansam: cf. Whitney, 84a. V's mother.
- 10. kúlicenā, 248b. -ví-vṛkṇā, nom. pl. duhe, 8016, īce, 923. neut., common in Veda, for -āni: vvraçc. class, for ce-te (629).
- 11. å hi juhv-é (alternative form for 629) he who was vanquished by Indra. juhuv-e), vhū +ā: acct, 595d: subject, Vritra.
- 12a. 'He (Vritra) did not escape (Vtr. 899a) the shock of his (Indra's) weapons.'

- 12b. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. to a sea, down came the waters.' The point If we dared emend the $\tilde{a}\pi$. λ . rujánās to rujānás (8403), we might render, 'Broken, he was (then) completely crushed' (998b).
 - -indra-catru: later books, e.g. CBr. i.6. 5°. Pronounce avrnīta, 135° (important): 31°, lay great stress on the correct accentuation of this word; indra-catrú, 'conqueror of I.,' would be blasphemy. See Indische Studien, iv.368; or Roth, Nirukta, p. xix.
 - 13b. U.f. á asya · · jaghāna, see vhan + ā.
 - 14. See vŕsan. -See Vbhū, desid. acayat, 629. - Pronounce vi-astas, Whit-
- 15. 'Over him, lying so, crushed like 6. 'The Rewarder took the missile bolt - (ná) a reed, the waters go, flowing for mansmote him, the first-born of dragons.' - kind (lit. the waters of man, flowing, do go).' ahan (593) has for direct object the enclitic So Pischel, ZDMG, xxxv.717-24. P. thinks enam, 'him,' or, more correctly, 'im,' since that the original text was mánorúhānāáti, i.e. mános (cf. 7319) úhānās (vah4, pres. mid. ppl., 6193) áti, and that the author of the pada text divided it wrongly, máno rúhānās, changing, of course, n to n.
 - -If mánas, like áñjas, could pass for an instr., we might render '(With a will, i.e.) Lustily rising, the waters overwhelm him.' -amuyá, 'so,' w. a sneer: cf. átra, 894N.
 - 16. pari-átisthat, acct, 595a, 1083. -The first at continues the force of yad tasam limits only the first member of the
- 17. Note relation of acct and mg in Order in pāda c is unnatural: expect 'dawn, vrtráputrā. - U.f. indras asyās: observe the accordance between the written and dyám, 361d: vocab., under dív. -uṣásam spoken form here - see 1354, and cf. 705an. -vádhar, 'weapon' of V's mother, not of Indra.
 - 18. Translated, 777b. -danus, fem., = - caye, see 613: similarly
- 19-20. 'The waters overwhelm V's hid--cay-a-te, transition-form (749) from root- den body, that was put down in the midst of ... In long darkness lay (a_acayat
 - -Here the narration comes to an end. Stanzas 1-10 form a brief but complete epic. The same general theme is treated again by

addition

often called 'cows.' These are pent up by a malicious demon (Paņi), and their milk, the refreshing water of heaven, is withheld (176b) · · arán ná · · . -Gen., 297c. from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

- 1. 'The orifice of the waters which was closed up - he who slew (805, 209) Vritra up in some mighty cask.
- 2-3. 'A horse's tail becamest thou then, O Indra, when on his lance he (V.) impaled Thou didst let loose the seven streams (but see saptá) to flow' (lit. 'for flowing,' vsr, 970ь, 982).
- magic transformation is intended.
- with c: cf. i.33.4 and i.165.6 = 73^{14} . -Second ájayas begins a new clause : hence acct, 5932.
- 4. Explained under yá4: asmāi means Vritra. - ákirad dh-, 163. - Cf. what is said of Yahve at Psalm xviii.13,14.
- 5. yuyudhate, 800a. -U.f. utá aparíbhyas (see ápara). -ví jigye, 787. 'Indra was victor (both for the time) while he and Ahi fought and (utá) for the future.'
- 6-7. 'What avenger of Ahi sawest thou, Indra, when in the heart of thee having slain

stanzas 11-14. Rik 15 seems to be a later streams as an affrighted hawk the skies thou didst cross?' This may refer to a time 21. dasápatnīs: after I's victory, the when - after all the aerial commotion (i.e. waters are called (x.45.8) aryá-patnis, 'hav- Indra's battling) — the rain refused to fall ing the Aryans as masters,' or 'having a and the uncleared heaven signified Indra's gracious (god) as master.' - panineva retreat. Reminiscences of this legend occur gavas (see g6); the rain-giving clouds are at TS, ii.5.3; cf. MBh, v.9.27 = 255 and 10.43 = 334,f. - jaghnúsas, 805.

> 8-9. See (yā l and vsā. - U.f. sás íd u Tenses, 8232.

> Selection XXXIII. RV. i.50. To Sürya, the Sun-god. - Respecting Sūrya, see Kaegi, p. 54(76). The hymn is rubricated at 1063. It is still used in India, at the Midday Service. It was made the text of a linguisticmythological comment of 225 pages by W. Sonne, KZ. vol's xii.-xv.!

In the textus receptus, the hymn has 13 opened that.' Waters conceived as if pent stanzas. I have given only 1-9. In the first strophe, stanzas 1-3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; thee. - As god alone, thou conqueredst . . . and so also in the third strophe, excepting - as often - the final stanza (9).

- -That stanzas 10-13 are later additions is proved by their contents and language and -In fighting with demons, Indra some- their (differing) metre. This proof is contimes gets roughly handled for a while (so firmed by the fact that the corresponding iv.18.9). Such I conceive to be the situa- passage of the AV., xiii.2.16-24, has only tion here. Pāda a is the crux. Possibly a stanzas 1-9; and also by the fact that only V. im- 1-9 are prescribed to be used in the ritual pales I. on his lance; but straightway the see Bezzenberger's Beiträge, viii.198, ZDMG. god becomes a great sweeping trail of vapor. xxxviii.475, JAOS. xi.p.cxcii = PAOS. May, Very differently Bergaigne, Rel. Ved. iii. 1884, and AGS. ii.3.13 and comment, and cf. 8710 N. Moreover, the addenda are at the end -It seems unavoidable to join devá ékas of an anuvāka - cf. JA. 8.viii. 207 - 15.
 - 10. See u2. jātávedasam, see vocab.: although 'All-possessor' was very likely the primary mg (Whitney, AJP, iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (Eggeling, SBE. xxvi.p.xxxi). For analogous cases, see hotr and yama in vocab.

In the present - very unusual - application of the epithet to Sūrya,

δις πάντ' έφορα και πάντ' έπακούει.

(him) fear did come -- when nine and ninety the latter phase of mg predominates.

11. 'That every man may see the sun, it. for every one for beholding the sun.' See dfç and read 969, 970a, and 982. — víçvāya, 5242.

12-13. tyé belongs logically with nákṣatrā[ni], but is conformed in gender to
tāyávas. — With this simile, cf. RV. x.
189.2. — See yathā4. — yanti, no acct,
595a². — sūrāya, 'for the sun, i.e. to make
way for the sun.' Render:

Off — like as robbers — slink away You constellations with their beams Before the all-beholding Sun.

14. ádrçram (834b end) · · ví (10812) — passively, 998b; equiv. to vy-adṛkṣata, 882. —jánān, 209.

18-19. See pratyáñc3. — Pronounce devánaām, 1133. — pratyáññ, 210. — Pronounce súar (Whitney, 84b): reg. written súvar in TS. — súar dṛçé, 'a light to behold' (cf. θαῦμα ἰδέσθαι), here equiv. to 'a glorious light.'

20 and 721. yénā, 509 end. —pāvaka: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition—see p. 354, § 79, and KZ. xxvi.60.

-jánāň ánu: if joined w. ppl., render 'stirring or busy among (so RV. viii.9.2b) his fellows;' if w. páçyasi (acct, 595a), 'over the peoples thou dost look on busy man.' -Pronounce tuám.

-Strophe 2, stanzas 4, 5, 6. Some join 6 with 7—possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from Sūrya to Varuṇa. The latter is the personified vault of heaven, and the sun is naturally his eye (RV. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p.65(90)]. Yénā then refers to súar, and cákṣasā is in explanatory apposition w. yénā. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld. Thou makest light, god Sūria. Thou shinest to the end of heaven. Turning thy face upon the folk Of gods, of men, of all the world, Thou risest up, thou glorious light—With which, as eye, bright Varuna, Over the peoples thou dost look, To mark the deeds of restless man-

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2-3. U.f. ví dyám (see dív) eşi, rájas (1714) pṛthú, áhā (425d) mímānas (x1mā 4: see 661, 655) aktúbhis ('with beams'), páçyan (2022). — Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4-5. J. Burgess, Arch. Survey of Western India, Kāthiāvāḍ and Karch, p. 216, mentions temple-images of Sūrya with a halo (cf. çociskeça) and borne by 'sever steeds,' see plate lxv.2. Cf. Kaegi, N. 205.

6-7. áyukta (834b), 'hath just yoked.' - See 356 and 3564. - sváyuktibhis, Sāyaṇa rightly, svakīya-yojanena.

SELECTION XXXIV. RV. i.97. To Agni. See Preface, p. v, note 4.—Rubricated at 1063. Recurs AV. iv.33. The refrain or burden, pāda c, of each stanza, is a mere repetition of pāda a of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make apa · · coçucat of the refrain a 3d s. subjunctive (10082)—'let him drive · · '; but this would require an accentless coçucat.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8-11. See vguc+apa and guc+ā: ápa · gógucat is pres. ppl. of intensive conjugation (1012)—no nasal, 444. —U.f. gugugdhí á, perf. impv. of primary conjugation, 813. —Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1,2] may be rendered:

Driving away with flames our sin, Agni, bring welfare with thy light. [Driving away with flames our sin.] With prayer for fertile fields, for wealth, And prayer for good, we sacrifice— [Driving away with flames our sin.]

12. With prá, supply jáyeta in a and jáyeran in b. —bhánd-isthas (superl. to bhad-rá, 'bhand, 467), 'brightest, luckiest' 2—asmákāsas, 330 end.

they may be propagated = that offspring may go forth from them '- and so in the other clauses of lines 12 and 14.

-In lines 12 and 14, the yad's seem to introduce final clauses expressing the purpose of yajāmahe, line 10. In line 16, Whitney makes yad = 'as, just as.' For all the yad-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3,4 and 5,6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni, - forth from us (who are) thine.

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See naú and 12pr + ati.

NOTES TO PAGE 73.

2. Pronounce sá nah síndhviva nāvávā. w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 787. - See tá2 end. - áti parsā (248c), v2pr, impv. of s-aor., 896.

Selection XXXV, RV, i.165, Indra and the Maruts. - Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, La religion védique, ii. 369f, 392, and esp. the interesting article of Oldenberg, Akhyāna-hymnen im RV., ZDMG. xxxix.60-65. The hymn is the first of a collection of eight Marut hymns (165-172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form -cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or Siebenzig Lieder, p. 84); English version by Whitney, North American Review, 1871. cxiii.182 = OLSt. i.144. It is also translated with comments by Max Müller, RV. Sanhita, translated, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

14. prá yát sc. jáyeran (760.3), 'that | the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

> STANZAS 3-4. The Maruts ask why Indra is going alone, without them, his usual companions. - Indra answers evasively that he is on the way to a sacrificial feast.

> STANZAS 5-6. The Maruts are eager to go with him. - He retorts that they were not so eager when he went, alone, and slew the dragon.

> STANZAS 7-8 The Maruts remind him that they have helped him do great things and can be most useful allies in the future. - Not inclined to share his glory with them, he boasts again of his exploits.

> STANZAS 9-12. The Maruts acknowledge his might this time without reserve and to his satisfaction. - Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

> STANZAS 13-15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

- 4. vmyaks+sam, perf. (785, 794b) as preterito-present. - Lit. 'With what common course (?) have they kept together ? i.e. upon what common journey are they together?'
- 5. matí, Classic matyá, 340. kútas á_itāsas (vi, 330 end) eté? árcanti (accent-combination, 1352) çúşmam - acc. as in ἀγωνίζεσθαι πάλην. - vasūyā, as at 7210.
- 7. See mánas2. - vram4: read 869, 864, and 856.
- 8. Pronounce tuám indra, as 5 syllables. - māhinah sánn, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe': concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company - 'Why go'st thou alone, and so merry withal?'
- 9. 'Thou talkest (usually), when going along with (us) moving onward.' vr + sam. Both ppls are of the root-aorist, 8403. - vocés, 854. - harivas, 454b. STANZAS 1-2. The poet inquires whither | yat te asmé (loc. 4922), 'which (is) to the

on our score, lit. on us,' i.e. 'which thou hast ! against us.

10°. cám, '(are) a joy,' pred. to all three subst.

10b. See çúşma2. -iyarti, vr. 643c. -prá-bhrtas, '(is) ready,' begins a clause.

cation (ukthá, as instr. s.). (imå, 501 end) coursers here are carrying me (lit. us) unto (áccha) them' (tá - táni, 495 end: the good things mentioned in pada a).

12. vayám, 'we,' i.e. the few who are conceived as speaking for the whole troop. -See (yuj3: cf. 8403. -Pronounce tanúah ions' as 'free' in order to magnify the value wisely (365.1). of their readiness to follow Indra.

drive a dappled team of does or mares. -See vyuj · upa: yujmahe is a root-class Indra, am master of them.' present (612a), used with future mg (777a). -U.f. nú | índra (3148). -See 1 svadhá3. -babhútha, 798b.

14. kvà syá, Whitney, 90b²: pronounce kúa siá · · svadhásíd. - syá, 'that' (wish 343a. They did leave him in the lurch once - see - U.f. vád · sam-ádhatta: see vidha sam and 668.

under vnam: for gen., see 297c end, and cf. dádhānās. 778.

or sing. - Pischel shows that asmé may be used as instr. (or gen.) also. 'With (= in company of) us combined, (and) by our united prowess.' - Pronounce yújiebhis, pāúnsiebhis.

17. kṛṇávāmā (248c), pres. subjunctive (700) of vkr, 715. - krátvā, Classic kratunā, 342. - maruto, voc.: the spokesmen call on their companions to bear them wit-But the reading maruto, nom., has been suggested. - See yád4 end. - vácāma, 614.

18. vádhīm, 904a. - babhūván, 802.

19. Compare 7015N.

20. See á-nutta and ánu-tta in vocab. -See 23. -See v2vid3 and 6193. -Either. 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the 11. 'They [men] are making supplication fact) that surely no one (nákis · ná, double (to me); they are enticing (me) with invo- neg. = single) like thee ϵtc .' Cf. KZ. xxvi. These two 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. náçate: acet, 596 and 597, cf. 899N.; the object (tva) is to be understood from what precedes. - Roth emends to karisváh. see 938.

2. Pronounce ékasya cin me vibhú astu çúmbh-: notation explained by Whitney, ójas. - yá yáni. See nú3. 'Whatsoever 90b². See tanû under tanú and see 12cubh. things (I am) having ventured, (those) I will -The spokesmen designate their compan-accomplish (subjunctive = fut. ind., 576)

3. This vidanas may be referred to Vivid. 13. U.f. étān (not etấn): the Maruts -cyávam, 563, 743. -īçe, as 1st pers. here. - What things I may undertake, just I,

> 4. U.f. ámandat mã marutas st., 178a: cf. 7412N. -yád·bráhma cakrá, a subjectclause co-ordinate with stomas.

5. máhyam, appositive to me. -sákhye, -tanúe tanúbhis, 'for myself, by for my company), just mentioned, line 13. yourselves (vestra sponte), i.e. for me, spontaneously or heartily.

6. See evá 1 end. - Roth suggests the emendation ánedyāh (ánediāh), as nom. pl. 15. Pada-text ahám hí ugráh. - See m.; or else anedyagraváh. - U.f. á ísas

 sam-cákṣiā, 993a. – ácchānta (cch, 16. bhūri, acc. n., may be either pl. (340) 227), for a-chānt-s-ta, 883, 233b. See v2chad. -chadáyāthā (248c), subjunctive, 1043.2.

> -'In very truth these (are, appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See vmah. - prá yātana, 618. sákhīnr, 209.

9. See vvat. -bhūta, 835. -návedās, 415e, as nom. pl. m.

-The accent-rules for the oblique cases of the pron. root a (ci. 502) are simple and entirely natural. Thus:

Notes to

A. If the form is used adjectively, distinguishing 'this' thing from others, it is accented (71°; 92³, 791°). B. So also if used as an emphatic substantive pron. (8315, 1034 asmāt).

C. But if used as an unemphatic substantive pron., 'his, her, him, their, them,' it is accentless (831, 703, 7114, 743, 8817, and very often). In this case the form cannot stand at beg, of pada.

10. The å has pregnant mg (cf. \quad \text{vque} + \bar{a} \) and \text{:apa}) and goes w, both duvasyåt (5622) and \text{cake}. —Both verbs depend (595) on yåd. —Pronounce māani\(^a\)sya. — When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna's son has brought us hither —.'

-Roth would expunge one d and read duvasya, instr. (365.1) of duvasya (11496), 'with an honoring, i.e. reverently.' The passage is a desperate one.

11. U.f. á u sú vartta (irreg., 839) · · áccha. See sú 1 and vvṛt+ā. — imá = imáni. —arcat, 743.

12. va stómo, u.f. vas stómas, 173a: similar combinations at 79¹⁷, vípras st.; 81¹⁷, ájayas sp.; 87¹; 92⁸; 74⁴; per contra, 47¹¹. —iyám here refers back — see 1 idám. —See gír.

13. U.f. á işá yāsīṣṭa (914") · · vidyáma (v2vid, a pres. opt. of the root-class) iṣá-m. — Pronounce vayáām? — 'Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.'

—It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166-168. The awkward repetition of 'refreshment' leads Roth to suspect that the original pāda d of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

Selection XXXVI. RV. iii. 62. To Savitar. — Respecting Savitar, see Kaegi, p. 56(79). The last "hymn" (62) of the third mandala is really a collection of six short hymns to various divinities. Each hymn

contains three stanzas, and the triad to Savitar is the fourth of the six.

The first stanza of this triad is the most celebrated stanza of the RV., and is called the sāvitrī (sc. fk), or the gāyatrī $\kappa \alpha \tau'$ $\xi \xi_0 \chi \acute{\eta} \nu$. It has held, and holds even now, the most important place in the worship of the Hindus. In the Proceedings of the International Congress of Orientalists (1881) at Berlin, ii.2.160-187, and in Religious Thought and Life in India, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord's Prayer among Christians and like the Fatihah among Muhammadans — takes precedence of all other forms of supplication. [Cf. Manu ii.101f.] Later on, the gayatrī is muttered 108 times with the help of a rosary of Tulsī wood.

-Much has been fabled about the stanza and its virtues. See, for example, Manu And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. "No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given." - Whitney, reprinted in Kaegi, N.222. The stanza has naturally been imitated a great deal; so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (gayatri) and v.82.1 repeated in juxtaposition in the Taittirīva aranvaka at i.11.2 and i.11.3. After the pattern of the gāyatrī have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14-15. dhīmahi, root-aor. opt. mid. (837) of √ldhā—see √ldhā8. See also Whitney in Kaegi, N.222. —yó· pracodáyāt (1043. 2), 'and may he inspire.'

16-17. púramdhiā, perhaps 'with exaltation (of spirit).' —īmahe, see vi and reference.

18. náras, nom. pl. of nf.

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able number of passages - among them, this hymn — and especially in x.124.

-In stanzas 1-4 of this hymn, Varuna claims the godhead, supreme and from the immortals (are) ours, i.e. our vassals. beginning, in virtue of his creating and susby asserting his irresistible might as god of battle. - And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the in order of time. -See vdhr5. authorities.2

been - no less than its details - the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1-6 as a monologue of Indra. Barth + rejects ca makes a new clause, hence acct, 5932. the theory of the decadence of the Varunacultus and regards RV, x.124 as one of the few survivals of a class of myths in which Varuna is not the god of a smiling and gracious heaven, but a malignant divinity. question of supremacy and subordination, but rather of comparative prominence. -This selection, I confess, is out of place in a Reader.

- 1. máma: note that every one of the stanzas 1-6 begins with an emphatic form Selection XXXVII. RV. iv. 42. Indra of the first personal pron. -dvitá, if rencontests the supremacy of Varuna. - Re- dered 'equally,' means 'as well as thou, O specting Varuna, see Hillebrandt, Varuna Indra, who disputest my sovereignty, or und Mitra, 1877, and Kaegi, p. 61(85), notes lelse 'as well over all creatures as over 241f. This hymn has ten stanzas; but the gods; but Kern defines dvita as 'from last three have nothing to do with the rest. [everlasting' or 'to everlasting;' the mg is -Varuna is by far the noblest and loftiest uncertain and has been so since the time of character of the Vedic pantheon, and seems the nighantavas (cf. Nirukta, v.3). - Proto have held the most prominent position in nounce rastrám. -See viçváyu in vocab. the earliest period. Later -- as appears if -Grassmann would emend yáthā nah to we consider the RV, as a whole -- the war- yatanah, root-aor, ppl. of yyat, 'joining like and national god Indra is plainly most, themselves together, united: 'fmine (are) prominent. The gradual supersession of all immortals together.' Otherwise we must Varuna by Indra¹ is reflected in a consider-| take nah as plural of majesty and equiv. to máma.
 - -'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all
- 2b. Taking vavri in mg 1, 'I am king of taining the world. - Indra responds (5-6) the folk's highest cover, i.e. king of heaven, or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, or king of the gods.' -GKR, quite otherwise.
 - 3. rájā as pred. prathamá(ni), 'first'
 - 5. indro: excellent authorities emend, -But the general drift of the hymn has and read indra. -té urví (342) etc. are accusatives dual neuter, object of the verbs in next line. -mahitvå (330) by might.
 - 6. sám āirayam, vīr, 585. dhāráyam
- 7-8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuna) spread out the threefold world.' The sending of rain Finally, Whitney urges that this is not a is a function proper to Varuna -cf. Hillebrandt, p. 85-86. In the assignment of this stanza the authorities differ and waver most.
 - 9. Pronounce máam · suágvas. vrtás, 'the chosen ones, πρόμαχοι' ((2vr), or else 'hemmed in, sore beset' (\lvr2): opinion about equally divided. - whū.
 - 10. magháva ahám indras may make a sentence by itself or be taken appositively with the subject of krnómi. - See vr and reference.
 - 11. cakaram, 817, 8182. -nákis begins

¹ Discussed by Muir, OST, v.116f; and, in connection with RV, x.124, by Hillebrandt, p. 167-111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104-105.

³ La religion védique, iii.142, printed 1877.

⁴ The religions of India, p. 18.

new clause. -varate, \langle 1 vr3, root-aor. subj.

- 12. mamádan, perf. subj., 810a. -yád ukthá(ni) sc. ma mamádan. - rájasī, 138a.
- 13. U.f. vidús (790a) te, 188b: similarly 8016. - 'All beings have knowledge of thee as such a one (tásya). These things thou proclaimest to Varuna, O true one.
- 14. Pronounce tuám, both times. çrnvişe, 6992 end, see Vçru2. 'Tu hostium interfector clues.' -jagh-, 805: cf. 711. -vrtán, √lvr2. -arinās, 725.

SELECTION XXXVIII. RV. iv. 52. To Usas, the Dawn-goddess. - See Kaegi, p. **52**(73). The monograph by Brandes, Ushas x.p.lxix -- PAOS. Oct. 1873.

- strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.
- 15-16. U.f. syá, 188a. -√lvas ⊦vi. svásus, cf. RV. i. 113.3. - práti adarçi (844), note force of práti.
- Theogony, 378-82. -gávām, 361c. The children of Dawn-cf. Kaegi, note 197. -See rtavan: the idea in Job xxxviii.12b or Psalm civ.19b is similar. knoweth his going down."

Bright as a ruddy steed became The faithful mother of the kine, Usas, the friend of Acvins twain.

19. Note how all three padas of this stanza begin with utá. - Pronounce sákhāsi, u.f. sákhā asi.

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- 1. U.f. utá usas (voc.). vásv-as, 342, 297c. - īçişe, 630.
- 3. práti · · abhutsmahi (vbudh), 882 and 155: 'we have awaked with praises to meet thee (tva)' - vocab. wrong.
- 4-5. práti adrksata (vdrc), 879b, 882, 218. - U.f. á usás apras (889).

Gladsome before our eyes appear Her beams - like herds of kine let loose. The wide expanse of air she fills.

- 6-7. ā-paprúṣī, sc. jráyas, or with Sāyaņa, jagat, 'the world,' 'all': the stems of this perf. ppl. are paprivans- and paprus-, cf. 803 and 459. - Pronounce ví āvar (√1vr, 8312, 5852). - 'According to thy wont, be gracious.'
- 8-9. dyám, see dív. U.f. á antáriksam, sc. tanoși (Vltan +ā, 698B). -Note the radical connection of the assonant words and render by 'radiant ray,' 'effulgent flame,' or the like.

SELECTION XXXIX. RV. v. 24. To Agni. og Ushas-hymnerne i Riqueda, Copenhagen, -The stanzas are dvipada, i.e. consist of 1879, gives translations of all the 21 hymns two padas, one of 8 and one of 11 or 12 in juxtaposition. Cf. also Easton, JAOS. syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. -Stanzas 1, 2, 3 (= SV. ii.1075-7) form a viii.12,13,15, and 18 are essentially similar (8+8+12).

- -It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other samhitas, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48a,48b,48c, and at VS. iii.25a,25b,26a 17-18. citrá as pred. -mātá, cf. Hesiod, (here stanza 3 follows as 26b); and in the order 1, 4, 2 at TS, i.5.6 and iv.4.4. Finally, 'kine' are the fleecy morning-clouds, the to judge from the legend given below, and from the prescriptions of the ritual - of the sacrifice to the Manes, for example - this "The sun hymn would appear to be a trea or triad of riks (see Sayana to RV, v.24 and to PB, xiii.12.5).
 - -Tradition (Katyayana) ascribes this hymn and also x.57-60 to the Gaupayana brothers, Bandhu, Subandhu, Crutabandhu, and Viprabandhu. In his comments to x. 57-60, Sāyaņa gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS, NS.ii.441f, by Max Müller, who discusses the legend at length.
 - -The Brhaddevatá says that king Asamāti sent away the four brothers who were his priests, and put in their stead two Brahman wizards. These took shape as doves. bewitched Subandhu, and plucked out his soul. In order to cause the spirit to return.

the three remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 912x.) on the one thus resuscitated.

- 10. ágne, acct, 314³. Pronounce tuám. bhavā, 248c: so uruṣyá and çrudhí, line 12.
- 11. ácchā, 248a. nakṣi, √2naç, 624. —Superl., 471. —dās, 835.
- 12. sá, see tá2 end. nas, 297b. bodhi, see 839 end: here from vbudh, see vbudh3. çrudhí for çrudhí: aorist impv., 839: acct, 5932 mid. no, u.f. nas, 194. aghāyatás, pres. ppl. ablative, 290: acct, 316, 318a. See Isama.
- 13. See under tá2. -dīdivas, vdī, perf. ppl., voc., 462a. -īmahe, see vi.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon.—For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

-Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S.—see Sitzungsberichte d. böhmischen Gesell. d. Wiss., 1885. His argument is reported by Whitney, JAOS. xiii.p.lxif = PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

-Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, Súarbhānu (accent!), is 'he who has the sun's beams,' and is later identified with Rāhu, the demon who 'swallows,' 'devours,' or 'seizes' (V2gr, Vgras — cf. 23¹n., Vgrah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

-Atri's mythical exploit is often mentioned in the Brahmanas (see texts in Lud-- apa aghukṣat, ygua, 920, 916.

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

-Interesting are the Greek ideas about the πάγκοινον τέρας that bringeth to nought men's strength and wisdom — see Pindar's Fragments [74], Bergk⁴ i.411f and notes.

14. ava_áhan (593), cf. 707 and note.

15. gulhám, 'guh. —ápa-vrata, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden · ', Atri found (avindat) by the fourth prayer.'

-Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxv(-xxi). Bergaigne, l.c., p. 383(=14), says it is a mere case of the use of a sacred number plus one—cf. Rel. védique, ii.128.

16. mám (pronounce máam) imám, 'me here, i.e. in this plight;' Sāyaṇa, īdṛg-avas-tham. —U.f. atre: the Sun is addressing Atri. —irasyá, 365.1. —bhiyás-ā, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word may be taken actively, as the accent (1151.2c) and Sāyaṇa's gloss ('fear-inspiring') suggest, and joined with the subject — 'with a frightening.' —má·ní gārīt: √2gṛ; aor., 899a; combination w. má, 579.

17. Pronounce tuám mitró asi · · tāt mehávatam. —mitró, 'friend.' —U.f. tāt (see tá2 end) mā ihá avatam: 'so do ye two help me here, (thou) and V.' With the peculiar omission of tvám compare that of ahám, 7910N. So RV. viii.1.6.

18 and 771. brahmá = átris of pext line.

-yuyujānás (807), see vyuj2. -kīrí may
rather mean 'praise.' - upaçíkṣan, see
vçak + upa. - U.f. cákṣus á adhāt (830).

- ápa aghukṣat, vgun, 920, 916.

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RV. vii. 55. SELECTION XLI. differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's Essays 2i.27, and Whitney's note, ibid. p. 112; JAOS. iii.336f; and esp. Aufrecht, ISt. iv.337f. Sayana reports the native traditions about the hymn. Thus:

Vasistha came by night to the house of Varuna - to sleep, say some; to steal grain, say others. He was assailed by the watchdog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, silv'ry Sārameya, thou,

and the one following. - Later superstition uses the hymn to quiet uncanny creatures at night: see Rigvidhana, ii.26.

this in the RV., vii.54, is to Vastospati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, stanzas are all recited together in the ceremony of moving into a new house. CGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7 -all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63-64 as compared with RV. x.191.

-Second Part. Stanzas 2-4 are part of native tradition presents. a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 8315), and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, n.274; Zimmer, p. 421.

-THIRD PART. Stanzas 5-8 are the incantations by which the entire household is Magic put to sleep. According to Aufrecht, l.c. spells to produce sleep. - Ascribed to Vas- (or Zimmer, p. 308), it is while a maid is istha. The hymn consists of three parts receiving the visit of her lover; but that seems a little doubtful because we have plurals nas and sám hanmas and vayám. lines 12, 13, 15, and not duals.

> With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the diaskeuasts have juxtaposed them because in both a dog is put to sleep.

> 2-3. vāstospate, see above: for s, see 187. - vícvá for vícváni, 330. - edhi, 636. - Yāska, Nirukta x.17, says yad yad rūpam kāmayate devatā, tat tad devatā bhavati. Sayana quotes him from memory thus, yad yad rūpam kāmayante, tat tad devā viçanti.

4-5. See dant. - viva, accent!, 128 end: -First Part. The hymn next preceding cf. 8315. U.f. ví iva bhrājante ṛṣṭáyas. -See úpa2. -See Vbhas and 678. - 'They (the teeth) shine like spears, in the jaws of the devouring one.' -ní sú (188a) svapa is a refrain.

The dog here addressed is partly white as appears from the fact that the four and partly reddish brown, as Sayana rightly observes; and this is in accord with the adj. çabála, 'brinded,' applied to both of them at 8317,

> 6-7. punahsara: for the mg, see vocab. and cf. Hamlet i.4.51-53. -kim, 'why?'

> 8. For the genitives, see 297c end, and cf. 7316. - See Vldr and 1010 and 1011. -Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the

10. Quoted at 5932, which see.

11. In the Veda, 'complete' is sárva and 'all or every' is víçva. Later, víçva dies out and sárva does double duty. Veda, the use of sárva in the proper mg of víçva (as here, 7717, 8520, 911) marks the passage as late. See vocab. under sárva.

-ayam etc., 'these here people on all sides, all the people around here.'

lover or by both. With the AV. reading, svápantu asyāi jňātáyah (see 365.3), it must be spoken by the lover. Stanzas 6-8 may be spoken by both.

12-13. nas, expect nau - see above. See under yáthā2 and cf. yá2.

14-15. See vrsabhá 1. - ténā sahasyènā (248b), 'by (aid of) this mighty one.' -vayám, expect avám? -√svap +ni, caus., **54**8.

16-17. nárīs, nom. pl., 365.2. - Pāda c may be read as catalectic.

SELECTION XLII. RV. vii. 56. To the Maruts or gods of the storm-winds. - Compare selection xxxv. (734) and introduction. The hymn consists of two parts, of which the first, here given, ends with stanza 10. Number 11 is only the fragment of a stanza. The rest (12-25) is in an entirely different metre.

-The metre of the ten stanzas is without doubt a secondary one, being simply a form of the tristubh syncopated at the sixth place, i.e. with the prevailingly light sixth syllable left out (cf. JAOS. xi.p.lxiii = PAOS. May, 1881). Thus,

Each of the parts into which the verse is broken is a 'syllable-pentad' or akṣarapankti; and each is an independent pada, since verbs at the beginning of the even pentads are accented, e.g., at vii.34.3b, 3d, 4b, 6b. A pentad-couplet is sometimes joined with a simply broken but unsyncopated tristubh verse to form a half-stanza or stanza (e.g. i.67.8cd; 70.4cd, 10cd; x.46.1gh); and this fact seems to suggest the derivative character of the pentads.

-The gayatri-stanza has 3 verses of 8 syllables; and the strophe has 3 stanzas, a multiple of the number of verses. pentad-stanza has 4 or 8 verses of 5 syllables; and the hymn has 5, 10, or 20 stanzas, a multiple of the number of syllables. The hymns RV, i.65-70 have each 5 stanzas rii.60A and ix.100 probably consisted origi- mortal protege (cf. vii.66.23, 1.64.13).

-STANZA 5 may be spoken by maid or by | nally each of 10 or 20 stanzas of 4 pentasyllabic verses. Compare Bollensen, ZDMG. xxii.572f.

18. U.f. ké īm viaktās · · ádha suáçvās.

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- 1. U.f. nákis hí eṣām: cf. John iii.8, oùr οίδας πόθεν έρχεται (τὸ πνεῦμα). 790b, 798a.
- 2. sva-pūbhis, 'with their (sva-) wings,' taking -pū in the sense of pávana. Pávana, lit. 'a cleaner,' from √pū, sometimes means a 'sieve' or a 'fan.' At 10418 (see note), the pávana used to clean or winnow the ashes from the bones of a cremated corpse may perhaps be a 'wing-like winnowing-fan;' and observe that German Schwinge means 'winnowing-fan' and 'wing.' -abhi · · vapanta, 'bestrew, cover.' - asprdhran, see vsprdh and 834b end.
- -Here the storm-gods are pictured as lusty eagles, each sportively striving with the others for precedence, and spreading his wings over them in turn, to put them down and master them.
- -Ludwig interprets, 'They vie in overwhelming each other with their blasts' (pávana has also the mg 'wind'). This view accords with the character of the playful, boisterous, and roaring gods, but not with the conception of them as eagles; and it would seem to require the reading abhi · · vápantah.
- -Roth, and after him the vocab., suggests that svapu is a 'besom (that raises the dust)': 'they bestrew each other (in sport) with dust.' At best, the line is doubtful.
- 3. ciketa, 787, vcit3. See yád2. The storm-gods are cloud-born, i.e. children of the cloud conceived under the figure of a dapple cow, prçni. This stanza (4) ought to come immediately after the second.
- 4. See víç2. -sáhantī, active: the forms are usually middle. - See vpus2. - The host heroic, with the Maruts (as a part of it or as allies), must be ever victorious, displaying deeds of manhood.' Similarly stanza 7. The vit seems to nean the Maruts in of 8 pentasyllabic verses; while vii.34A and alliance with Indra (ci. p. 364) or with some

- with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of 6jas and ugrá.
- 6. 'Terrible is your strength; steadfast your power; therefore (ádhā) is a troop, with the Maruts (as allies), mighty.'
- 7. krúdhmí, nom. n. pl., 340. - Pronounce múnīva (cf. 732n.) or múnir 'va. - 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, Mélanges Renier, p. 85.
- 8. yuyóta: irreg. impv. (654) of $\sqrt{2}$ yu; accented, as standing at the beg, of a pada (see above). - pránaň nah, u.f. prá-nak (192a, 161) nas: nak, for nak-t, \2nac, 833, 2183; augmentless aor. as subjunct., w. må.
- 9. Classic, priyáni námani (425d). huve: we should expect huvé. - U.f. á yád trpán (3d pl., 848 end: pada-pātha wrongly here an unsyncopated verse - see above. Grassmann emends. - 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To Vacf. p. 367. The hymn is rendered by GKR., námasā turás iyām (6163). p. 6. The comments of Ludwig, vol.iv.p.88, deserve careful attention.

a punishment sent by Varuna for some sin. cakṛmá. He acknowledges the wisdom of the majestic and renewed self-consecration to the divine book are ascribed. service. Compare Kaegi, p. 66(92).

mahiná, poss. like colloquial Eng. 'mightily, form in gender with the predicates. classed doubtfully as an augmentless re- of crime: cf. Tacitus, Germania, xxiv. duplicated aor., 8693. - Note how the accent or the lack of accent of the verb-forms affects the exegesis.

- 5. Lit. 'As to going, the best-going; most might =) and mighty [? or Stable in sooth adorning themselves with adornment; united are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (collectively) for ever [or the stars as well, cf. 751N.]; and he stretched out the earth.' -Biblical parallels, Kaegi, p. 62(86).
 - 12-13. Accent-marks, Whitney, 90b2: tanúā sám · nú antár. - bhuvāni, 8361.8. -See kím3. -abhí khyam, 847 middle.
 - 'And with my (sváyā) self I say this (take counsel thus), "When pray am I to be in Varuna's presence?" etc.'
 - 14. tád énas, τὸ ἀμάρτημα, 'the (admitted) sin.' - U.f. didfksu | úpa u emi - see u2 end. Ludwig takes didfk-su as loc.pl.m. of didre, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German bei Jemand anfragen) are entirely regular. Others take didýksúpa for didýksus úpa (nom.s.m. with elision and crasis, cf. 7817 N.); but the acct is wrong - see vocab.
- 'And unto the wise (vcit, 787, 802) I go trpát). - See yád3 and \vac2. - We have to find out by inquiry' (\prach + vi, 970a, 9813).
 - 15. kaváyac cid not my conscience only. -U.f. āhus, 801a. -√2hr.
 - 16. 'What was, O Varuna, the sin most grievous (lit. principal)?' See vád3. -See yhan and 1028 e and f.
- 17. prá vocas, 'tell,' 8483, 847 end. ruņa. — Respecting Varuņa, see vocab. and U.f. svadhāvas | áva (1352) tvā anenās Pronounce, with elision and combination, turéyam.
- 18-19. See vsrj+ava 3 and 2. -The poet is ill and deems his sickness prolongations of finals in srjā, srjā, and -With the second áva, supply srja táni: yá = yáni. - Pronounce dámano god; but ventures to approach him with (425f end), abl. - Vasistha, the seer to confession of sin and prayer for forgiveness whose family all the hymns of this seventh
- 20. 'It was not my own will, it was in-10-11. dhírā = dhírāṇi. - See tú2. - fatuation · · .' Note how the pronouns coni.e. very.' -urv-i, acc.du.f. -paprathat, 'Liquor, dice' - ancient and perennial sources

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1. 'The older is in the transgression of "Wise in sooth is his nature (with the younger. Not even (caná 1) sleep itself

- (id) excludes wrong.' I, Vasistha, have not my sleep. - Interpretation doubtful.
- 2-3. áram (not arám) karāni, 'I will serve,' root-aor, subjunctive (8361) of V1 kr. -ánāgās, now that my sin has been, as I hope, forgiven. - 'Made the unknowing to know.' - 'The wise (man) unto wealth the still wiser (god) doth speed' (vjū).
- 4-5. ayám · · stómas, referring back to 1 cúbh and kám. the hymn just ending - see idam. -See veri + upa. - See kṣéma2. - See u 1 end. nounce su-ápā(s). - 'Ye gods, O keep us evermore with blessings'-refrain of the Vasistha-hymns; see Kaegi, note 83c, and Ludwig, iii.129.

runa. - Translated by GKR., p. 10. Like Psalm lxxii.5,7,17. enough stanza 7 is a later addition.

- by-gone days when he walked so happily pares Psalm lxxxix.49. with the god, and also the scene when, of Rishi. He asks forgiveness and restora- is built (AV. vii.83.1) on the waters: tion to divine favor. See Kaegi, p. 68(94). -It is not unnatural that Vasistha should address himself (cf. Ps. ciii.1) or speak of himself as a third person.
- 6-7. Pronounce práy-istham and cf. 4703. Pronounce tuám. run a race," Ps. xix.5.
- 8. mańsi, \man2, s-aor. mid. 1st pers. s., 882. - 'So now, having come (805) to the sight of him, as Agni's face I deem Varuna's.' When I contemplate Varuna, his face seems to me like blazing fire.
- of the reduplicating class, 651. 'The Refrain as before, 795N. light which in heaven [is], and the dark, let the lord unto me bring, a wonder to see.' The beauty of the heaven by night no less than by day was a wonder.

- 10. á · · ruháva implies the subject avám, entirely overcome the sins of my youth. i.e. (ahám) várunaç ca: see 7617n. At KZ. Thoughts of malice or impurity trouble even xxiii.308 is adduced the AS. parallel, vit Scilling song āhōfon, 'we two, Scilling (and I) raised a song.' See √ir+pra. mádhya3.
 - 11. ádhi apám snúbhis, 'έπ' (εὐρέα) νῶτα θαλάσσης:' pronounce sanubhis. U.f, prenkhé. - prá · · inkhayavahai (1043.2) is apodosis, as the accent shows.
 - 12. U.f. nāví å_adhāt (829). Pro-
 - 13. sudinatvé áhnām (430a): cf. είποτε εύημερίας ήμέραν έπιτελοίη, 'if ever he makes a jolly day of it,' Alkiphron's Letters, i.21. -U.f. yất (see this) nú dyávas (361d) Selection XLIV. RV. vii. 88. To Va-tatánan (810a), yát usásas (tatánan). Cf.
- 14. Pronounce kúa tyáni náu sakhiá -The poet, forsaken by Varuna on ac- and see kvà. -sácāvahe: tense, see 778a; count of some sin, calls sadly to mind the depends on yad. - See yad3. - Muir com-
- 15. jagamā (248c, 793b), 'I had access gliding over the waters with the god of the to:' we might expect jagámā, accented, and waters, he received the sacred appointment so co-ordinate with sac-. - V's golden house

apsú te rājan varuna grhó hiranyáyo mitáh.

- 16-17. See explanation under ya7. - krnávat, 715, 700. -īm, enclitic pron., with which vṛṣaṇam is - 'Doeth sins against thee.' -sákhā te, in epexegetical apposition — cf. 70%. — '(he is yet) thy friend,' as apodosis to the kárate, root-aor. subjunctive, 836. - See concessively taken vás krnávat. So Ludvṛṣan3, and cf. the Hebrew conception of wig. -See v2bhuj5. -U.f. yandhi (617, the sun that "rejoiceth as a strong man to 212) sma (188a, 248a) vipras (see 7412N.) stuvaté (619).
- 18-19. GKR, transpose padas b and c. -tvāsú: u.f., as given rightly by the padapātha, tvā (object of vanvānās) āsú (loc. pl. fem. 501). 'In these fixed or secure dwellings dwelling, thee we (are) beseeching 9. ácmann, 210, 425c. -abhí · ninīyāt (van, 713, 705) for grace from the lap of (accentless), put doubtfully as a present opt. Aditi.' -vi · · mumocat, 809, 810a. -

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Selection XLV. RV. vii. 89. To Varuna. - The hymn has been often translated: p. 12; Hillebrandt, Varuna und Mitra, p. 64; steadfast decrees we have thwarted, do not Bergaigne, Religion Védique, iii.155.

- It is the prayer of a man who is varuna- chastise us for this sin.' grhīta, 'seized by Varuņa, i.e. afflicted with tation is quite different: see his notes, vol. yád to ácittyā céd. iv. p. 91.

1-2. mó, see u2. - sú, 188a. - grhám, tion. -gamam, 833, 835; with ma, 579. lxxii., p. 976n. -mrlå, 248c, vmrd.

istic of a dropsical person. So pra-hasan, 'laughing out;' pra-hasann iva, 'smiling.'

'bloated' (with serum), has reference not only to the bag, but also to the understood ahám. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155n. -adrivas (454b), always of Indra, except here, and at ix.53.1 (of Soma)! On this stanza the exegetes differ much.

5-6. krátvas, gen., 342. - dīnátā, 365.1. -jagamā, 7915 N.

7-8. Line 7 has trochaic cadences. (803) in the midst of water, thirst has got hold' (avidat, v2vid2). See Horace's description, Odes, ii.2, Crescit indulgens, etc.

9-10. See yád5. - See 2idám. -See yuyopimá, 793e. - See vriș: caus, aorist, little thing," Isaiah xl.15; also 12. 1046, 859; augmentless form as subjunctive w. má, 579.

- 'If we mortals do anything (kím ca,

so by Muller, ASL. p. 540; Muir, v.67; GKR. (masc.) against the gods, if with folly thy (cause us to take harm from this sin =)

-METRE, jagatī. This stanza is not a the dropsy.' V. is god of the waters (cf. part of the hymn. The stanza is an oft-710_{N.}, 7915_{N.}), and the disease is supposed to recurring one — Schroeder, MS. iv. p. 290. come from him and as a punishment for sin: Its repetition daily for a year is prescribed see AV. iv.16.7; also AB. vii.15, atha at Manu xi.253: cf. Rigyrihana, ii.29.1. ha_āikṣvākam varuņo jagrāha; tasya The interesting stanza at RV. iv.54.3 _ TS. ha_udaram jajñe; and ÇB. ii.5.22. Cf. iv 1.111 is probably a reminiscence of this. Hillebrandt, p. 63-65, 54. Ludwig's interpre- The AV., at vi.51.3, modernizes ácittī (340)

SELECTION XLVI. RV. viii. 14. To In-Kaegi, note 329; cf. also the AS, poem in dra. - Indra and Namuci. - For the intro-Thorpe's Analecta, p. 142, entitled The Grave, duction to the Namuei-myth, see 8116N. For and familiar through Longfellow's transla- the later forms of the myth, see selection

-Division into five strophes of three 3-4. When I go, tottering along, like a stanzas is possible. In respect of contents, bag, puffed up, - have mercy.' - vsphur the first three stanzas and the last three implies quick or vigorous motion - see vocab. make very good strophes. Stanzas 1, 2, Here the iva is not a particle of comparison; and 3 form a strophe at SV. ii.1184-6; but it modifies the mg of the root to that of a 5, 7, and 8 form another at 989-91. The languid shake or wabble such as is character- hymn is unsymmetrically divided into three at AV. xx.27-29.

11-12. içīya: form, 616; acct, 628; mode, -dhmātás, 'puffed up' (with wind) or 581b, note the second example. Similar idea at 872 f, and often in RV., e.g. viii.19.25,26. -vásvas, gen. 342.

> 13-14. See Vcak B2 and 1030. seyam, 1030; accented at beg. of clause. though not at beg. of pada, 5932. - Note the old mg of cácī-páti (vocab.), whence was evolved the later 'Mrs. Might' (see cáci).

15-16. U.f. dhenús te, 188b: similar combinations at 8719, 8415. - sūnṛtā, cf. 2810bn. -sunvaté, √1 su, 705; acct, 318. - 'Kine 'On (me, thy) singer, (though) standing and horses,' see under go 1. -pi-py-us-i, vpi, 802 end, 459. -duhe, 613, and 7018N.

> 17-18. 'Nor god nor mortal is a restrainer of thy blessing, when · · .'

19. U.f. yád ('when') bhúmim ví ávarjána : for loc., 303a. —dhármā, 425d. — tayat : cf. "He taketh up the isles as a very

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1. cakrāņás, v1 kr8, and 807. neut.) here (that proves to be) an offense his plume in the heaven = touching the heaven with his plume.' 125.7d.

2-3. See vrdh3 and 8072. -ji-gy-ús-as (787 — strong stem ji-gī-vāns) goes also with te. - U.f. indra á vrnímahe (718).

4-5. U.f. ví antáriksam (Whitney, 90b2) atirat (vtr). - abhinat, vbhid, 692. valám, cf. Indra's epithet, 517.

6-7. U.f. úd gás (361c) ājat (vaj). āvís krnván, 187, 1078.

8-9. drlháni drnhitáni ca, '(were) made stable and (were) established,' both from vdrh. -parā-núde: form of inf., 192a, 970a: use of inf., 982c. - 'Steady, not for thrusting away so steadfast they may not be moved.' Cf. Ps. xciii.1 or 2; xcvi.10.

10-11. See under vmad 1. - See vrāj vi and 902.

12-13. Pronounce tuám. - U.f. indra_ ási: acet, 595d. - stotřnám (acet, 372), objective gen. w. bhadrakŕt, which has noun construction rather than verbal.

14-15. U.f. indrám id keçinā (441). - predicate of vi-anāçayas (vl naç). úpa2. -surádhasam might be joined with result of) quaffing the Soma.' either indram or yajñám.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. may well be personified as a demon. The xxix.366f, with good pictures, and Th. Reye, tained anu yanti or the like. Die Wirbelstürme², p. 17f. The line MBh. Namuci-myth.

made to burst asunder and scatter itself (phénena, instr. of accompaniment, lit. 'with 1/2ha (661, 657): its object is tva. foam,' i.e.) in abundant foamy masses. Then,

Just so, RV. x. comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's - U.f. ájayas spídhas, see 7412n. prowess.

> Bergaigne's discussion, ii.346-7 may be compared and also RV. v.30.7,8 and vi,20.6.

> -The form of the myth as it appears in the Brāhmanas originates in a misconception of the case-relation of phénena (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So Sāyana: phenena vajrībhūtena; see vocab., vsic3. Cf. notes to selection lxxii., p. 97.

> 18-19. ut-sísrpsatas (vsrp) and ā-rúruksatas (vruh), acc.pl.m. of ppl., 1027, 1029. -dyám, 361d. - dásyūnr, u.f. dásyūn, prop. dásyūńs, see 209 and b and 3382. -See $\sqrt{dh\bar{u}}$ +ava and 706. — Cf. the legend at Odyssey xi.305-20, and see Eggeling, SBE. xii.286.

20-21. víşūcim (408), 'so that it was parted asunder or scattered,' as factitive vakṣatas, 'let them bring,' 8932. - See úttara 1. 'Becoming victorious (after or as

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SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vrtra. - For the corresponding Brāhmana legend, see selection lxvii., p. 944. Cf. also Muir, v.93.

-All three stanzas are addressed to In-This fear-inspiring thing dra; and might be put in the mouth of the Maruts, were it not for havisā, st. 8d. If, verb úd avartayas means 'didst cause to on the other hand, they are put in the mouth move out or fly asunder with a gyratory or of the worshippers, then upa a imas cannot centrifugal motion.' This accords well with serve as verb to marútas nor govern tvā of the facts of the not infrequent phenomenon st. 8a. I therefore suspect that either pada as seen by unscientific eyes. See Major b or d of stanza 8 is a foreign intrusion. If Sherwill on Bengal waterspouts, JASB. 1860, it is the former, the original may have con-

1. See vis. - víçve devás, other than the v.10.37 = 328 seems to favor my view. The Maruts; for here, presumably, they are not whole passage is a reminiscence of the included among the friends who desert Indra; and the Brahmana says expressly that The head of the column is twisted and they do not desert. But at RV. viii.7.31 the contrary is affirmed; of. p. 364.

2. Explanation under átha2. with the dispersion of the column, often atha is used after an impv. implying a con- Half-line, cf. 8815.

- 3-4. Numerical construction, 486b. vāvrdhānās (8072), 'growing strong, rejoicing in strength.' - úpa tvémah (acct!) u.f. úpa tvā á_imas (127, end). -kṛdhí, 839. - 'Thy impetuosity - thee, the impetuous.' -ená, 5022.
- 'Thrice sixty Maruts, in their strength rejoicing, (do follow?) thee, like hosts of Unto thee come we. morning, reverend. Grant thou us a blessing.' Etc.
- 5-6. áyudham and áníkam are best made co-ordinate with vájram. - See ásura2.

SELECTION XLVIII. RV. viii.91. To Agni. - Stanzas 7,8,9 and 13,14,15 form strophes in the SV. The rest of the hymn (16-22), after rejection of one stanza, forms two strophes: 16,17,18 may be safely grouped together; and of the remaining four, I have followed Grassmann in rejecting st. 21, on account of the contents and language. Moreover, the tense of idhe is proper to a final stanza - cf. Delbrück, Tempuslehre, p. 106-7. On the other hand, it must be admitted that stanzas 20 and 21 occur in juxtaposition at MS. ii.7.7, TS. iv.1.101, VS. xi.73-4, and elsewhere.

- 7-8. Four explanations of dhití. 1. Grassmann, for diti, q.v.; instances of the confusion of dhi and di are adduced. 2. Ludwig, 'durch die künstlichen mittel des ghrta,' see 2dhití. 3. Sayana takes it from vdha, 'put,' and renders by nidhānāis, 'with the deposits' of ghee. 4. Best taken as 'draughts,' vdhā, 'drink,' see 1 dhití and reference, and cf. RV. x.115.1.
- -tepänás, 794c, 807. -vaksi, √vah, 624: so yáksi (vyaj); accented, 5932 middle, cf. 7612, 7711, 7811, 8013, etc.
- 9-10. tám tva. see examples under tá2. Sayana renders tam by prasiddham, 'illum;' similarly tás, at 831, he glosses by tādrçyas. -ajananta (a-class and mid.!), classic ajanayan. - See mātṛ: cf. RV. iii.29.1-3.
- 11-12. Pronounce tuā. -ní ședire (185), see vsad ni2; subject, 'men.' Cf. 8817.
- 13-14. Pronounce ásti (595d) ághniā.

- dition (5722), at 9617, 9719. jayāsi, 736. siring (it), i.e. I have no ax by me, -- own none.' - See etadre.
 - I have no cow from whose milk I might make ghee for an oblation, nor an ax to cut sticks for the sacrificial fire. So I offer thee such as I have, i.e. gathered bits of - 'One should sacrifice, if only a bit of wood,' says tradition: cf. the widow's mites; and see ASL. p.204 and Bhagavadgītā, ix.26.
 - 15-16. VS, kani kani cid; MS. and TS., yáni káni ca; AV., yáni káni cid; see -vdhā ā2; ending, 548 nounce yavisthia: the anomalous ending is solely for the sake of the metre, since yavistha makes just as good a catalectic diiambus as yavisthya. 'Youngest,' for he starts into life anew every day.
 - In old times Agni would not devour fuel that was not ax-hewn. The Rishi Prayoga, who was too poor to own an ax and had to pick up his wood, made it toothsome for Agni with this stanza, yád agne yáni káni So TS. v.1.101.
 - -Note how the other texts make 20 and 21 into two anustubh stanzas by inserting 21c in the one and adding 20c to the other.
 - 17-18. See vidh or indh. -See mánas 1. -idhe, 'I have enkindled,' tense, see above. Perfect used to state a thing to some one who has just seen it transpire.

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SELECTION XLIX. RV. x.9.1-3. To the Waters. — Rubricated at 10521, funeral service. This hymn in the RV. has nine stanzas; but the first three form a strophe which recurs very often in other texts: so TS., thrice; MS. and VS., twice; K., SV., AV., and TA.

-The Grhya-sūtras prescribe the use of this strophe, with the pouring or sprinkling of water, at the wedding-ceremony, CGS. i.14, in the choosing of a house-site, AGS. ii.8.12, in the consecration of a new dwelling. ib. ii.9.8, and in certain funeral rites, ib. iv.6. $14 = 105^{21}$. Indeed, so frequent is their use that they have a name and are called the "three apohisthiya stanzas" - cf. 1215a. -Perhaps, 'There is no ax (with me) de- | The modern Hindus use them daily in their p. 366.

see 82°s. -v1 dha2 and 669. -cákṣase, out of bliss-see p. 370; and possibly the Veaks, 970c. - Lit. 'Bring us to vigor, to stanza which originally belonged with 9 has great gladness, to behold:' attraction, been displaced by the one in our text. Or 982a.

3-4. See Shaj, caus. ppl., Vvaç.

5-6. U.f. tásmāi, the master of the new dwelling. - gamāma, 8183. - janáyathā (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with jinvatha (595) or also not (see 594a).

- 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us'whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

Selection L. RV, x.14.1-2, and 7-12. Funeral-hymn. — Rubricated at 1021,21, 10312 - see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLSt. i. 46-63 (- Bibliotheca Sacra, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, N. 265 and literature there cited, and N. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

-Although mandala x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by Açvalayana for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

-The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

marjana, see Monier-Williams, as cited at . - In stanza 10, on the other hand, these hounds are conceived as ill-disposed crea 1-2. stha, u.f. stha, 188a, 218c. -tas, tures standing guard to keep the departed is stanza 9 itself the intruder? See Bezzen-- uçatis, fem. berger's Beiträge, viii.202.

-The stanzas of RV, x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1,2. For st. 9, see note thereto, 8315.

7-8. parā_īyivansam, vi, 803, 783b². 'Along after (anu) Le. unto the mighty heights,' i.e. to the other world. -anupaspacanám, v1 pac, 807. - vaivasvatám, cf. 8513N. So also in the Avesta, Yima is V's son. - 'Gatherer of the peoples;' precisely so in the Avesta, Vd. ii.21, Yima makes a gathering (hanjamanem) of mortals. Cf. "Aidys ayyou's aos, Preller, Gr. Myth.3 i.660. Kaegi, N. 276. - Note that Yama is a king. and not, like Varuna (line 12), a god.

- Yama is the first mortal (see yamá in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see yamá-rājan). The comparison of Yama with the Avestan Yima is very interesting: see Roth, die Sage von Dschemschid, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

- We read at AV. xviii.4.7.

tīrthāis taranti praváto mahir iti. By passes pass they to the mighty heights, 'tis rele.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus repperit: 'gātúm, q.v., pregnantly, like τόπον at John xiv.2. - esá gávyūtis, i.e. the gātú. just mentioned. - ápa-bhartavá u: the pada-pātha reads -tavāi u (133); form of inf., 9722; use of inf., 982c. - For the thought, see an Avestan parailel, Kaegi, N 270. - yátrā, 248a. - parā_īyús, 783b2 - jajñānās, vjan2, 807, '(their) children,' sc párā yanti.

-The 11-12. prá_ihi, 617, see vocab. AV. modernizes the forms a little, reading rájanau, mádantau. - pacyasi, subjunctive (760.2), w. future mg, as in Homer. -Note the appropriate connection of this stanza with st. 2 and observe the identical padas.

13-14. The derivation and mg of istapūrtá are discussed most carefully by Windisch, Festgruss an Böhtlingk, 1888, p. 115f. - hitváya, v2hā, 993b. - púnar ástam á_ihi, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, N. 275. Cf. zu Gott heimkehren :- 'die.' -Pāda d is metrically defective: te tanúā, 'with thy (new) body,' is suggested, Kaegi, Christian conceptions at Philippians iii.21, iv.p.lxxxvii. I. Cor. xv.40f.

15-16. U.f. ápa_ita, ví_ita, ví ca sar- dogs are kindly creatures. pata_átas. asmāi (accent, 749 N.) etám · ·. áhobhis adbhís · · ví-aktam (vañj). - vita, acet, 128 end; so viva, 775n. -akran, 831. -Second asmāi, accentless, cf. 749n.

-Pāda c. '(A place of rest) adorned where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV, ix.113.7f, and in the description of the 'Assembly-hall' of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10-20; lxxvi.5; xiii.35.

-This pada at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

ápeta vita ví ca sarpatáto yế átra sthá purānā yé ca nútanāh. ádād yamó avasánam prthivyá ákrann imám pitáro lokám asmāi.

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (durvidátra) - see introduction. - Pronounce cuánau. - 'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure - Monier-Williams, Mod. India, 173-6, ed. 1878.

-Respecting Saramā, see Kaegi, n. 149. Respecting the dogs, see ib., N. 274, 274a, and Muir, v.294. Homer mentions the 'dob of Hades,' Od. xi.623f, Il. viii.368. Not til later is he called 'many-headed' and Κέρβερος With Κέρβερος is identified çabála — see Ben fey, Göttingische Nachrichten, 1877, p. 8f = Vedica, i.149f. In Avestan belief (Vd. N. 278, which see; to tanúā suvárcasā is xiii.9), dogs guard the entrance of the other suggested by Sāyana's comment. Cf. the world. These beliefs are compared, SBE.

19. In this stanza and the following, the

NOTES TO PAGE 84.

1. Pronounce tábhiam. - Verbs, 668.

2-3. U.f. asutrpāu: admits several explanations - see vocab., and Bergaigne, iii. with days, with waters, with nights:' i.e. 72. - These messengers go about to conduct to the other world those who have received the summons of Yama. -súryāya, attraction, explained at 982a. - U.f. púnar dātām (839) ásum adyá ihá: 'may the two give back again -,' for the mourners have been in the shadow of death.

> SELECTION LI. RV. x. 16. Funeral-hymn, used at the ceremony of cremation. - Rubricated are only stanzas 1-9 and 14 - see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiif, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3. 6. and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

> -In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the

been different. The Greeks had the custom put, what then becomes of this spirit?' - see Il. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed the sacrificial victim, AB. ii.6.13, to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.2.48, Whitney, OLSt. i.59). Perhaps st. 8-10 did not belong originally to the first part.

- -The second part consists of heterogeneconnection, verbal or logical, real or apparent, with the words or ideas of the first.
- appears in the AV., and some elsewhere also, and with interesting variants.
- unclearness. Similarly asya. -ví dahas, abhí cocas, 743, 579. The AV. reads cucucas (869). - ciksipas, 869, 579. - krnávas, 700. - U.f. átha im enam. - prá hinutat: n. 192c; form, 570, 704, cf. 915; mg, 571.
- 6-7. Pāda d = atha devān vaçam nesyati, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'
- 8-9. Note the combination of tristubh and jagati pādas (11, 12, 12, 11). Pronounce diám. - See dhárman. - apás, ósadhisu, cf. x.58.7. - See hitá2. - çarīrāis, Sāyaņa, 'carīra_avayavāis' ('members').
- interesting illustrative material. See Muir, v.298,319; Kaegi, n. 275,275a. Eurip. Suppl. 532f). pointed out with much detail in CB. xiv. u (as enclitic) could not stand. 6.2^{13} .

çariram, ākāçam ātmā, osadhir lomāni, vanaspatin keça, apsu lohitam ca retaç ca nidhīyate, — kva ayam tadā puruso bha- seek after offspring.' Where is to be found vati? 'In case the dead man's · · · soul goes expressed the wish for children in the new

corpse from too severe a burning. The plants, the hair of his head to the trees, and original purpose of this custom may have his blood and seminal fluid in the waters are

Cf. the formula recited at the slaughter of

sūrvam caksur gamayatāt, vātam prānam anvavasrjatāt, antariksam asum, dicah crotram, prthivim cariram.

ous material, vagrant stanzas, having some Dissolution into the five elements (see bhūta) is later the stereotyped phrase for death (see pañcatva). Cf. the four elements εξ ων - Every stanza of the hymn, save st. 11, συμπέπηγε το σωμα, γης πυρος ύδατος τε καλ åέρος, Plato, Timaeus, p. 82.

- -The affinity of the eye and the sun is 4-5. enam: the minds of all present are universally palpable: cf., for example, Plato, so exclusively upon the departed, that the Repub. 508, ήλιοειδέστατόν γε οίμαι [τδ ύμμα] first reference to him may be made by των περί τὰς αἰσθήσεις ὀργάνων. Not less so an accentless and gestureless word without is that of breath and wind. Bones and earth, Timaeus, 73E; blood and plants, ib.80E. Cf. Darmesteter, SBE, iv.187, who cites Iliad vii.99 and Empedocles, 378-82 (ed. Müllach).
 - 10-11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.' - But deal gently with the dead man. - Note the emphatic position of the last two tam's. -The goat is the animal most fit for sacrifice -- see the legend, AB. ii.8. Later, ajá is taken as a-já, the 'unborn' part: so Sayana; cf. Ludwig, iii.p.435-6; Pañcatantra, book iii., fable 2; -For this stanza there is abundant and MBh. xii.338.3 (= 12820) fol. 255b; ISt. i.428.
- -Agni has 'dreadful forms' (ghorás Man is a tanúas) as well as 'kindly' ones. -See Each element in him comes loká 2b and sukft. The Hindus regard u from some element in nature with which it as a particle; but it may be part of a word has most affinity and thereto it returns (cf. uloká, which combination appears in old These affinities are texts, and even at the head of a pada, where
- 12-13. See Vhu + a. 'Who, offered to yatra_asya purusasya mrtasya_ agnim thee, goes freely.' The corpse may have vāg apyeti, vātam prāņac, caksur ādityam, been conceived - now as yielding easily to manaç candram, diçah çrotram, prthivīm the devourer, and now as struggling against t. Otherwise Zimmer, p. 403n.
- 'Putting on life (as a garment), let him to the ether, the hair of his body to the ife? It is repulsive. But that carnal inter-

(doubtless later) ideas of heaven would ended with st. 7. appear from the material gathered by Muir, v.307-9, esp. from AV, iv.34.2 and xiv.2.32. Add AB. i.22.11, and cf. Zimmer, 413.

simply 'those whom we leave behind us,' continue the journey of life without them, now proceeded far enough; so the corpsei.e. 'those who have gone before?' These consuming Agni is dismissed to the Manes, the dead man is now to rejoin.

-Pāda d; cf. 8314 and N.

whole.' The 'soma' seems to stand for some root inv. purifying sacrifice at which it was used in conjunction with the fire.

suct, and fat are meant. - vya : pari: see gods also, from the Manes.' the orig. mg of vvva. -U.f. sám prá_ form, 1068, cf. 736.

-Lit., then, 'Wind a protection (várma) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant not with his grip firmly clasp thee around, (padas cd) may grow there. to devour thee.'

metre faulty; read eşá u or eşá íd? - See k (1222d) favors the first view. pertinence only as an accompaniment of the to be meaningless rubbish.

course was by no means excluded from the ritual (1031). The hymn proper may have

20. For n. 192c. - yamárājňas, cf. 838n.

NOTES TO PAGE 85.

1. U.f. ihá_evá_ayám ítaras, jātávedās, -After all, may not césas here mean 'Right here is this other one, Jātavedas,' i.e. agní havya-váhana, as distinguished from viz. at the grave (see 6317.18), in order to agni kravya-vahana. The cremation has and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. 14-15. kranáh cakunás is one of ill- In the presence of the Manes (who don't omen. -utá vā: function of utá like that mind the heat), the dismissed Agni may of átha in átha va, see atha6. -U.f. agnís burn as fiercely as he likes and drive his tád (8015N.) viçva_át. - See brāhmaņá: flames in or to the highest place. - 'Him I no necessary allusion to caste here. -If remove or dismiss (11 hr3) to the pitryajñá:' unclean creatures have done any harm to this Ludwig, v.p.423, takes to be a sacrifice the corpse, Agni is to remove from it the to the gods conducted by the Manes; othertraces of such imperfections, i.e. 'make it wise vocab. -invat: form, 736; quasi-

4-5. The diaskenasts have put this stanza here on account of the mention of kravya-16-17. Rubricated at 1022. Cutting out vahana and the Manes. -yakṣat, 8933, the caul of the anustárani, the celebrant vyaj. -U.f. prá id u · · · - · Both to the covers the head and face of the dead man gods and to the Manes' - so Sayana, Mahiwith it, for the purpose mentioned in the dhara (to VS. xix.65), and vocabulary under introduction. -g6bhis, see g62: the caul, 22. But Ludwig (see transl.) says to the

6-7. See vvaç. -två, the sacred fire. ūrņusva (712): acct, 1083-84. - See néd -ní dhīmahi (cf. 7414) and sám idhīmahi, and references. -thrs, intens., 10:2. - 837. - Gladly would we set thee down, vi-dhakşyán, dah, fut. ppl. -Subjunctive gladly make burn brightly' (sám gives to idh this intensive force). The optative does not imply that they do not suit the action to the word. - 'Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat' (\'ad, 970b).

8-9. 'Him cool thou off (see \$1 va + nis). actually does the enveloping]; cover thyself i.e. let him whom thou wast consuming cool completely with suct and fat: in order that off again.' And let the burning-place be the bold one (Agni), very impatient, may so cool and moist that even water-plants

10-11. Rubricated at 10411. -The four 18-19. ví jihvaras, vhvr, 8581, in form words in line 10 may be either voc's s.f. or and use like ciksipas, line 4. -Pāda c: loc's s.m n.: accent, indecisive; the i before Vmad, caus. 2. - This stanza seems to have gamas (active!), 8483. - The stanza seems

SELECTION LII. RV. x.17.1-2 and 3-6. Funeral-hymn. - Under x.17 are included divers elements: A. the fragmentary legend of the Children of the Sun (1-2); B. the funeral-hymn proper (3-6); C. a prayer to Sarasvatī (7-9); D. sundry fragments.

-A. Stanzas 1-2. This famous fragment do with the funeral-hymns. later legends. Of these, the oldest is that it thus: reported by Yaska, in the Nirukta, xii.10; also by Kuhn, KZ. i.440-43; L. Myriantheus, Die Agvins oder arischen Dioskuren, 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

-The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the 318; and the very suggestive discussions by Ludwig, iii.332-5 and v.391-2.

-As for their interpretation from the Bergaigne, ii.506-7; and esp. Ludwig, iii. fadge with Yaska's story. 332-5 and v.391-2.

yet it takes place on the earth!

13. yamásya mātā: proleptically; prop., she who afterwards became Y's mother.

14. krtví, 993b. -adadus, 668.

15. U.f. utá_açvínāu abharat yád tád ásīt | ájahāt (2hā 1) u. -dvá mith-, 'two pairs' (Yama, Yamī; Açvins): Yaska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvastar's making a wedding for his daughter"-At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bare the two Acvins when that happened, And left two pairs behind her - Saranyu.

- "A braw story, but unco short." begins a new anuvāka and has nothing to actual text is tantalizingly fragmentary. We It smacks of can hardly hope to recover the legend with antiquity; and it has become the nucleus of any satisfactory completeness. Yaska gives

Tvastar's daughter, Saranyū, bare twins and the next is that of Caunaka, in the (Yama and Yami) to Vivasvant. She foisted Brhaddevatā, vi.33 to vii.2. C's version is upon him another female of the same appearquoted in full by Sāyaṇa, in his comment to ance (sávarnām), and, taking on the form RV. vii.72.2, in order to prove that the Rishi of a mare, fled forth. Vivasvant took on Vasistha was a relative (first cousin) of the the form of a horse, followed her, and Both legends are given in the coupled with her. From that were born the original and in translation by Muir, v.227-9; two Acvins or 'Horse-men.' Of the savarna was born Manu.

That is - Vivasvant, the Sun, and Saranyū, Munich, 1876, p. 1-4; and in substance by were the parents of Yama and Yamī (838, Max Müller, Lectures, 2d series, no. xi., p. 9211), the first human pair. But there was a coexisting belief in Manu (see manu in vocab., and cf. SBE. xxv.p.lvii) as the father of mankind. Are not RV, x.17.1-2 the fragment of a legend which attempted to reconessay cited above (835x.), ZDMG, iv.425; cile the two beliefs by fabling a sávarņā Grassmann, Transl., ii.p.466; Bergaigne, ii. who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

- Yaska tells more than does the text; yet mythological point of view, see Roth, l.c. we are not sure that he (to say nothing of p.425 (reported by Müller, l.c., p.503 = 530); Çaunaka) knew anything more than is con-ISt. xiv.392f; Kuhn, l.e., p.443f; Müller, l.e., tained in the two stanzas. We are therefore p.528 = 556, and 502 = 529; Grassmann, l.c.; not obliged to interpret the stanzas so as to

A possible rendering of line 14 is (see 12. U.f. iti_idam. - Note that pari- Ludwig): 'They disclosed (ἀπεκάλυψαν) the uhyámānā is from the same root as vah- immortal to mortals (dat.). Endowing her atúm. - Tvastar, a god, gives the wedding; with visible form, they gave her to V. Lit. 'making her (to be) sá-varņa,' i.e. (see 2 sa and 1304c) 'making her (to be) having an accompanying varna or making her (to be) endowed with external appearance."

B. STANZAS 3-6. The funeral-hymu proper, addressed esp. to Pūṣan ψυχοπομπός, and rubricated at 10316. Respecting Puşan, see Kaegi, p. 55(77), and notes 209-12. sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

cyāvayatu prá (goes with cyāv-, 10812) a 'virtuous wife.' vidván. - pári dadat, 6503.

18-19. pári pāsati, √2pā, 893². prápatha. -U.f. yátra ásate (628). -See sukŕt.

20. U.f. imás áçās. - See √l vid+anu. -sárvās, see 7711n. -neṣat, √nī, 8938

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2-3. ajanista, 902, vjan2; as we say, 'he was "born and bred" there, i.e. is at home.' - 'On the distant-way of ways · · · : on the distant-way of heaven; etc.' No matter how long or where the journey is, P. is at home on it.

- 'Unto the two most wonted places bhyas (abl.).

RV. x.18, SELECTION LIII. Funeralza, in the later ritual - see p. 402. those of the later ritual. For illustrations 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyaṇa and Mahīdhara to the concordant passages, by Windisch, in his Zwölf Hymnen (see p. xviii, no. 10 of my Brief List).

-The hymn has been translated by Roth, give "the action" of the hymn.

-The hymn is remarkable for its intrinsic spaces, and so is a safe guide to conduct interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttee (== satī) or Hindu widow-16-17. U.f. tva (= the dead man) itás burning. Properly, satī (see sant 4) means Improperly, but more commonly, it has come to be used of the -See rite of self-immolation which she practised. See the admirable article Suttee in Col. II. Yule's Anglo-Indian Glossary, with some forty pertinent extracts.

-That Suttee is an ancient custom appears from many references to it in classical authors. See Cicero, Tusc. disp. v.27.78; Propertius, iv.12.15; Plutarch, Moralia, p.499; Nicholas of Damascus, fr. 143 - frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33-34, according to which the rite is authenticated for 316 B.C. These passages are given in full by J. Grimm, in both to and from, he goes, knowing the way.' his masterly essay, Ueber das Verbrennen der The construction is faulty - and yet plain Leichen, Abh. der Berliner Akad., 1849, p. 261f enough: abhí sadhásthe harmonizes with a - Kleinere Schriften, ii.298f. And Peter von carati; but párā carati requires sadhásthe- Bohlen, in Das alte Indien (1830), i.293-302, cites a great deal of interesting pertinent literature.

-The custom was abolished by the British hymn. - Rubricated, all except the last stan- during the administration of Lord William The Bentinck, in 1829. The story of the abolisimple ceremonies originally used are in-tion is well told by H. H. Wilson, in his conferrible from the hymn. Very different are tinuation of James Mill's History of British India, vol.iii.(= ix.),185-192. For descripof these differences, see Roth, ZDMG. viii. tions, statistics, etc., see Parliamentary Doc's, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the Calcutta Review, 1867, vol. xlvi. p.221-261. Other descriptions in Quarterly Review, lxxxix.257f; Shib Chunder Bose, The Hindoos as they are, chap. xxi.; Das Ausland, for 1857, p. 1057f.

-From Müller's Essay on Comparative ZDMG. viii.467f (reprinted by Zimmer, 404f); Mythology, Chips, ii.34f, or Selected Essays, Max Müller, ZDMG, ix., appendix; H. H. vol. i. (ed. of 1881), p. 333f, it would appear Wilson, JRAS. xvi.201 f = Works, ii.270f; that the seventh stanza of our hymn had Whitney, Bibliotheca Sacra, xvi.409 = OLSt. played a great rôle in Hindu history. At i.46f; GKR. p. 150; Ludwig, no. 943; Grass- any rate, this idea is current, and seems mann, no. 844; Rājendralāla Mitra, Indo-traceable to the Essay. Here it is stated Argans, ii.122f; and most of it by Kaegi, that the stanza was purposely falsified by an 76(105)f. Roth, Whitney, GKR., and Kaegi unscrupulous priesthood, and that a garbled version of it, reading agnéh for ágre, was traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttee was deemed to be amply justified by warrants other than those of the Vedic samhita, which was by no means the ultimate appeal for the mediæval Hindu.

-In the literary discussions of Suttee, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttee, by Colebrooke, in 1794, On the duties of a faithful Hindu widow, Asiatick Researches, 1795, iv.209-219 -Essays, i.133-140. It was discussed by Wilson, in 1854, in his paper On the supposed Vaidik authority for Suttee, JRAS. xvi.201-14 - Works, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite. JRAS, xvii.209-17 (reprinted in Wilson's Works, ii.293-305). The most exhaustive be mentioned the paper read by Rajendralala for the departed. Mitra in 1870, On the funeral ceremonies etc., troduction to the TA., p. 33-58, and with additions in his Indo-Aryans, ii.114-155); see esp. p. 257f = 50f = 147f.

it (see Chips, ii.37); and likewise Manu, v. of the second clause. $156-8(-64^{10}f, see n.)$. Cf. Kaegi, n.51.

burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. living (1); and pronounces for them absolu- same means]. tion from impurity (2).

directly responsible for the sacrifice of thou- mony dwells with joy on the fact that, sands of innocent lives. That the author is thanks to the efficacy of their prayers, they in error on these points is argued with great have not joined the company of the dead (3). detail by Fitzedward Hall, JRAS. NS.iii.183- Now, for the better safety of the survivors, 192. He shows that the misreading can be and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devr, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the treatment of the various readings of the symbol may remain with the survivors; and stanza is that by Hall, l.c. Finally must a closing benediction is said for them and

STANZAS 10-13. "And now, with gentle JASB. xxxix.1.241-264 (reprinted in his In- action and tender words, the body is committed to the earth."

4-5. vi : anu-parā. — te suás, cf. 5518 n. -itara, w. abl., like anya, 34. -devayanāt. -The Rigveda gives no warrant for the 'going or leading to the gods,' sc. pathás. Caunaka, in the Brhad-devata, abl. - U.f. má · · rīrisas (801111), má utá. furnishes important positive evidence against Note how uta follows the repeated portion

6-7. See padá3. - Discussions of Vyup, -The hymn was originally used at a Ludwig, v.514, Whitney, AJP, iii.402, Roth, Festgruss an Böhtlingk, 1888, p. 98-99. āíta, 620. - See vl dhā7. - vpyā + ā.

6ª. Either 'Clogging Death's foot [by a bundle of brush (kūdi) or a billet of wood. The spokesman adjures tied to the corpse's foot], as ye came; 'er Death to remove, and to harm not the else, 'Effacing Death's foot-print' [by the I confess, I incline to the former view. But, whichever way we take STANZAS 3-4. The conductor of the cere- padám yop-, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. ví mrtaís (2832) a_avavrtran (vvrt+vy-a): Whitney takes the form as a 3d pl. (5501) impf. mid. of the redup. class, present-stem vavrt, irreg. like cakr (expect vivrt). - ábhūt, 'hath been,' 928. - Pāda c refers - not to "mirth in funeral," but rather - to a fresh start on a new stretch of life. in which, leaving the dead behind, they look for much joy.

dhím and dadhāmi. gāt áparas ('an other'). - 'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1.' -See VI dha + antar, and note carefully the development of the mg. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or paridhí) betwixt themselves and Death.' See parvata 2 and 4.

-There is much evidence that the age of This appears from RV. i.89.9. Again, to a 2. question about a funeral lustration, Paraskara (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, ISt. xvii.500. SBE. xxix. 356. The 'tenth decade of life 'has a name, daçamī (see BR.). In the Jātaka (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes.

> O Gagga, live a hundred years, And twenty others added on. Live thou a hundred autumns yet.

varşaçatam nrnam etc., Vairagya-çataka, liminary of wedding—see 805N. might live to be 110. - Krall.

- Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more - Strabo, xv.34,p.701. The Uttara Kurus are said, MBh. vi. 7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes περί τῶν χιλιετών Υπερβορέων in Strabo, xv.57,p.711 - see McCrindle's Megasthenes, p.79n., or Lassen, IA, i2.613,

-Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see hima and varsa in vocab.), and that these differences correspond in general with differences of habitat of the people. 1St. xvii.232, Zimmer, 371-2.

12-13. U.f. yáthā áhāni, yáthā rtávas 10-11. Note radical connection of pari- (see 1272): pronounce yátháhāni · · | yáth--U.f. má_eṣām nú artáva. - 'As a following one deserts not the former one, i.e. as each season lacks not a successor.' - See evá 1: contrast 1818,19. -See vklp: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

> 14-15. yáti sthá (188a), 'quot estis.' -karati, true root-aor. subjunctive, 8361. -jīváse, 970c, 982. - 'Attain ye to (longlife, ayus, i.e.) fulness of days, old age your portion making, one after another, in turn (yátamānās) all of you' (yáti sthá). Otherwise OLSt. i.53.

16-17. STANZA 7. See introduction, and a hundred years was deemed entirely normal. Kaegi, N.328. — nárīs, classical náryas, 365. -See \forall viç +sam. -Pāda d: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (ágre). -After which, they are to do their errand, see introduction to stanzas 7-8. mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect prathamás rather than agre.

18-19. U.f. úd īrsva (vīr) nāri · . gatásum etám úpa çeşe, lit. 'With this one whose life is gone liest thou.' -U.f. a_ihi. See also Bhartrhari's fine stanza, ayur -'To take the hand' is the essential pre-50 Bohlen = 107 Telang. — Among Semitic didhisós táva idám. See 2idám. — pátyus peoples, the sacred age was 120 years; while (343b) janitvám means 'condition of being the pious Egyptian prayed to Osiris that he jáni of a páti;' and the whole line 19 (see bhū + abhi-sam) means simply 'Thou hast entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

-Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f Indische Streifen, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x. 18.8 occurs at AV. xviii.3.1-4. She is bidden to rise with our stanza, úd īrṣva nāri— see Çāñkhāyana Çrāuta-sūtra, xvi.13.13.

In this light, the logical connection of formulae pādas a b with pādas c d becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living.
Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

To him who grasped thy hand, thy suitor now, As wife to husband art thou become related.

-As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where — as an accompaniment of the levirate marriage — it fits very well (didhisú means also 'a second husband'). Regarding leviration, see Kaegi, N.51. Its existence in Vedic times is proved by RV. x.40.2. — Compare also Deuteronomy xxv.5-10.

20. U.f. dhánus hástāt ā-dádānas (668) mṛtásya | asmé (dat., 492²) kṣatrấya etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power i.e. that ours may be the power, glory, might'—. Here the construction breaks off short, but without a jot of unclearness. —Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, Gāndīva; and Strabo, xv.66,p.717.

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U.f. átra_evá tvám ('thou,' the departed — sc. jayes); ihá ··. See átra2. The auverbs are contrasted as in εὐδαιμονέστεροί ίσιν οἱ ἐκεῖ τῶν ἐνθάδε, Plato, Ap. 41c. — U.f. víçvās, cf. 74½». — abhímātīs, as adj., 'plotting against (us)'— cf. yman rabhi2.

2-3. Addressed to the departed. —The earth, 'a maid soft as wool to a pious man (dákṣiṇāvate) — she shall protect thee from destruction's lap.' — Pāda c has 12 syllables.

4-5. Vevañe: ud: note mg of evañe and its concinnity with the metaphor of yuvati.

-má ní bādhathās (743): compare the formulae

sit tibi terra levis! ne gravis esse velis! tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193-214. -asmāi and enam, cf. 84⁴N. -U.f. bhūme. -√1 vg+abhi, 712.

6-7. mit-as, nom. pl.: cf. 486b. — grhásas: cf. 80¹ and n., and Kaegi, n.329. — Pronounce santu átra. — The like beautiful conception of committal to a place of security pervades the Eng. word bury, the Old High Ger. bi-fēlan, and Goth. ga-filhan.

8-9. Pronounce tuát pári: see pári. — U.f. ni-dádhat. — See u and 1122a². — rişam, 848³. — té 'trā, u.f. te | átra: te is accentless (135²) and so belongs of course to pūda c.

-Pāda b: 'And laying down this clod may I not get harm.' This seems to refer to the glebam in os inicere (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, N.330.

-Pāda c. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

"Let not the tree press hard on thee, Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic Todtenbaum of sacred cak — Weinhold, Altnordisches Leben, 497, 491.

10-11. U.f. áhani | ígvās · · á dadhus. tions, since memory, unaided by records, On a fitting day me, as the plume of an does not easily go further back. horseman has. Whitney renders,

They've set me in a fitting day, As one the plume sets on the shaft. I've caught and used the fitting word, As one a steed tames with the rein.

-The stanza is fully discussed, JAOS. xi. p.exci - PAOS. May, 1884. It is interesting evidence that may be brought to bear on the criticism of the Veda. Thus: 1. The stanza is at the end of the hymn and out of 3. The metre is bad of its kind. shown him by the gods. The series is 4. The form isvās is bad Vedic — for isos; and 5, praticim is a late form for praticim. 6. The stanza is ignored by Acvalayana; and 7. by Sayana.

SELECTION LIV. RV. x.33.4-9. The has nine stanzas. The first three have nothing to do with the rest. The rest (4-9) forms two trea's. This passage has more than common freshness, and also directness of berg, Buddha, 403 = 411. connection with the life of Vedic time. The situation would seem to be somewhat as follows.

had been.

Now at last king Kuruçravana has passed σθωμένοι οὐκ ολίγου -- κατά το κέρδος. away, leaving Upamacravas as his son and heir. And in presence of the young prince, 'I will praise,' sc. tam, meaning Kuruthe priest tells with pride and pleasure of cravana. -sah-, sc. vajñé. the old times, and speaks with regret of the (triga) still come to fetch the priest in state loss of his departed patron.

-Ludwig, iii.182, has called attention to the genealogical series of the RV. These ūcúse, 803, vvac.

arrow, have they set.' - The stanza seems preserving that amount of genealogical trato express the poet's satisfaction at having dition there was frequent need (Weber, ISt. made a good hymn at the right time and x.78-88, esp. 82): thus, at the offering to place and with as good skill as a skilful the Manes, the priest has to address by name the father, grandfather, and great-grandfather of the sacrificer; see CB. ii.4.216 or SBE, xii.365 or OLSt. i.60: similarly at the prayara; cf. ISt. ix.322-3 or x.78-9 or Müller, ASL. 386.

In the present instance, however, we have as illustrating the varieties of cumulative a series of five at least. Trasadasyu is a prince of the Puru tribe, and of the line of Purukutsa (he is not necessarily the latter's son - RV. vii.19.3), and is often mentioned connection. 2. It is in a different kind of for his generosity and for the special favors

> Purukutsa Trasadasyu Mitrătithi Kurueravana Upamacravas.

aged priest to the young prince. — The hymn Compare Bergaigne, JA. 8.vi.373-4, and Kaegi, 80(110), and n.340. The Pūrus were one of several tribes that were ultimately fused together in the famous Kurus - Olden-

12-13. āvrņi: augment, 5852; impf. mid. (725), 1st sing. 'I, the Rishi, preferred king K.' (to his enemies); i.e. I chose to -The old priest stood well with the gods, keep him as my master, in order to go out so that the efficacy of his intercession with to battle with him, etc. A choice was inthem was of unusually good repute. Accord- evitable. It would appear that priests who ingly, the foes of king Kurucravana had sacrificed for many or for a village were once tried to win the Rishi over to their side despised (Yājñavalkya, i.161,163, Manu, iv. and away from his master, Kurucravana; 205). The purchitas marched out with their but in vain. He had remained faithful to kings to battle (AGS. iii.12), as did the the royal family in whose service he long udyreis, e.g. to the battle of Plataea (Hdt. ix.33,37), and for similar motives - $\mu \epsilon \mu \epsilon$

> 14-15. tisrás, 482c. -stávāi (626, 617). -K's horses to the sacrifice.

16-17. yásya: K. is still meant. - 'Of whom, (namely) cover oftenest, of course, only three genera- of U's father, the words (were) highly pleas-

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was, when king K., to offset the overtures of mournful regret. [But cf. ISt. v.200.] of his enemies, had to make very persuasive with satisfaction in the presence of his future his happy wedded life now past). patron. -The mention of K. as 'father of Semitic fashion: cf. Abd-allah, 'Gott-schalk.' are wives to embrace.'

18-19. ádhi goes w. ihi, √i, q.v. nápāt · · pitús te (8015 พ.). - pitús limits imply that K. is still alive.

But -." - But for utá, the vā would have to follow mártianaam - cf. atha6.

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1. U.f. id. - See maghávan 1.

2-3. See vratá 1. - Passage explained under caná2. - 'Accordingly, with my yoke-fellow (K.) I have parted' - Vvrt + vi.

Selection LV. RV. x.40.10. "Wedding-installation, in narrative form (pada d). stanza." - Rubricated at 10012 and CGS. i. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the in narrative form. fact that it contains the word 'weep.'

after the model of nayante. - ánu dīdhiyus tána: acct, 594a; form, 618. - manávāi; eriré (AV. correctly, sam-îriré), 'who have fluous. - See vsad+ni. come together here:' īriré, perf. of primary -√svaj +pari, 970a.

The first half tells what happens at the tion, I am to bear unto you.' burial of a wife. While the rest lament

ing to (me) the intercessor, as a lovely home.' of wedlock, whose appositeness is clear, if [? The text is awkward and unclear.] Time we assume that they are uttered in the tone

- 'They weep for the living one (the offers to the priest. No false delicacy re-widower). They cry aloud at the service. strains the latter now from alluding to these The men thought over the long reach (of

'A lovely thing for the fathers who have U.' is peculiar. Somewhat analogous is the come together here, — a joy to husbands, —

SELECTION LVI. RV. x.52. The gods vandita as a possessive (not objective) geni- install Agni as oblation-bearer. - The motif tive. The objective gen. would be devanam. is akin to that of the much superior hymn -asmi: the present does not necessarily x.51, given by Böhtlingk (no. 30), and also by GKR. (no. 43), who add a translation of 20. yád ícīya, cf. 8011n. "Had it de- the Brāhmana form of the legend of Agni's pended on me, my maghavan K. should have hiding (selection lxvi.). The hymn is in dramatic form.

> STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Acvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (padas a b). Others answer that he is ready whenever needed (pāda c).

The poet accordingly announces Agni's

STANZA 4. Agni accepts the office (padas 15.2. Recurs with variants at AV. xiv.1.46. ab; and the gods bid him set about his duties (cd).

> STANZA 5. Agni promises due performance. STANZA 6. The poet adds a kind of envoi

6-7. víçve devās: see devá 2b; note 4-5. See \(\sqrt{2m\tilde{a}}\) or \(mi + vi:\) form made accentual unity, \(314^4\) (JAOS. \(xi.61\)). \(-\xi\tilde{a}\)s. (AV. dīdhyus), 7863. — U.f. yé idám sam- vman5; form, 713, 700. — yád seems super

- 'Teach me (the way) in which, choses conj. (not caus. — vocab. wrong) of vir. here as hotr, I am to be minded (= what i am to have in view), when (sic) having taken -The import of the very obscure (if not my place. Declare to me (the way) in which hopelessly corrupt) stanza is possibly this. your portion, the path by which your obla

8-9. U.f. áhar-ahar, 1260. - 'Every day aloud, the men show their sorrow for the () Açvins, the office of adhvaryú (ádhv-) i. bereaved husband by pensive silence. The yours.' -U.f. samit, nom. s. of samidle second half contains reflections on the joys -bhavati, 'is on hand.' -U.f. sa ahutis

the monthly craddha (p. 402). - 'Has he (see kám2) grasped (v2ūh+api), i.e. does he know, (that) which the gods take (see vani +sam4, and Böhtlingk's smaller dictionary, s.v.), i.e. does he know what they like?'-Is he equal to both sets of duties?

-In pada c the objections are met. Agni is born anew every day for the agnihotra (ISt. x.328), at which the gods take their Manes take theirs.

12-13. Pronounce máam. - See VI dha5. -\'mluc+apa: 'hidden' in the waters - see 9316. - Classic, bahúni krcchráni: see √car3. -kalp- (1043.2), 'let him --.' -Pāda d = RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or ISt. xiii. 292); and its later surrogate is called 'fivefold 'as containing the 'essence' of all these victims (CB. i.2.36—see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. á yakşi: see √yaj+ā; form, s-aor. mid. 1st sing., 882. At first the gods were mortal (963f). - See yáthā6. - Pronounce bāhuór. - á dheyām, 8372. - U.f. átha imás: átha · · jayāti, 'then (if I do), he shall win,' cf. 822 and N.

16-17. See 486 for construction. '3339 -√uks, 585. -ástrnan, 725. U.f. asmāi | át íd hótāram.

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SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas. - Rubricated as burial stanzas at 1059 and 10518. The eighth is also used (10011) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26,27,28a.

1. tanván (705), see vtan4.

10-11. Explained under yá3. As Yama wards, i.e. to tanván as well as to ánv-ihi. is king of the blessed Fathers (838n.), Yama's - Note that rakea and Eng. keep coincide in hotr must be competent to satisfy them at having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see V2vā. - See jógū and 352. - mánu, here as the typical originator of prayer, praise, and sacrifice - see vocab., and cf. CB. i.5.17, manur ha vā agre vajnena ije; tad anukrtya_imāh prajā vaiante. - Note again that janáyā and Eng. produce coincide in having the mgs 'generate' and (as here — cf. i.31.17, å vahā food; and anew every month, when the daiviam janam, and 828) 'fetch along or bring to view.'

> -Stanza 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see rajas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, - the devayanas or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of a, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's weft from gloom to light go on. Keep to the radiant pathways which our prayers have made. Without a blemish weave ye now the singers' work. Be Manu thou. Bring to our sight the heavenly race.

3-4. 'It (sc. nadi) flows stony,' the logical predicate being áçmanvatī — cf. βέουσι μεγάλοι, Hdt. ii.25; cum flueret lutulentus. Horace, Sat. i.4.11. Others, not so well, make áçm- a proper name (die Stein-ach), or refer it to the stream from the pressstones, i.e. the Soma. -Note that vtr has special reference to water: thus, ava-tr, 'go down into the water' (4919); ut-tr. 'come up out of it; ' pra-tr, 'advance in crossing it.' - átra, 'thére,' with a sneer : cf. amuyá, 7015 n. - yé ásann (6363) ácevas, 'qui infelices sint:' not so well the vocab. - úttarema_abhi, see vtr+abhy-ud.

The situation is perhaps -STANZA 8. this. A band of men, hotly pursued by their The meta- enemies, are in the middle of a stream, which phor is frequent. -rájasas appears to be they hope soon to have put betwixt themabl. and to refer backwards as well as for- selves and the foe. They call out to each other encouragingly the words of the stanza. | be spoken on the way, when people come The famous hymn RV, iii.33 involves a situation which is similar (Muir, i2.338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.138).

The stream is stony. Hold ye well together. Your footing keep. On! make your crossing, comrades! There let us leave them in a mood unhappy, While we go out and on to happy conquests.

Selection LVIII. RV. x.85.36, 24-26, 32-33, 27, 43-47. The wedding-hymn.—The stanzas are here given in the order in which they are rubricated at 9819f - see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, ISt. v.267-412.

-The hymn is called the sūryā-sūkta or "The marriage of Soma and Sūryā," and has received at the hands of Dr. J. Ehni. ZDMG, xxxiii.166-176, a mythological interpretation, briefly summarized in AJP, i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, Rigreda2 ii.682, and comprises somewhat heterogeneous matter (ISt. v.269). Most of the hymn occurs in AV. xiv.1 and 2, with many variants. Partial. concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV, xiv.
36 =	1.50	27 =	1.21
24 ==	1.19,58	43	2.40
25 =	1.18	44=	2.17
26 -	1.20	45	
32	2.11	46 =	1.44
33 -	2.28	47	

-Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, ISt. v.177-195. is followed by one of AV. xiv. (pages 195-217) and of the other wedding-stanzas of the AV. (pages 218-266) — see also Ludwig, iii. p. 469-76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311-313. See also Kaegi, 74(102), and notes 317-325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24-26 and 32-33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 may be put in the mouth of the groom. St. 33 may, as the Sūtra says,

out of their dwellings to gaze.

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STANZA 27. Padas a, b, and c are said to the bride, and d to the couple, on their arrival.

STANZAS 43-47. The groom first prays to Prajapati on behalf of himself and his bride (43 a b), and addresses the latter with good wishes and solemn benedictions (43 c d. 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5-6. grbhnámi · hástam: this, the dextrarum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. hasta-grābhá (8619) and pāṇi-grāha (6419); the AV, modernizes, reading, grhnámi. With the concordant stanza of the AV. are grouped several others (48, 49, 51) of like import. - 'With me as husband' (343b). - yáthā ásas, 'ut sis.' - U.f. máhyam tvā_adus (829). -garh-, 'for (our) being heads of a household, i.e. that we may establish a family.'

7-8. ábadhnát, 730. - See rtá2. - See loká 2b and cf. sukrtá with sukŕt. This phrase is equiv. in form to the older one (8411), but refers here rather to the 'world of the pious' on earth.

> I loose thee from Varuna's bond, With which kindly Savitar bound thee .-At the altar, in the company of the good, I put thee unharmed with thy husband.

-The first half-stanza is an allegorical. and the second a literal address to the bride. In the allegory, the bond of Varuna is night (Hillebrandt). Savitar is the 'Impeller,' not only of the rising, but also of the setting sun (RV. i.35.3a). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lavs (Muir, v.235-7) upon his daughter, Sūryā, 'The Sun,' till she is released for her bridal with Soma, 'The Moon' (masc.), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the bond of Varuna, as the upholder of the established order of things, is (not nightto loose and take her. - See the discussions of Haas, 319-20, 277-8, and of Hillebrandt, Varuna, p. 59.

9-10. prá · · muňcámi : acet! 596, 597; similar cases at 741 and 9216; supply either imám, or (since a change of address to Indra is quite natural) tvám. — U.f. amútas (1714) karam (8312) | yáthā_iyám · · ásati, 'ut haec sit.' -mīdhvas, 462a.

grhāt pramuncāmi. subaddhām karam.

11-12. Said to the bride as she gets into earthly travellers also -- cf. p. 381-2. - See grhá, pl. - U.f. yáthā_ásas. - See vad +ā.

13-14. Said just as the wedding-train reading sugéna. - áti_itām, 617. - Pronounce ápa drāntu (617).

15-16. imám sam-á_ita, pácyata 'come near to this one together, i.e. crowd around her, (and) take a look.' Cf. note to 10015. -dat-tváya, 993, from the quasi-root dad (618).

etc.: 'with this (man) as husband unite fruit in the womb-RV. x.184.1. thyself.' -ádhā jívrī etc., said to both. u 1 end. 'Old,' i.e. until ve become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. - Pronounce sám-anaktu (689).

NOTES TO PAGE 90.

1. patilokám, 'husband's home:' not till later, 'husband's heaven.'

2-3. edhi, 636. - Pronounce vīrasúur · · sionā. - AV. reads devŕ-kāmā.

-Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of d as a formula sollennis:

to our quadrupeds.' It is most interesting to stanza 6.

still less sickness - but) the tie by which a to note that a similarly comprehensive formaid is bound to her father till a man come mula occurs elsewhere: in the Avesta, Yasna xix.8(18-19), Vd. xv.19(59), see KZ. xxv. 195; and on the Iguvine Tables, VI b 10-11. see Bréal's ed., pages XL, 125.

4-5. U.f. dáca asyām putrán á dhehi There is no end of evidence (e.g. (668).Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away -Sāyana comments thus: itah pitr-kulāt — Manu ix,81. -kṛdhi, 839. - 'Put ten pra muñcāmi tvām; na amuto bhartr- sons in her. Make her husband an eleventh.' amuto bhartr-grhe The logical incongruity is paralleled by Paradise Lost, iv. 323-4, and by the Greek classics.

6-7. Pronounce çvaçruám: specimen of the wagon. Pūṣan is the best of guides for a very rare form of transition to the devideclension, see 358. - Pronounce nánandri: AV. reads nánāndus. - See ádhi.

-This throws an interesting light on starts. - \(\sqrt{2}\text{vid}\), 848. - AV. modernizes, ancient family-life. - Note that of the Ger. correspondents to cvácura and cvacrů, viz. Schwäher and Schwieger, the former has died out and given place to the term Schwiegervater. The mothers-in-law have thus made their mark in the language - see Kluge.

8-9. U.f. sám (sc. añjantu) ápas hfda-(955c). - U.f. átha_ástam ví párā_itana yāni (note neglect of dual) nāu (gen.). A real anointing of both took place. - In line 17-18. priyám (priya 2b), subject of 9, a dadhātu goes with each sám, and nāu is sám-rdhyatām. — ená (5022, here = anéna) acc. — Dhātṛ is esp. the deity who 'puts'

Selection LIX. RV. x.137. Exorcism for a sick person. — Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85-86(115). See also the beautiful essay of Kuhn, KZ. xiii.49-74 and 113-157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters ($\epsilon \pi \omega \delta o l$) for cures, and that this is about all their laτρική amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corre-- 'Be a blessing to our bipeds, a blessing sponds in general to AV. iv.13; but see note

10-11. Note the accentless and accented vocatives. —See vni +ud and 248c. —U.f. utá_ágas cakrúṣam (cakrváṅsam, 462c).

The disease is a punishment for sin, cf. p. 374. In stancas 4 and 5, gaschtēt (em. 570).

12-13. See I idám end. —Zimmer queries, p. 45, whether the two Monsoons are here meant. —å síndhos, see å 4. — 'Away let the other blow what infirmity (there is,' 512b).

15. Pronounce tuám. - See vi.

16-17. á · agamam and á_abhārṣam (882): note use of aorists (928) — · I have just come and brought,' says the Wind. — 4tho, 1122a², 138c. — ·/2su + parā.

18-19. Påda c, bad metre. -ayám, the sick man.

20. U.f. id vāi, see vāi.

Notes to Page 91.

1. 'The waters are healers (lit. healing) of everything.' On use of sarva, see 77¹¹N. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read víçvasya.

-STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands—see the following.

2-3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369a top. The Greeks attributed to each of the Δάκτυλοι Ἰδαῖοι a name and a particular healing power. The finger next to the little finger (see note to 10411) is called, digitus medicus by Pliny, and medicinalis, in the laws of Henry I. of England; and it has a special and beneficent magic power. —W. Grimm, Kleinere Schriften, iii.440f, 442.

- 'With hands, ten-fingered (the tongue is leader of the charm), healing, — thee with these thee we touch.' The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. — garbha. — The go selection lxviii.).

402. Recurs at AV. xviii.2.14-18, with interesting variants. Translated, Muir, v.310.

To judge from the ritual, the subject of api gacchatāt in each stanza is the spirit of the ments, iv².15-18.

departed. He is to go and join the Fathere—saints, warriors, poet-sages,—a description of whom makes up most of the hymn. In stanzas 4 and 5, gacchatāt (see 570) is a 3d sing., 'O Yama, let him go;' in the rest, it may be a 2d or a 3d.—Ludwig, ii 394, v.311, interprets otherwise, taking mádhu as subject of ápi gacchatāt (ygam-api).

4-5. 'Some · · others' (éke), i.e. of the Fathers, "who revel in bliss with Yama" (8318). —See vās · upa. —'For whom mádhu flows:' Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1-3, and RV. x.15 passim. —táng cid - 'thóse:' táng cid evá = 'just those.'

6-7. Pronounce súar. — 'Who made tápas their glory.' — Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10-11. See cid2. - U.f. púrve rtasápas.
 - Cf. 854.

12-13. 'Who keep (= confine themselves to) the sun, i.e. who hover about the sun'. The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 1008 N.). Thus CB. i.9.319, ya eşa tapati, tasya ye raçmayas, te sukrtas. So MBh. iii.42.38 = 1751f:

ete sukrtinah, Pārtha, yān drstavān asi, Vibho, tārārūpāņi bhūtale.

Selection LXI. RV. x.155.5. Burial-stanza. — Rubricated, 105²¹. The preceding four stanzas are a deprecatio addressed to Arāyī, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14-15. pári · aneşata and pári · a-hṛṣata, 882; akrata, 834a. Note the use of
the aorists, 928—where all is translated.
-á dadharṣati, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. Hiranya-garbha. — The god Ka or Who (see notes to selection lxviii.). — The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and Chips, i.29; by Ludwig, no. 948; and by Mair, with comments, iv².15–18.

-STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2-6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite importinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda d of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajapati (selection lxviii.). The other padas of stanzas 2-6 are relative clauses with yás, yásya, yéna, yásmin. These may refer

A. To deváya: 'Who (interrog.) is the god, - who (relative) became king, etc. etc., -that we are to worship?' Ludwig: 'Ka, the god, - who is become king, etc. etc., we would wait upon with havis.' - Better, perhaps,

B. To hiranyagarbhás, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

-The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV, most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

-ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX. | Respecting the tripartite world, see under

Phonetic peculiarities, ibidem, XXVIII. Final m before sibilants, y, r, and v, is marked by the 'dot in the crescent,' e.g. pracisam, line 4. See also Preface to this Reader, p. v. note 7.

16. Cf. 578n.

NOTES TO PAGE 92.

- 1. dvám · imám, see dív3.
- 2-3. pra_anatás (192b), gen. s., pres. ppl. -ice: form, 613, cf. 70^{18} N.; acct, 628. asyá, acct!, 749n. - dvipádas etc., see 903n. -RV.-reading better in this stanza.
- 4-5. 'On whose command all wait, on whose (command) the gods (wait) -. ' chāyā etc.: cf. Bhagavad Gītā, ix.19.
- 6-7. mahitvá, as instr. sing., 280. Müller's rendering - 'Whose greatness (as acc. n. pl.) the mountains and sea (neuter, as at vi.72.3) with the Rasa proclaim' - would require pra_āhús. -devis, as adj. (see devá 1), 'heavenly - of heaven,' not 'divine.'
- Pāda c: díc, q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR, s.v. dic). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vl.32, pañca vā imā dicac: catasras tiraccya, ekā ūrdhvā. Occurring with diças, the word pradiças may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yásya imáh pradíco yásya bahú, further, RV. ix.86.29b, AV. i.30.4c, and esp. iii.4.2b.

tuẩm imấh pradícah páñca devih,

I am inclined to deem the pada before us a jingle of incoherent reminiscences.

Whose (arc) all these mountains, by reason of (his) greatness; Whose (possession) they call the ocean, with the Rask; The points, whose arc the five fore-points of heaven;

8-9. drdha, spondec, 224a. - U.f. súar. see 178 and 173a, and 7412N. -The adjectives ugrá and drdhá may be attributives. and stabhitá or stabhitás supplied as predicate for the substantives of line 8. Pāda c = RV. ii.12.2°. - vi-mamé, Vl mã.

Od. i.54, the klovas

μακράς, αί γαιάν τε και ούρανδυ άμφις έχουσι.

10-11. Pronounce -prthvi. - See ádhi and vtan + vi. - U.f. sūras éti: in the MS., final -as and -e if accentless, become -a before an accented initial vowel. So 9312.

12-13. U.f. yád mahatís vícvam áyan (620). See viçva 1c. - The RV., TS. [with nir for sam], and VS. read

táto devánām sám avartata ásur ékah.

The athetesis of the hypermetric ékah, made by Bollensen, Orient und Occident, ii.485 (1864), and again by Grassmann, is here beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend of Yama and Yami. - The creation of night. - Respecting Yama and Yami, see notes to 8512f.

-The prose of the Brāhmaṇas is not difficult. In reading it, the chief thing is some familiarity with the style, i.e. ability to divide up the discourse aright into the little clauses and choppy sentences with which it proceeds. As a help to this it is important to observe that the particle atha marks the beginning of a new clause, and that the postpositive vai marks the foregoing word as the first of its clause. Analogous is the use of nama to distinguish a proper name from an identical appellative. Cf. Pliny, Epp. vi.31, evocatus in consilium ad centum cellas (hoc loco nomen) · ·.

As my colleague, Professor A. P. Peabody, has observed in his translations of Cicero's Offices and Tusculans, there are certain connectives and illatives which are employed as mere catchwords for the eye. In manuscripts (Greek, Latin, Sanskrit) written with letters of one size, with no separation of words, and with very few stops, these particles serve the purpose effected now-a-days by capitals, by division or spacing, and by punctuation. In spoken language it is often wrong to render them otherwise than by inflection or by stress of voice.

14. U.f. vāí. - See vbrū papa.

14-15. U.f. tám yád áprchan (207), sá abravīt: "adyá amrta" íti. té abruvan: "ná vãi iyám etc." - Difference between imperf. amriyata and aor. amrta (834a) illustrated at 9288. - Accent of te, Whitney 84d, 135.

this way (itthám) does she forget him.'

narrator, the later and more colloquial eratur-Blatt für Orient. Philol., ii.4.

rájas, and Kaegi, 34(49) and notes 117-8. rátrim. Similar distinction at CB. xi.5.44. - antárikṣam: (B. i.2.116, antarikṣeṇa cf. 9820n., 10314n. Not uncommon is the hi_ime dyāvā-pṛthivī viṣṭabdhe; cf., at assumption that the gods have words or a dialect peculiar to themselves. Thus ná with the gods means the same as iva, AB. ii.2.14,15. Cf. Iliad i.403, ii.814, xiv.291. xx.74, Od. x.305; and A. F. Pott's Antikaulen, p. 71.

> —srjāvahāi, faulty reading for -mahāi? U.f. áhar vává tárhi ásīt, ná rátris verb-acct, cf. 899N.

> - 'Yama died. The gods sought to console Yami for the loss of Yama. - When they asked her, she said, To-day hath he died. They said, In this way she will never forget him. Night let us create. Only day in those times existed — not night. The gods created night. Then came into being the morrow. Then she forgat him. Therefore they say, 'Tis days and nights make men forget sorrow.

> SELECTION LXIV. MS. i.10.13. Legend of the winged mountains. - The myth is often alluded to by the later poets: see Stenzler's note to Kumāra-sambhava, i.20, and Bollensen's to Vikramorvaçi, str. 44. BR. observe that it is often difficult to distinguish between the mgs 'mountain' and 'cloud' which belong to párvata. In letting loose the heavenly waters, Indra splits open the 'mountains' as well as the 'clouds.' The Maruts house on the 'heights' or in the 'clouds,' etc.

19. Explained under yá3.

NOTES TO PAGE 93.

1. U.f. parā-pátam (995) āsata, yátrayatra (1260 — see yátra) ák-. -iyám, see 1 idám, middle: so imám, line 2.

2. tésām = párvatānām. - achinat, 692. - tāís = párvatāis, used evidently in the manner of paper-weights. -adrihat, vdrh. The like achievement at RV. ii.12.2.

3. Explained under vá3.

4. U.f. yónis hí esām (accentless, 749N.) esás, 'For this is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency of the sacrifice. - A passage much resembling 15-16. Lit. 'Not (if things keep on) in this occurs at TS. ii.4.13 - Muir, 12.21. Respecting the myths of Indra's birth and 16. Note the fine distinction. The gods Aditi's motherhood, see Hillebrandt, Aditi. use the solemn old Vedic form ratrim; the p. 43; Perry, JAOS. xi.127f, 148f; and Lit

5. 'The Aindrabarhaspatyan oblation he should offer (nír-vapet), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brahmana passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. —Peculiar interest attaches to this occurrence of the vstigh—see Schroeder's ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

 U.f. odanám apacat. —úñçiṣṭam, see this: final t (= d) before ç becomes ñ in MS. —āçnāt, √2aç.

6-7. U.f. tám vāí índram antár evá ·· sántam ·· ápa_āumbhat (vubh; augment, 585): 'Indra, being (yet) an embryo, withín (her), she bound with an iron bond.' — ápa_ubdhas, 160.

8. ayājayat, see Vyaj, caus.

9-10. tásya - indrasya. -vyàpadyata - of course, vi-apadyata: cf. Whitney, 84a. - U.f. abhi-pary-å_avartata, 1080, 1083.

10. U.f. yás · · , tám eténa yājayet · · , 'One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who etc.'

11. esás, same as yó and tám, line 10.

12-13. U.f. nir-upyáte, impers. 'it is offered:' combination, 9211N.; form, vvap, 769; accent!, 596. kriyate, v1 kr 12, 'it is sacrificed.' — 'Offering is made to B., sacrifice is made to I.: (then) on áll sides (the god) releases him' (enam). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of abhi-pary-å-vartate.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish.—This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. CB. 4.2.31 - SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann. Agni nach den

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. tráyas, 482c. - v2mi + pra, 770a. 15-16. 'Agni feared, (thinking,) "In this way, surely, he (syás) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6a) in the 3d person (syás). Note the common root of å_artim and å_arisyati.

16. nílāyata: in strictness, to be divided thus, níl-āyata, 'he went out, took himself off, hid.' This is for nír a-ayata, an imperf. mid. of 'i (after the model of a-jayata from 'ji) with the prefix nis or nir; for according to Pāṇini (viii.2.19), the r of a preposition with forms of the verb-stem aya is regularly changed to 1—cf. 1087c.

In the Hindu mind, these forms of the verb-stem nil-aya were evidently confused with those of ni-laya, which yield a like mg—see BR. under √lī+ni. On this account, doubtless, the pada-pāṭha, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the ÇB., which has, in the Mādhyaṁdina text (i.2.3¹), ni-lilye, and in the Kāṇva text, ni-layāṁ cakre—see SBE. xii.p.xlvi. The proper form from √lī in the passage before us would of course be ny-àlayata.

16-17. U.f. pra_éşam (see \2i\(\frac{1}{2}\) pra2 and ref.) \(\bar{a}\) icchan (\lambda 1 is, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. tám açapat etc., 'Him (the fish) he (Agni) cursed (as follows): "dhiyā: pra_ávocas." See dhi 1. — vadhyāsus (form! 924) and ghnanti (637) have as subject 'people.' —The loose use of sás, tám, etc., is one of the chief stylistic faults of the Brāhmanas.

19. ánv-avindan: $\sqrt{2}$ vid; subject, 'the gods.' — See $\sqrt{\sqrt{2}}$ vrt+upa_ā.

Notes to Page 94.

the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, sBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. CB. r in the gen. pl. of these words. — 'He said: i.2.31 = SBE. xii.47. For Epic forms of the "Let me make a condition (v2vr): Just what same, see Ad. Holtzmann, Agni nach den of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (á-hutasya), may fall outside the enclosure, let that be the portion of my brothers."

Selection LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛṭra.—Translated, Muir, v.93. In selection xlvii.—RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a "reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes."

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82¹N. Both views are involved in the explanation of the Mid-day Soma Feast, CB. iv.3.3°f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

- 4-5. hanişyan, 948². -U.f. "anu mā upa tişthadhvam; upa mā hvayadhvam" (\hu\). Note the free position of the prefixes (1081). tathā_iti, '"Yes," said they.'
- 5-6. U.f. sas (Vṛtra) avet (see v1 vid3, and 620): "mām etc.; hanta! imān bhīsayāi" (vbhī, caus., 1042f, 1043.2).
- 7. vevas tabhi-pra: imperf., 631. adravan: simple root dru, without prefix; note that the prefix ā with vdru exactly reverses its meaning; so with vdā, hr, and muc.
- 8-9. U.f. m- ha enam na ajahus (<2hā, 661, 656): "prahara bhagavas! (454b) jahi! (637²) vīrayasva!" iti eva enam · · upa_atisthanta. See vác.
- 9-10. tad etad (see etad) = 'this.' See Vvac+abhy-anu. 'The Rishi, seeing this (occurrence), described (it) in the Vedic words, "At Vrtra's snorting, thee."' These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.
- 10-11. U.f. sas (Indra, this time) avet: "ime · ·; ime · ·; hanta! imān asmin ukthe ā bhajāi." See Vbhaj +ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who.—Compare selection lxii. and see Muller, ASL. 432f. The identification of Prajapati with Ka is very common: see, e.g. QB. i.1.113, vii.4.119, xi.5.41.

13-14. U.f. · · vi-jitya, abravīt prajāpatim: "aham etad asāni (636), yad tvam (sc. asi); aham mahān asāni."

15. U.f. "yad eva etad avocas." The etad, q.v., goes appositively with yad, marking the thing designated by yad as something preceding, and so may be rendered by 'just' or 'a moment ago.' P. asks, "Who am I, then?" "Exactly what thou just saidst," replied Indra.

15-16. 'Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name - has the name Ka.' Note that the predicate comes first.

16-17. See yad?. 'As for the fact that Indra became great, therein (lies) Great-Indra's Great-Indra-ness' (cf. (B. ii.5.49). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 647n.

SELECTION LXIX. QB. ii.2.26. The two kinds of deities, the gods and the Brahmans.— A little oratio pro domo of an oft-recurring kind (see ISt. x.35). Translated by Muir, i².262 (he quotes TS. i.7.31 by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. devās (predicate) aha eva devās (subject): 'The gods of course are gods.' So mártyā ha vá ágre devá āsuḥ, 'In the beginning, the gods were mortals' (not 'The mortals were gods'). — Delbrück, Altindische Wortfolge, p. 26.

18f. 'Then (they) who are the Brahmans. the learned (vcru 1), the scholars (see vvao +anu, and 807), — they are the human gods.'

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- 2-3. 'For (lit. of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the daksinā.' prīnāti, subject indefinite.
- 4. U.f. brāhmaṇān cucruvusas, 203. Note the fond repetition. enam, sams as subject of prīṇāti.

312,452.

6-8. abhi-siñcet, 758. - 'Of this fireconsecration a (concomitant) duty is TRUTH. He who speaks the truth, -as (if) the en- \(\sqrt{gam}3\). kindled fire, it with ghee he should be sprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.' - Note the childish verbal anticipations and repetitions, esp. of pronouns.

ders all four particles by a simple 'Now.' -"Thou'rt old (enough). Establish thy two fires."' See 11 dha + a3. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at ISt. v.285f, x.327f.

brūtha: 'vācamyamas eva edhi.' na vāi They grouped them ·· vaditavyam; na vadan jātu, na anrtam vadet. etc." 'He said: "What ye say to me, then, amounts to this: 'Just hold thy peace.' By no means by an ahitagni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by tāvant2.

zods got immortality and how Death got his (x.352) of the new year, the Soma-sacrifice. share. - Translated, Muir, iv2.57f; in part, Life in India, 24. On the symbolism of the briefly agni. Brāhmaņas, see p. 357, § 92; Oldenberg's Buddha, 19(20)f; Schroeder, ILuC. p. 127f.

15-18. 'Death (subject) is this thing der with mrtyus - cf. 7820 and N.), what the For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore 'tis this one that is ZDMG, xxxii,300. called DEATH. The man who knoweth this

SELECTION LXX. CB. ii.2.219f. Truth, Death to be the Year, not of him doth this untruth, and silence. - Translated by Del- one before old age by days and nights exbrück, Wortfolge, 29,79; Eggeling, SBE. xii. haust the life. To perfectly complete duration of life attaineth he.' -U.f. sarvam ha eva āyus: cf. 8611 N.

19. U.f. āyuşas antam gacchati, see

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3-5. U.f. antakāt · · bibhayām cakrus (1071d) yad (see 381n.) etc. 'The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] "May this one by days and 11-12. U.f. tad u ha api: Eggeling ren- nights not get at the end of our (no) life." Similar construction (yad .. na and optative) after verb of fearing, CB. iv.3.311.

5. U.f. te · · yajñakratūn tenire (794e). 5f. The Sacrifices are described by Weber, 1St. x.321f. The Hindus did not class them according to their purpose, as 12-14. U.f. sas ha uvāca: "te mā etad thank-offerings, expiatory offerings, etc.

> A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (agnihotra); 2. at the beg. (x.329) of silence can one wholly avoid untruth.) To the lunar half-month; 3. at the beg. (x.337) such an extent (of silence, namely), is truth of the three seasons, - spring, rains, autumn; a duty." - See ha end. - See ta2. Lit. 4. at the beg. (x.343) of the two harvests, 'Ye, those, to me this are saying.' -See The offering of first-fruits or nava-sasya isti; in the spring, of barley; in the autumn. of rice; 5. at the beg. (x.344) of the solar Selection LXXI. CB. x.4.31f. How the half-year, the pagu-bandha; 6. at the beg.

With this last, often occurs the elaborate v.316f. Cf. iv.54f and v.12f. Metrical para- ceremony of building the fire-altar of bricks, phrase by Monier-Williams, Indian Wisdom, 1St. xiii.217-292. This ceremony is called 34, - Hinduism, 35, = Religious Thought and | the 'Fire-piling,' agni-cayana (see v1 ci), or

> Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97-109.

7. U.f. na amrtatvam ānaçire (7884). te esas, predicate, masc. to conform in gen- ha api agnim (agni-cayanam) cikyire 787). -That the gods were once mortal (9418 n.) is doubtless a late notion. The path of Death is ítaro devayánāt, 864: cf. also

8-9. See Vldhā + upa. - U.f. yathā idam

(see 2idam) api etarhi eke upa-dadhati: "A polemical hit aimed by the author of the Brahmana at some contemporaries who followed a different ritual from himself."-Cf. Chandogya Upanişad, i.12.4 = SBE, i.21. - See iti 1.

10-11. Ppls w. cerus, see Vcar2 and 1075b. -See v1 rudh +ava, desid., 1027.

11-13. U.f. "na vāi · · · upa dhattha: ati vā eva · ·; na vā · ·; tasmāt na · ·."

13-14. See ha end. - See explan, under ta2. - See yathā6.

15-18. The protasis-clauses begin with şaştim and şaştim and atha lokamprnās: the apodosis-clauses, with atha me and atha amṛtās. The second protasis-clause has an appendix, adhi sattrincatam, see adhi. For impv. with conditional mg, cf. example under atha2, and 822s. - For daça etc., in that case, we'll fetch (it) back." see 480.

- 'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and $360 \times 30 = 10,800$. But see also Weber, ISt. xiii.254-5. Note that $108 = 2^2 \times 3^8$.

18-19. The acquisition of immortality is So an-udite aditye. otherwise related, CB. ii.2.28f, Muir, ii3.372.

21-23. U.f. "na atas $\cdot \cdot$ asat (6363): yadā eva ·· harāsāi (736), etc." See atas3. "From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."'

that, "Either by knowledge or by works,"this is that knowledge, (lit. which is agni-) namely agni; and these are those works, namely agni.' Here agni == agni-cayana. - Cf. 6623.

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1-2. U.f. te, ye evam etad vidus, ye vā etad karma kurvate, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brahmanas. As between 'knowledge' and 'works,' knowledge is the better: CB. xiv. $4.3^{24} = SBE$. xv.96. On this passage, see Oldenberg, Buddha, 46 = 47.

Selection LXXII. CB. xii.7.31f. Legend of Indra and Namuci. - For the origin of this story, see 8116 and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv2.261; Ludwig, v.145. The MBh. has it at ix.43.33 - 2433f; see ZDMG. xxxii.311.

6-7. 'N. stole I's strength etc., along with his surā.'

7-10. U.f. sas (Indra) · · upa_adhāvat: "cepānas asmi (see vicap, as) namucaye, 'na tvā · · · na ārdreņa; ' atha me idam ahārsīt. idam me ā jihīrsatha?" iti. Note the difference (929, 928) between aharat and ahārsit. -Note reversal of mg (947n.) effected by a with jihirsatha (1028b): "Are ye willing to fetch it back for me?"'

10. "astu nas atra api; atha ā harāma:" "Let there be of us in this also (a share);

10-11. "Together ours (is) that; se fetch it back." Thus said he.'

11. iti (the one before tāu açvināu) = 'on the strength of that agreement.'

12. asiñcan: see Vsic3.

13. vy-ustāyām (vl vas) rātrāu, 303b.

14. \(\sigma\)vas+ud — a queer verb to use for this mg. - U.f. rsinā abhy-anu_uktam "apām phenena" (8116) iti.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii... page 7019.20. - See Roth, Erläuterungen, 21f. and Muir, ii3.174f.

15-16. The iti marks aniviçamānām 23f. See yad2 end. 'As for their saying as a gloss to the quoted "atisthantinam." So asthāvarānām is a gloss to the "aniveçananam" of the sacred text; and in like manner, meghas to "çárīram."

> 16. Starting from the 3d pers. s. pres. ind, act, of a verb-root (e.g. camnāti from (3cam), and treating it as a declinable nounstem, like mati, the Hindu forms ar ablative sing., e.g. camnates, to express "derivation from a root." Render: 'carira is from the root or break, or from the root cam harm.' So with draghati and the following two.

19f. After the verbal explanations, comes the mythological discussion. 'Who then is 4. U.f. te etasya (= mrtyos) eva annam. Vrtra? "A cloud" say the etymologists.

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"An Asura descended from Tvastar" say | Deutschen Frauen (Wien, 1851), p.190-274, or the tellers of old legends,' There were, then, already schools of conflicting opinions. Cf. Muir, ii3.170f.

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- 1. The genitives limit micribhava-, 1316.
- 2-3. -karmanas is abl. 'In this process (tatra), . . battles, so to speak, take place.'
- 3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
 - 4. √1 vr ini (1045): subject, Vrtra.
 - 5. U.f. tadabhivādini esā rk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Acvalayana Grhyasūtra, book i., chap's 5, 7, 8. - Stenzler published the text in the Abhandlungen für die Kunde des Morgenlandes, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, Indische Streifen, ii.296f. The text appeared with a Hindu comment in the Bibliotheca Indica, 1866-69. English translation by Oldenberg, SBE. xxix.159f.

-On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, 1St. v.267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 362f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in Fleckeisen's Jahrbücher, 1880, 456f; and Colebrooke's Essays, i.217-38.

 Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited -

For purposes of comparative study: Joachim Marquardt, Privatleben der Römer, i2. 28f; A. Rossbach, Die Römische Ehe, Stuttgart, 1853; G. F. Schömann, Griechische Alterthümer2, ii.529-36; K. Weinhold, Die

Altnordisches Leben (Berlin, 1856), 238-59; Spiegel, Eränische Alterthumskunde, iii.676-81.

-Synorsis of the subject-matter (with references to passages in vol. v. of the ISt., where Haas and Weber treat of the Hindu customs or cite analogous ones):-

CHAPTER V. Test of the bride by means of exorcised lumps of earth. See ISt. v.288f. CHAP. vii. The marriage ceremony. Dextrarum iunetio (v.277,311). Bride led around the fire and water (v.318n.2, 396n.). Amo 'ham asmi (v.216). Mounting the stone (v.318n.1). Oblation (v.318n.3). Loosing braids (v.320). Seven steps (v.320f, 321n.).

Wedding journey (v.327f). CHAP. viii. Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pada of a stanza is quoted, the entire stanza is If only part of the first pada of a hymn is quoted, the entire hymn is meant. If more than a complete pada is quoted, then three stanzas are meant. - Stenzler, note to AGS, i.20,9.

Synopsis of RV.-mantras cited at

98		=	895
99	pra ova maneami	=	897
99		=	899
100		=	8911
100		=	898
100		=	894
100	² jivam rudanti	-	884
100		=	8918
100		=	8915
100		=	8917
100	8 ā naḥ prajām (4 stanzas)	=	8919
100^{1}	9 sam anjantu `		908

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side, - " as

The rule referred to is in Acvalayana's Crāuta-sūtra, ix.3.20 (p. 714, Bibl. Ind.), and continues thus,

"-for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, ISt. x.84-8.

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8-11. U.f. asṭāu piṇḍān kṛtvā (1272), · · · | she touches him, he, offering, standing facing piņdān abhimantrya, kumārīm brūyāt, "eṣām ekam gṛhāṇa" (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "rtam . . . dreyatam," he should say to the girl, "Take one of these," -Germanic bride-tests cited, ISt. v.288_N.

11-12. U.f. ksetrāt ced ubhayatahsasyāt grhnīyāt, "annavatī asyās prajā bhavişyati," iti vidyāt. 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," that he may know.' - 'Two crops: 'cf. Megasthenes, as preserved by Diodorus (ii. 35,36) and Strabo (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus gosthat answers to keetrat and paçumatī to annavatī; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with avidasinas, ādevanāt, and irināt. But patighni is predicate to a supplied kumārī rather than to prajā.

14. dvi-pravrājinī: to be preferred, perhaps, is the reading vipravrājinī (vvraj i vipra), 'wandering hither and thither;' but the mg amounts to the same thing.

16. In order of extent stand deca, country,' janapada, 'district,' nagara, 'town,' grāma, 'village,' kula, 'family.' But at weddings and funerals, villagecustoms stand first in importance-PGS. i.8.11,13 or SBE, xxix.285. On conflicts, cf. Stenzler's note to AGS, i.7.2, and 5918x. -tān begins new clause. - prati_iyāt, 616.

17-21. drsadam açmānam, 'a millstone (which is) stone' (not, e.g. burnt clay). Apposition, cf. 10112. - See vrabh + sam-anv-a: sc. kumāryām, loc. absol. - Note how the quoted sacred text has grbhnāmi, while the later one has grhņīyāt: cf. 9216n. -kāmayita (1043.3), as if of the 1st gen'l conj., instead of kāmayeta. So vācavita, 1012, 1064; kalpayiran, 1051. - pumānsas etc.; δύνασθαι · · ποιείν και άρρενογόνους και θηλυyours etc., Megasthenes, in Strabo, xv.60, p. 713; also CB. xiv.9.414f or SBE, xv.219f. - 'To the west of the fire, a millstone

west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire "pumānsas · jāyeran."?

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1. pari-nayam: we should read pari-nayañ or (BL) -an, pres. ppl. — 'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. ἐπιδέξια, the Roman dextratio, the Gaelic "walking the deasil," etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i2.51 and N.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (10421) on occasions of sorrow.

2-3. Pronounce: sā tvam asi; amo aham. -These interesting formulae occur at AV. xiv.2.71; CB. xiv.9.419; PGS. i.6.3; AB. viii.27; CGS. i.13.4. For pada d, the first three have sāmāham asmi; rk tuam.

-The sāman is conceived as male (CB. iv.6.711), and as sprung from the rc (as it is), or as husband of it (CB. viii.1.35). But to the Hindu mind this lugging in of sama has a charming mystic significance, inasmuch as sā plus ama makes sāma (see AB. iii.23; and SBE, i.13). - The conception of heaven as male and of earth as female is common — see Preller, Gr. Mythologie³, i.37f.

-The Vedic formula has a general significance not unlike that of the ancient quando (or ubi) tu Gaius ego Gaia and the German Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann. For the Latin formula, see Rossbach, p. 351; ISt. v.216; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i2.49x.2. For the German, see ISt. v.216. use of the Vedic formula, ISt. x.160.

4-5. ehi, used just like $\delta \gamma \epsilon$ or $\phi \epsilon \rho \epsilon$; but cf. the variants noted ISt, v.332s -If we could read priyau, the metre would be in order (8+8+11+8); but cf. TS. iv.2.51.

6. Force of repetition - 'With each leading-around' (1260). - She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her setting, to the north-east, a water-jar, while enemies.

- stīrya (see vstr+upa). The loc. is adjunct thing at any time (cf. SBE, xxix.37). of a-vapati as well as of the gerund.
- 9-11. The first pouring (upastarana) of formed in the order following: aiva and the two strewings of parched grain on the bride's hands, and the second sprinkling (pratyabhighāraņa) of ājya, constitute the four portions "cut off" or separated from the havis or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (1St. v.366; x.95) and so had to strew grain three times. -Oldenberg's note. -esas, refers back.
- '(The groom) having poured the sacrificial butter on the bride's hollowed-andjoined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. ājya) over the havis (- what he has left of the grain in the basket) and over the avatta (- what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'
- 12-17. ayakṣata, 882. pra·muñcātu (cf. 899), impv., w. lengthening (ISt. v.340n.): so nudātu, svadātu. - These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called uhas) which circumstances demand, see AB. ii.6.6; The forms are filled out cf. AGS. iii.8.7. (see nigama in BR.) with a deity-name, which, as here, does not always fit the metre.
- 18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a sruc.' The nose of the sruc is at the side. She is therefore to pour out the grain so, - not over her finger-tips.
- -For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joinedhands, but leaves some for her third oblation. Her fourth is from the basket.
- 18-19 (§ 14). 'Without (any) leading

9. U.f. vadhv-anjalau (134 end) upa- to the groom. The bride does not say any.

-As prescribed above, the rites are per-

- I. II. First and second rounds:
 - a. leading around, § 6;
 - b. mounting stone, § 7; c. strewing grain, § 8;
- d. oblation w, mantra 1 or 2, § 13.
- III. Third round:
 - a. leading around;
 - b. mounting stone;
 - c. sprinkling ájya, § 10; d. oblation w. mantra 3, § 13.
- IV. Fourth time:
 - a, b, and c fall out;
 - d. oblation in silence.

19-20. U.f. ā_upya ā_upya (127 end) ha (see ha) eke etc. 'Some lead her around after each strewing (of) the grain. In this way (tathā) the last two oblations do not fall together.' That is, some do the rites in the order:

- c. strewing or sprinkling;
- d. oblation w. mantra;
- a. leading around; b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

- 20-21. asyāi, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are
- 22. He loosens the right one with RV. x.85.24. -uttarām (sc. cikhām) uttarayā (sc. rca): see uttara 3, 4.
- 23. The AB. at i.14.5f tells why the NE. is called a-parājitā. See also A. Kuhn, Entwicklungs-stufen der mythenbildung, Abh. der Berliner Akad., 1873, p. 126f.

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- 1-3. U.f. ise ekapadi (sc. bhava), etc., 'be taking one step for strength ... take one step for strength; two for vigor;' and so on. The body consists of five elements. one period, the seasons are reckoned as six: cícira, vasantá, grīsmá, varsá, carád, hemantá.
- 4. See saptapada in vocab. Seven, as a around (on the part of the groom), (the sacred number, became the symbol for bride should offer grain) with the nose of 'many' or 'all.' Doubtless the word always the basket towards herself in silence the suggested both the literal and the transfourth time.' The "silence" refers of course ferred mgs. Orig., sakhā saptapado bhava,

Be a constant friend,' was a mere general | the bride (ISt. v.277). - U.f. · · iti ikṣakān formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. Saptapadam maitram, 'Friendship (if genuine) is constant,' became a common proverb.

-The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here saptapadī being taken with strict literalness, it became necessary to lead up to it by six other formulae - as in the text. The matter is explained at length and illustrated, by Haas and Weber, ISt. v.320-22: cf. BR. s.v. saptapada; and AV. v.11.10.

6. The two gerunds seem to go with the subject of abhy-ut-krāmayati, i.e. the groom.

8. vaset: subject, the bride. -sapta rsin, 1272. - See iti 3.

8-9. dhruvam, as symbol of fixity and constancy (see PGS. i.8.19 and CGS. i.17.3). For the legend of Dhruva's translation to the skies, see Vișnu Purāņa, book i, chap. 12. -arundhatim: cited, with many other examples of faithful and happy wifehood, at MBh. i.199.6 -7352 and v.117.11 =3970; ef. also ISt. v.195. There was a superstition that one whose life was near its close could not see these stars (1St. v. 325: Indische Sprüche, 2d ed., no. 2815). - rsin: here, as so often, the heavenly lights are the souls of pious sages and saints departed - see note to 9112. - The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 1032) starlight.

10. U.f. prayane (loc. 303b), the weddingjourney, from the bride's village to the groom's. See ISt. v.327f.

11-12. Rules 2 and 3 are for the case that they have to cross a stream.

12. rudatyām, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. Rossbach, 362-3.

14-15. 'At every dwelling' -- as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from AV. xiv.2.73, even the Manes

īkseta.

17. U.f. ānaduham carma ā-stirya : compare the pellis lanata (Rossbach, 112, 324). -tasminn carmani. The two foll, words are loc's s. fem., supply kumāryām (303b).

18-19. catasrbhis, sc. rgbhis.

19-20. dadhnas (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the ajya, he anoints (anakti, vanj) his and her heart.' hrdaye: better as dual, on account of the nau (dual, 908) in the stanza which accompanies the action.

20-21. See ürdhvam. - brahma-cārināu: see ISt. v.325s.3, 331. -U.f. alamkurvāņāu, 714.

22. Counting of time by nights: see Kaegi, N.68* and citations, and Zimmer, p. 360. - 'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (iti).' 'In this way' == 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by Apastamba to be a duty resting on the authority of Holy Writ (brāhmana-vacanāc ca samveçanam, ii.1.19 = SBE, ii.101). The Scripture-passage, acc. to Bühler, is TS. ii.5.15, kámam á víjanitoh sám bhavāma, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is Baudhayana, iv.1 17 = SBE. xiv.315; MBh. xii.21.12 = 626. Cf. Ludwig, v.549 (n. to RV. i.179.2), and iv. 315: also Exodus xxi.10f, and I Cor. vii.3.

2. See vac, caus.: form, cf. 9820N.

SELECTION LXXV. The customs and ritual of cremation and burial. Açvalayana Grhva-sūtra, b'k iv., chap's 1-6. - Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of RV. x.18 in his essay, die Todtenbestattung im indischen Alterthum, ZDMG, viii.467-75, reprinted in part by Zimmer, p. 404f. The same subject is treated at length by Max Müller, ZDMG, ix.p.Iwere supposed to crowd about for a look at LXXXII. We may mention also Colebrooke's

10521

 105^{21}

 106^{3}

1063

 106^{3}

duction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering · · · ud-ava-syet (\sa). and burial of the bones; and the expiation. -These are followed by the craddha, described at AGS. iv.7, SBE. xxix.250f, 106f.

Synorsis of RV.-mantras

cited at =83151021 apeta vīta $=86^{18}$ 102^{7} ud irsva nāri =86201028 dhanur hastād 102^{20} agner varma $= 84^{16}$ =8317 102^{21} ati drava $=84^{18}$ 1031imam agne 10312 =8311prehi prehi and 23 others, see note 10317 =868ime jīvā 104^{11} $=85^{10}$ çîtike $= 87^{2}$ 10414 upa sarpa 10415 'The following' =874'The following' 10415 $=87^{6}$ 10416 ut te stabhnāmi =8781042) =8420kravyādam († stanza) 1055 ihāivāyam († stanza) $=85^{1}$ 105^{9} tantum tanvan = 89110511 =8614ā rohatāyur 105^{12} imam jivebhyah $=86^{10}$ 10514 param mrtyo (4 stanzas) = 86^4 10515 r.s 8612 yathāhāni 10517 imā nārir $=86^{16}$ 105^{18} $= 89^{3}$ açmanvati

āpo hi sthā (3 stanzas)

Sun-hymns,' see note

'Blessings,' see note

apa nah (8 stanzas)

parime gām

= 831

 $= 91^{14}$

 $=72^{8}$

-For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, Privatleben der Römer, i2.340f; Schömann, Griechische Alterthümer², ii.539f; K. Weinhold, Altnordisches Leben (1856), 474-504; the same author's Heidnische Todtenbestattung in Deutschland (with illustrations), Sitzungsberichte der Wiener Akad., 1858, 1859; Spiegel. Eranische Alterthumskunde, iii.701-6; Geiger, Civilization of the Eastern Iranians, i.84f; and finally the masterly essay of J. Grimm, Ueber das Verbrennen der Leichen, Abh. der Berlin-

Essays, i.172-95; the papers of Wilson and 211f, who treats of the custom among almost of Rajendralala Mitra, cited above, p. 382f; all peoples of Indo-European stock. See p. and especially Monier-Williams, in Religious 230 = 261f for the custom among our Anglo-Thought and Life in India, chap. xi., Death, Saxon forefathers, a remembrance of which Funeral Rites, and Ancestor-worship, and in lives in the modern English Bale-fire. Cre-Ind. Aut. v.27. Cf. also in general the intro-mation is common throughout the MBh. -Holtzmann, Agni, p. 10.

3-4. Protasis, · · ced upa-tapet; apodosis,

5. enam, the sick householder.

6. U.f. · pacunā istyā istvā (Vyaj), ava-syet. See Stenzler's note to § 4. - See vsthã ⊦sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. CB. i.2.5¹⁷).

9. ity eke, see iti 2c. - tāvad-āyāmam (sc. khātam syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. - 'On all sides, the cm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 986n.

12. cm- is both a burning-ground and a burial ground: here, the former, as is shown by ādahanasya. For a similar definitive apposition, cf. 9817.

13. 'This has been stated above' - at Crāuta-sūtra, vi.10.2, given in Stenzler's note,

14. Rule 17, sc. 'should be.'

16. etām diçam, 'to that quarter,' mentioned 1017.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 1049.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9. -On returning (10321), the order of march is reversed.

21. evam, in the order named. - karta, subject of pra_ukṣati, next line. -prasavyam, cf. 991n.

Notes to Page 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and er Akad., 1849, p. 191f = Kleinere Schriften, ii. maintained in every family. Here they are set respectively in the SE., NW., and SW. identical with VS. xxxv.22. parts of the sacred place.

- 3-4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitim) cinoti is strange.
- 4-6. The first tasmin, masc., refers to -citim, fem. !; the second, neuter, to -ajinam, 'On it they set the dead man, carrying (hrtva) him to the north of the g-, with his head towards the a -.'
- 6. 'To the north (of the corpse) they set the wife; and a bow for a Ksatriya.'
- · · · vā, "ud īrṣva nāri etc." See 8618 N.
- 8. 'The conductor of the ceremony should repeat (the stanza) in case of a Çūdra (= in case a C. raises her up from the pile).'
- 9. dhanus, sc. apa-nayet. Rule 21 refers to the departed. exactly 'Ditto in case of a Cūdra.'
- it on the fuel-pile.'
- implements, ZDMG. ix.p.VIIf, LXXVIIIf.
- in two pieces, in case there is only) one Reader, pages 83-91. (sruva).'
- 18. asec-, sc. patrani. -See √1 pr. putras, the dead man's.
 - 19. 'And the metallic ware (and) pottery.'
- 21-22. U.f. vrkkāu (134 end) ud-dhrtya (sc. vrkkam ā-dadhyāt), etc.
- 22-23. "And two meal-cakes," (say) some [, he should put on the hands of the "(Only) in the absence of the kidneys," (say) others.' - sarvām, sc. anustaranîm.

NOTES TO PAGE 103.

- 1-2. See \(\forall \) mantraya + anu: 'accompanies the fetching .. w. the stanza "imam etc."
- 2-4. U.f. · · jānu ā_acya, · · juhuyāt, "agnaye svāhā etc." - pañcamim (sc. ājya_āhutim juhuyāt) urasi pretasya —
- 4-5. U.f. "asmāt (accent, asmát, 749N.) vāi (see vāi) · · · tvat adhi (see adhi) jāyatām." a metrical mantra, substantially facing southward, performs the lustration,

- -asāu, voc., 'O so-and-so.'
 - 6. See V2is+pra3.
- 6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him"-this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (\rādh) asāu amutra: evam ayam asmin, iti putras. The last iti marks putras as an explanation of ayam.
 - 8-11. Rules 3-4 are counterparts of 2.
- 11-12. Rule 5: loc. = 'in case of.' 7-8. U.f. tâm (= patnim) ut-thapayet rddhim vadanti, see vvad 3. - "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." - Weinhold, Altnord. Leben, 480-1.
 - 12. tam, like sas (line 13) and esas (16)
- 12-13. ... iti samanam, 'with the man-9-10. 'Having strung it, without (= be- tras "prehi prehi etc." in the same way 'fore) piling the pile (of things mentioned as indicated, namely, in the Crauta-sutra, at below), breaking (v1 cr) it, he should throw vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14. 11 f. Müller gives pictures of these various 7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these 14. bhittvā ca ekam, 'and breaking (it stanzas is given in the RV. order in the
- 14. svargam lokam: note the fine dis-- tinction between this and the later svargalokam (as epd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a (VI hr). -dakṣiṇe (sc. pāṇāu) dakṣiṇam quoted mantra; but the cpd is used in the Sütra proper, line 7. Cf. 9216N.
 - 15. U.f. avakām, çīpālam iti (marks çīas a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.
 - 17. With regard to the pertinence of the mantra, see Roth, ZDMG, viii, 472, 468. savyāvrtas, cf. 991 n.
 - 18-20. The end of each clause is marked by a gerund. -U.f. udakam a vahat · · un-majjya, · · grhitvā, ut-tīrya, · · enāni (- vāsānsi, i.e. the ones they had on before changing) ā-pidya, ·· āsate. - See ā4. Similarly, the bride keeps silence till star light, 1008n.
 - -See nāman2. -Each of the relatives.

te udakam). - Scholiast.

21. 'Or, while (a bit) of the sun is (still) 1012'n.

22. U.f. prāpya agāram, · · · a-ksatān, tilan, apas etc.

Notes to Page 104.

- 1. More fully, kritena vā, utpannena vā (sc. annena): see vpad+ud.
- 3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' -dana_ adhyayane, acc. dual n., 1253a.
- 8. See ūrdhvam. 'Tenth' (see daçamī) -counting from the day of death. kṛṣṇapakṣasya ayujāsu, sc. tithiṣu. -See eka-naksatra. Of the 28 lunar mansions. six form three pairs, named 'former' and 'latter' Phalguni (9-10), Asadha (18-19), and Bhadrapadā (24-25). Accordingly. under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, Abh. der Berliner Akad., 1861, p. 322.

9. 'In a plain male urn (they put) a man kumbhyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann - see his Ilios, numbers 986, 988-93. A male urn is one without these breasts.

9-10. § 3, cf. 10117. - prasavyam, 9918. 11-12. U.f. angustha_upakanisthikabhyām (cf. 10516) ekāikam asthi a- etc. Even the Brahmanas give evidence of a welldeveloped body of popular beliefs about the fingers: cf. CB. iii.1.325; iii.3.22,13f, and Eggeling's Index, SBE. xxvi.461, s.v. fingers. See the beautiful essay of W. Grimm, Ueber die bedeutung der deutschen fingernamen, Kleinere Schriften, iii.425-50.

But with the finger next the little one is associated - now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

saying to the departed, "O thou of the family not only in Sanskrit (a-nāmikā), but also of the Kaçyapans, O Devadatta, this water is with Tibetans, Chinese, Mongols, Lithuafor thee" (kācyapagotra, devadatta, etat nians, Finns, and North American Indians. See Grimm, I.e. 441-47; and 912s.

13. The scholiast takes pavana as a seen, they may go home.' -Rule 12: cf. 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

> 13-14. U.f. yatra · · na abhi-syanderan, anyās varṣābhyas, tatra (sc. kumbham) · · ava-dadhyus. · Whereunto from all sides no water other than rain would flow.'

> 15-16. Rule 8: uttarayā (sc. rcā) - RV. x.18.11 874. -ava-kiret, \3kr. -Rule 9. uttarām (- RV. x.18.12 - 876), sc. japet.

> 16-17. U.f. kapālena (sc. kumbham) api-dhaya, atha an-aveksam praty-avrajya, apas etc. -asmāi, the deceased.

> 18. See V1 mr + abhi. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother died on me and my father runned away." - See v2ksi+apa.

19. U.f. purā udayāt.

20-22. $tam = agnim. -ny-upya, \sqrt{2}vap.$ -See under yatra. -prasavyam: the left is associated with evil or sorrow (see 991n.); (i.e. his bones); in a plain female (urn - sc. cf. Latin laerum omen or numen. - U.f. savyān ūrūn ā-ghnānās (637).

Notes to Page 105.

- 1. upa-kalpayiran (for -yeran, see 982)N.). 'they should provide': the verb has 11 objects (lines 1 to 4).
- 2-3. U.f. çamimayyau arani. A legend explaining why the sacred fire is made with sticks of camī (see this) is given at MBh. ix. 47.14 - 2741 f.
- 4-5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 965N.
 - 6. U.f. asate etc., similarly 1032).
- 7. U.f. itihāsa-purāņāni iti (see iti3) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also - cf. Weinhold, Altnord. Leben, 482, and the very end of the Beowulf.
 - 7-10. 'When sounds are hushed (Vram),

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words "...," (going round) to the north (side of the door—u.f. iti ā uttarasmāt).'

10-12. Rule 8: cf. 10016f.

13-15. uttaratas, with agnes. -U.f. amātyān īkseta.

17. U.f. akṣiṇi (343f) ā_ajya (vañj) parācyas (4073) vi-srjeyus (sc. taruṇakāni).

18. anjānās (sc. yuvatīs) ikņeta (subject, 'the conductor,' kartā).

19-22. 'Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-krāmatsu) with fire, and bull's dung, and a continuous water-stream, with the trea "āpo hi sṭhā etc.," he should repeat "parīme gām etc."'—ud-ā-haranti, compare 1014.

NOTES TO PAGE 106.

NOTES TO

- 1. U.f. yatra abhi-ransyamānās (vram. 939) bhavanti, 'where they are about (= intending) to tarry': not so well the vocab.

 —See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, Bihār Peasant Life (Trübner, 1885), p. 81 f.
 - 2. U.f. a udayat. udite etc.
- 3. The scholiast to AGS. ii.3 end, enumerates the "Sun-hymns" and the "Blessings." The "Sun-hymns" are RV. x.158; i.50.1-9; i.115; and x.37. The "Blessings" are RV. i.89; v.51.11-15; and x.63. Cf SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v note 4.
- 3-4. U.f. annam samskrtya (1087d, "apa nas çoçucat agham" (= RV. i.97 = 728f) iti pr- hutvā. Cf. Preface, p. v, n.4. 4-5. vācayīta (see vvac, caus.): we should expect -yeta—cf. 9820n.

POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni.* by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable intr duction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney's Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 8442 under 844a, 37112 under 371k, and the like.

In addition to the lexicons mentioned above, page xviii, there has recently appeared a Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappeller (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

C. R. L.

Hollis Hall, Harvard College, Cambridge, Massachusetts, August, 1888.

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